

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,
OUR SAVIOUR LOWOOD.**

The Transfiguration of Our Lord 11th February 2018.

Closed Communion

The A.E.L.C upholds the historical, biblical and Lutheran practice of closed communion. Therefore we ask that only A.E.L.C members come forward for communion.

Mark 9:2-9

Hymns: 357, 37, 47, 152, 287, 528.

Introit : Psalm 50,1-6.

P The Mighty One, God, the LORD, has spoken.

C **He has summoned the earth from the rising of the sun to its setting.**

P Out of Zion, which is perfect in beauty,

C **God has shone forth.**

P Our God will come and will not remain silent.

C **A fire will devour before Him. It will be very stormy around Him.**

P He will summon the heavens above and the earth,

C **that He may judge His people:**

P "Gather around Me, My devout people,

C **who have made a covenant with Me by sacrifice!"**

All: The heavens have been proclaiming His righteousness. For God Himself is Judge.

COLLECT: O God in the Glorious Transfiguration of Your beloved Son. You confirmed the mysteries of the faith by the testimony of Moses and Elijah. In the Voice that came from the bright cloud You wonderfully foreshowed our adoption by Grace. Mercifully make us co-heirs with the King in His Glory and bring us to the fullness of our inheritance in heaven: through the same Jesus Christ, our Lord, who lives with You and the Holy Spirit, one God, now and forever.

C AMEN.

Old Testament: 2 Kings 2:1-12

Epistle: 2 Corinthians 3:12-18, 4:1-6

Gospel: Mark 9:2-9

The Grace of the Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Spirit, be with you all.

The text for the Sermon today Transfiguration Sunday is written in the book of Mark 9:2-9, which was our Gospel reading before.

2 After six days Jesus took Peter, James, and John with Him, and led them up onto a high mountain, by themselves and alone. He was transfigured before them, 3 and His clothes became dazzling and very white, whiter than any launderer on earth could bleach them. 4 Then Elijah appeared to them together with Moses, and they began to talk with Jesus. 5 Then Peter said to Jesus, “Rabbi, it is good for us to be here. Let us make three tabernacles, one for You, one for Moses, and one for Elijah!” 6 For he did not know what to say, because they had become very afraid. 7 Then a cloud came and overshadowed them, and a voice came out of the cloud: “This is My Son, whom I love. Listen to Him!” 8 Suddenly, as they looked around, they did not see anyone with them any more except Jesus only. 9 While they were coming down from the mountain, Jesus ordered them not to tell anyone what they had seen until the Son of Man had risen from the dead.

Lord God, Heavenly Father, Sanctify us through Your truth, Your Word is truth.
AMEN

Dear friends in Christ,
Peace be with you.

EXODUS

The Second Book of Moses.

The second book of Moses, called Exodus (going out, departure) , has been recognized as a distinct book since the time of the Jewish Church. It is not a continuation, but a sequel of the Book of Genesis, a long interval of time being passed over without record. The family of Jacob had now grown into a large nation, and the inspired author proceeds to show how the Lord carried out His promise of leading the children of Israel back to the land where Abraham, Isaac, and Jacob had been strangers. Gen. 15, 13-16; 35, 11. 12; 48, 21. 22; 50, 25. The main purpose of the book is to relate how the theocracy, the direct government of God, was established among the people of Israel by the solemn giving of the Law on Mount Sinai, the act by which God made and confirmed the covenant which He had hinted at to the patriarchs. The book tells the history of Israel from the time that God arranged for their departure out of Egypt until the time that the Tabernacle had been dedicated near Mount Horeb. A large part of the book is devoted to the legislation on Mount Sinai, which included not only the giving of the Moral, or Natural, Law in the form of the Ten Commandments, but also the Ceremonial, or Levitical, Law, which prescribed all forms of divine worship which were to be observed by the people of God in the centuries before the coming of Christ, and the Civil Law, which was given to the children of Israel as a separate people among the

nations of the earth and which regulated their political affairs and provided for sanitary rules throughout the country.

"Exodus is the Book of Redemption. The chosen people are in hopeless bondage in the land of Egypt, having no power to deliver themselves. But God says: 'I have seen the affliction of My people, I have heard their cry, I know their sorrows; I am come down to deliver them out of the hand of the Egyptians, and to bring them up into a good land,' Ex. 3, 7. 8. It is a beautiful picture of the soul redeemed from the bondage of Egypt into the glorious liberty of the children of God. God is revealed to us as the Deliverer and Leader of His people, a God near at hand, dwelling among them, concerned with the affairs of their daily life." (Hodgkin.)

The Book of Exodus is especially rich in Messianic types and symbols. The burning bush, chap.3, is a picture of the incarnation of Jesus Christ. The Passover Lamb, chap. 12, is a type of Christ and His redemption, 1 Cor. 5, 7. 8; 1 Pet. 1, 18. 19. The manna, chap. 16, is a type which Jesus applies to Himself, John 6, 48-51, when He says: "I am the Bread of Life." The smitten rock, chap. 17, is referred to 1 Cor. 10, 4: "They drank of that spiritual Rock that followed them; and that Rock was. Christ." Moses himself, the central personage of Exodus, is a type of the great Prophet of the New Testament, Deut. 18, 15. 18. The high priest Aaron was a type of our great High Priest, Jesus Christ, whose atoning sacrifice reconciled the whole world to God. The Tabernacle in the wilderness, built according to the design furnished by God Himself, was a picture and shadow of heavenly things, Heb. 8, 5. It was the outward sign of God's presence, God's tent in the midst of the tents of the children of Israel, the meeting-place between God and man.

The contents of the book may be briefly summarized: The departure out of Egypt, including the narrative of the oppression, of the birth and education of Moses, of his flight, call, and equipment, of the ten plagues, of the institution of the Passover, of the passage through the Red Sea and the destruction of Pharaoh; the wilderness journey to Mount Sinai, including the stop at Marah, the quails, manna, water from the rock, the battle with Amalek; the solemn legislation on Mount Sinai, including the preparations, the Ten Commandments, the rights of Israel, and the making of the covenant; the building and the dedication of the Tabernacle, including the sin of Aaron and the people, the making of the Tabernacle coverings and appointments, the erection and the dedication of the Tabernacle. 1)

<http://www.kretzmannproject.org/>

>Divine Service 14th January [Black]

Readings: Psalm 51: 1-19

Old Testament: Joel 2:12-19

Epistle: 2 Corinthians 5:20b,-6:10

Gospel: Matthew 6:1-6,16-21.

7pm Trinity Marburg HC

Ash Wednesday

Hymns: 431, 310, 153, 157, 281, 513.

>Divine Service 18th February [Violet]

Readings: Psalm 25:1-10

Old Testament: Genesis 22:1-18

Epistle: James 12:1-18

Gospel: Mark 1:9-15.

9am Trinity Marburg HC

1st Sunday in Lent

Hymns: 57, 195, 405, 197, 292, 384.

PARISH MEETING after SERVICE

> Just a reminder to those who have copies of the LSB hymnal to bring them to the Minden Service' to help out with numbers..

>Divine Service 25th February [Violet.]

Readings : Psalm 22: 23-31

Old Testament: Genesis 17: 1-7, 15-,16

Epistle: Romans 5: 1-11

Gospel: Mark 8: 27-38.

9am St John's Minden HC

2nd Sunday in Lent

LSB Hymns: 935, 708, 688, 737, 630, 934.

> **PARISH MEETING RIGHT AFTER SERVICE ON SUNDAY THE 18TH OF FEBRUARY AT MARBURG**

> **MINDEN AGM MEETING SUNDAY the 25th at 7PM**

> **Mid week Bible Study commences on Thursday the 15th of February at 10am at Pastor's house in the nice air conditioning with a bring and share morning tea.**

> **Anyone wanting information on Catechetical studies for their children please contact Vicar Jake Zabel on the phone number below.**

Vicar JAKE can be contacted on 0458251132.

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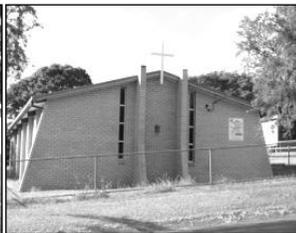
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