

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

5th Sunday in Lent 18th March 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.

Hymns: 435, 430, 847, 857, 619, 895.

Introit: Psalm 119:9-16.

P How will a young man keep his behaviour pure?

C By keeping it according to Your Word.

P I have been seeking You with all my heart.

C Do not let me go astray from Your Commandments!

P I have treasured Your Word in my heart,

C that I may not sin against You.

P Blessed are You, O LORD!

C Teach me Your Prescriptions!

P With my lips I have proclaimed

C all the Decisions of Your mouth.

P I have been rejoicing in the way of Your Testimonies

C as much as in all riches.

P Let me meditate on Your Directions,

C and let me examine Your Ways!

All I shall delight in Your Statutes. I shall not forget Your Word.

Collect: Almighty God, by Your great goodness mercifully look upon Your people that we may be governed and preserved evermore in body and soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

Old Testament: Jeremiah 31:31-34.

Epistle: Hebrews 5:1-10.

Gospel: Mark 10:32-45.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

The text for the sermon is the Gospel heard before, Mark 10:32-45.

32 They were on the road, going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and the others who were following Him were afraid. Then He again took the Twelve aside, and began to tell them the things that were going to happen to Him: 33 "Look! We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the

scribes. They will condemn Him to death and will hand Him over to the Gentiles. 34 They will mock Him and spit on Him, flog Him, and kill Him, and after three days He will rise.”

35 James and John, the sons of Zebedee, came to Him. They told Him, “Teacher, we want You to do for us whatever we ask.”

36 He asked them, “What do you want Me to do for you?”

37 They told Him, “Grant that one of us may sit at Your right and the other at Your left in Your glory!”

38 Jesus told them, “You do not realise what you are requesting. Can you drink the cup that I drink, or be baptised with the baptism with which I am baptised?”

39 They said to Him, “We can.”

Jesus told them, “You will drink the cup that I drink, and you will be baptised with the baptism with which I am baptised, 40 but sitting at My right or at My left is not Mine to grant, but it is for those for whom it has been prepared.”

41 When the other ten heard about it, they began to be angry with James and John. 42 Then Jesus summoned them and told them, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their great men exercise authority over them. 43 However, it is not like that among you, but whoever wants to become great among you must be your servant, 44 and whoever wants to be first among you must be the slave of all! 45 For even the Son of Man has not come to be served, but to serve, and to give His life as a ransom for many.”

Lord God, heavenly Father, sanctify us in your truth. Your Word is truth. Amen.

THE BOOK OF THE PROPHET JEREMIAH.

INTRODUCTION.

The prophet Jeremiah, a native of Anathoth, a town situated a little over three miles northeast of Jerusalem, within the boundaries of Benjamin, was born shortly before Josiah became king. He was a member of a priestly family, and God called him to be a prophet when he was still a very young man. He witnessed the great reformation in the eighteenth year of Josiah, whose death he lamented. During the early years of Jehoiakim's reign he was in danger of losing his life on account of his faithful preaching. He was threatened even by his townsmen and opposed by his own family. He was obliged to endure many other indignities and adversities, not only under the reign of Jehoiakim, but also under that of Zedekiah, the climax of his sufferings being reached when the armies of the Chaldeans approached the city. After the capture of Jerusalem, Jeremiah was taken in chains as far as Ramah, but released by Nebuchadnezzar's general. He lived with Gedaliah, the governor of the country, for a while, but after the assassination of Gedaliah was carried to Egypt by

force. He continued to preach and prophesy in Egypt, predicting the conquest of the country by Nebuchadnezzar and warning the Jews to abstain from idolatry. He seems to have died in Egypt, according to tradition having been stoned to death by his own countrymen.

As the brief outline of Jeremiah's life shows, the period of Jewish history in which he lived was the critical time preceding the nation's doom. Only one of the five kings under whom Jeremiah prophesied was a pious ruler. The people became guilty of gross idolatry and, as they relapsed into paganism, of immoral practices. Covetousness, dishonesty, murder, adultery, stealing, false swearing, and other sins were prevalent throughout the nation. Year after year Jeremiah came with messages from God, whose mercy and compassion sought to turn His people to repentance, but the moral corruption was too great, and the people refused to obey. They preferred to listen to various false prophets, who predicted peace and prosperity. But though the work of Jeremiah, to all outer appearances, was vain, it resulted, in fact, in a clearing of the situation, since, as a consequence, the true Israelites were preserved in faith. In spite of all the trying experiences, therefore, which Jeremiah, naturally of a mild, sensitive, and retiring disposition, had to undergo, he remained faithful to his task as a prophet of the one true God. He ever found comfort and strength in the promise which the Lord had given him at the beginning of his labors: "Be not afraid of their faces; for I am with thee to deliver thee.... They shall fight against thee, but they shall not prevail against thee."

The arrangement of the Book of Jeremiah is topical rather than chronological. It may be divided into two large groups. The first division contains the introduction and the prophecies concerning Judah, together with some historical matter, chaps. 1-45; the second division contains ten prophetic discourses concerning nine foreign nations, together with a final historical account concerning the destruction of Jerusalem and the release of Jehoiachin. A more detailed division of the book yields the following outline: prophecies belonging for the most part to the reign of Josiah, chaps. 1-6; prophecies belonging probably chiefly to the reign of Jehoiakim, chaps. 7-21; prophecies probably belonging to the reign of Jehoiachin, chaps. 22 and 23; prophecies and events in the reign of Zedekiah, chaps. 24-39; history and prophecies under Gedaliah's administration and in Egypt, chaps. 40-44; group of prophecies against heathen nations, chaps. 46-51; historical conclusion, chap. 52. As stated above, however, this division is only general.

There are several notable prophecies in the Book of Jeremiah, some of them being veritable gems of epigrammatic utterance. But the most beautiful passages are the Messianic prophecies concerning the Lord, our Righteousness. Cp. chap. 23, 5-6; 30,9; 33. The prophecy of the New Covenant refers to the days of the New Testament, which began with the coming of Christ. Chap. 31, 31-34. 1)

>Divine Service 25th March [RED]
Readings: Psalm 31:9-16
Old Testament: Zechariah 9:9-12
Epistle: Philippians 2:5-11
Gospel: John 12: 20-43.

9am Our Saviour Lowood HC
PALM SUNDAY

Hymns: 169, 86, 306, 361, 292, 511.

>Divine Service 29th March [White]
Readings: Psalm 118:12-19
Old Testament: Exodus 24:3-11
Epistle: 1 Corinthians 10:16-17
Gospel: Mark 14:12-26

7pm Trinity Marburg HC
Holy [Maundy]Thursday

Hymns: 71, 295, 331, 73, 289, 162.

>Divine Service 30th March [Violet.]
Readings : Psalm 22
Old Testament: Isaiah 52:13 - 53:12.

8am St John's Minden HC
GOOD FRIDAY

Epistle: Hebrews 4:14-16, 5:7-9. LSB Hymns: 426, 454, 447
Gospel: John 19:17-30. 439 v's 1-5, and 10., 622, 922.

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

> Next Mid week Bible Study Thursday the 19th of April at 10am back at the Lowood Church with a bring and share morning tea.

> Confirmation Class is on every Friday afternoon at MARBURG 4.15pm to start by 4.30 except Good Friday and School Holidays.

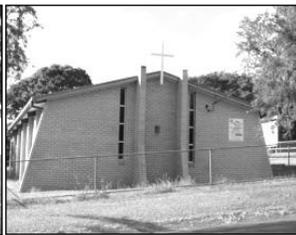
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St John's
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Our Saviour
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Lowood

John 3:14-21.
Hymns: 347, 368, 271, 54, 295, 437.

Introit: Psalm 107:1-9.

P Give thanks to the LORD! For He is good.
C **For His mercy endures for ever.**
P Let the people whom the LORD has redeemed proclaim that
C **He has redeemed them from the hand of the oppressor,**
P and has gathered them from the other lands, from the east
and from the west,
C **from the north and from the south!**
P They wandered around the desolate wilderness
C **without finding a city where they could live.**
P They were hungry and thirsty.
C **Their souls grew faint inside them.**
P When they cried out to the LORD in their trouble,
C **He used to deliver them from their afflictions.**
P He led them on a straight road
C **that they might go to a city where they could live.**
P Let them give thanks to the LORD for His mercy,
C **and for His wonderful deeds to the descendants of Adam!**
P For He satisfied their withered souls
All: **and filled their hungry souls with good things.**

Collect: Almighty God, our heavenly Father, Your mercies are new every morning; and though we deserve only punishment, You receive us as Your children and provide for all our needs of body and soul. Grant that we may heartily acknowledge Your merciful goodness, give thanks for all Your benefits, and serve You in willing obedience; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

Old Testament: Numbers 21:4-9.

Epistle: Ephesians 2:1-10.

Gospel: John 3:14-21.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

The text for the sermon is the Gospel heard before, John 3:14-21 .

14 As Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, 15 so that everyone who believes in Him may have eternal life. 16 For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but have eternal life. 17 For God has not sent His Son into the world to condemn the world, but that the world may be saved through Him. 18 The person who believes in Him is not condemned, but the person who does not believe has already been condemned, because he has not believed in the name of God's only Son. 19 This is the verdict, that the Light has come into the world, but people have loved darkness rather than the Light, because they have been doing evil. 20 For everyone who does wrong hates the Light and does not come to the Light, in order that his deeds may not be exposed. 21 However, he who practises the truth comes to the Light, that his deeds may be plainly seen to have been done in God."

Lord God, heavenly Father, sanctify us in your truth. Your Word is truth. Amen.

NUMBERS 21:4-9

THE FIERY SERPENTS.

V. 4. And they journeyed from Mount Hor by the way of the Red Sea, southward, along the western border of Edom, through the Wilderness of Paran, **to compass the land of Edom**, whose dominion extended almost to the Elanitic Gulf, the eastern arm of the Red Sea; **and the soul of the people was much discouraged**, filled with impatience, **because of the way**. To turn back once more, after reaching the boundary of the Land of Promise, imposed too great a strain upon their trust in God. **V. 5. And the people spake against God and against Moses**, not rebelling openly, but murmuring against the divine guidance and the leading of Moses, **Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread**, the manna. The Hebrew brings out the peevishness of the complaint: "For not is there bread, and not is there water, and our soul feels nausea over this miserable bread." They saw before them only a hopeless existence, an endless desert journey, ending with a miserable death in the midst of the dreary wastes. **V. 6. And the Lord sent fiery serpents among the people**, whose bite filled the wound with a

burning venom, very deadly, **and they bit the people**, who were unable to rid themselves of the plague; **and much people of Israel died.** V. 7. **Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord and against thee;** the punishment which the Lord visited upon them worked a knowledge of their sins in them, brought them to repentance. **Pray unto the Lord that He take away the serpents from us. And Moses prayed for the people,** assumed the role of mediator, as he had done so often. V. 8. **And the Lord said unto Moses,** in a command which was adapted to the situation and was of great typical significance, **Make thee a fiery serpent,** cast a figure which is an exact reproduction of one, **and set it upon a pole,** like a standard; **and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.** The reference is, of course, not to a casual glance, which even an unbelieving Israelite might cast upon the figure, but to the look of faith resting upon the divine promise. For such a look was an acknowledgment of sin, a longing for deliverance from its penalty, and a trusting in the means appointed by God for healing. V. 9. **And Moses made a serpent of brass,** as much in form and appearance like the fiery serpents as possible, **and put it upon a pole. And it came to pass that, if a serpent had bitten any man, when he beheld the serpent of brass,** that is, if he looked at it with the faith which the occasion required, **he lived.** It was because the Israelites, with their sin, tempted Christ, that they were destroyed by the serpents, 1 Cor. 10, 9. And, on the other hand, because they had faith in the promises of God, they were healed. Note that the figure made by Moses was a type of Christ, John 3, 15. 16. God sent His Son in the form of our sinful flesh, but without sin. And Christ, the Holy One of God, was lifted up on the cross to expiate the sin of all mankind, which lay upon Him. No matter who it is among sinful men, if he but looks upon the crucified Christ in faith, he will not perish, but have everlasting life.

<http://www.kretzmannproject.org>

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> LOWOOD AGM SATURDAY 17th 6pm at the CHURCH.

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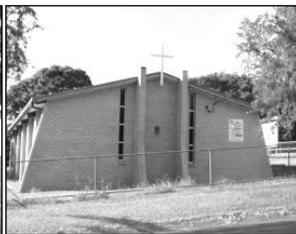
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