

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

6th Sunday after Pentecost Mission Sunday 1st July 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.

Luke 24:44-53

HYMNS: 219, 216, 111, 240, 287, 239.

INTROIT: Psalm 96

P Sing to the LORD a new song!

C **Sing to the LORD, all the earth!**

P Sing to the LORD! Bless His name!

C **Proclaim His salvation from day to day!**

P Declare His glory among the nations,

C **His marvellous deeds among all the peoples!**

P For the LORD is great and very worthy of praise.

C **He should be feared above all gods.**

P For all the gods of the peoples are idols,

C **but the LORD has made the heavens.**

P Splendour and majesty are before Him.

C **Strength and beauty are in His sanctuary.**

P Ascribe to the LORD, you families of the peoples,

C **ascribe to the LORD glory and strength!**

P Ascribe to the LORD the glory due to His name!

C **Present an offering, and come into His courts!**

P Worship the LORD in holy splendour!

C **Tremble before Him, all the earth!**

P Say among the nations: "The LORD reigns. The world also is firmly established. It will not be moved.

C **He will judge the peoples justly!"**

P Let the heavens be glad, and let the earth rejoice!

C **Let the sea and all that fills it roar!**

P Let the fields and everything in them be jubilant! Then all the trees of the forest will shout with joy before the LORD. For He is coming,

C **for He is coming to judge the earth.**

All: **He will judge the world with righteousness and the peoples with His truth.**

COLLECT: Almighty God, in Your kindness You cause the light of Your Gospel to shine among us. By the working of Your Holy Spirit, help us to share the good news of Your salvation that all who hear it may rejoice in the gift of Your unending love; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

Readings

Old Testament reading: Isaiah 62:1-7

Epistle: Romans 10:11-17

Gospel: Luke 24:44-53

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 our sermon for this morning is written in the book of Luke 24:44-53 which was a part of our Gospel reading before.

44 He told them, “These are the very words that I spoke to you while I was still with you, namely, that everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.”

45 Then He opened their minds to understand the Scriptures. **46** He told them, “This is what Scripture has said: ‘The Messiah will suffer and rise from the dead on the third day; **47** and on the basis of His name, repentance for the forgiveness of sins will be preached to all nations, beginning at Jerusalem.’ **48** You will testify to these things.

49 “I am sending you what My Father has promised. Wait here in the city until you are armed with power from above!”

50 He led them out to where Bethany lay ahead of them. Then He raised His hands and blessed them. **51** While He was blessing them, He left them, and was taken up to heaven.

52 They knelt in worship of Him, and returned to Jerusalem with great joy. **53** They stayed continually at the temple, praising God.

Lord God, heavenly Father, sanctify us through Your truth, Your word is truth. **Amen.**

Romans 10:11-17.

11 For the Scripture says, “The person who believes in Him will not be put to shame.” 12 For there is no difference between Jew and Greek. For the same Lord is over them all and gives His riches to all who call on Him. 13 For “Whoever calls on the name of the Lord will be saved.” 14 How then are they to call on Him in whom they have not believed? Moreover, how are they to believe in Him of whom they have not heard? How are they to hear without a preacher? 15 How are they to preach unless they are sent? As Scripture has said: “How beautiful are the feet of those who tell good things as Good News!” 16 However, they have not all obeyed the Good News. For Isaiah asks: “Lord, who has believed our message?” 17 Therefore faith comes from hearing, and hearing through the Word of Christ.

As a Pastor I am privileged to have a library of wonderful books, some of these include a set of Luther's Works, and as I was researching for this week's Sermon I came across a few comments by Luther on our epistle that fit right in with our theme of mission. I've chosen just 2 verses so it's not too long but it is quite intense in places, so I invite you to take up your bulletins and follow along.

Romans 10,vs14,15.

14. But how are men to call upon Him in whom they have not believed? All people who are of a proud mind, such as the Jews, heretics, and schismatic's, arrogate to themselves these four qualities in this order. They are all deceived by the appearance of piety. For these four points are so interrelated that the one follows upon the other, and the last is the cause and antecedent of all the others, that is, it is impossible for them to preach unless they are sent; from this it follows that it is impossible for them to hear unless they are preached to; and from this, that it is impossible for them to believe if they do not hear; and then it is impossible for them to call upon God if they do not believe; and finally it is impossible for them to be saved if they do not call upon God. Thus the whole root and origin of our salvation lies in God who sends. *And if He does not send, those who preach, preach falsely; and this preaching is the same as not preaching, indeed it would be better not to preach.* And they who hear, hear falsely, and it would be better not to hear at all. And they who believe them believe falsely, and it would be better not to believe. And they who invoke God, invoke Him falsely, and it would be better not to invoke Him. Since preachers of this kind do not preach, the hearers do not hear, the believers do not believe, those who call upon God do not call upon Him, and those who are to be saved are damned. Prov. 1:28: **“Then they will call upon Me, but I will not answer.”** Ps. 110:2–3: **“The Lord sends forth from Zion**

your mighty scepter.” And then he goes on: **“Rule,”** that is, be strong, **“and your preaching will be effective in the midst of your foes!”** But those men rule in the midst of their friends, because they attract them by flattery. And in Ps. 18:41: **“They cried for help, but there was none to save, they cried to the Lord, but He did not answer them.”** Thus these people are images before God; they have ears, but they hear not; a mouth, and they speak not, etc. Why? Because they are not of God. For when God sends forth His Word, **“then there is power afoot”** (*so geht's mit Gewalt*), so that it converts not only friends and those who applaud it, but enemies and those who resist it.

Therefore above all it is necessary to see to it that he who teaches has been sent by God, as John was (cf. John 1:6). This is recognized if he proves through miracles and testimony from heaven that he has been sent, as in the case of the apostles, or if he proves that he has been sent later by some kind of heavenly authority and ***preaches in humble subjection to this authority***, always prepared to stand under the judgment of it, and that he speaks the things which have been committed to him and not merely things which he has invented and which are pleasing to him. Thus we read in Zech. 13:3: **“And if anyone again appears as a prophet, his father and mother who bore him”** (that is, his religious superior and the church⁹) **“will say to him: ‘You shall not live,’** (that is, you shall be condemned and excommunicated) **‘for you speak lies in the name of the Lord’; and his father and his mother who bore him shall pierce him through when he prophesies.”** This is the sharp spear with which the heretics are pierced. For raised to a high position by the appearance of piety, they are preaching without the testimony of God and without an authority which has been confirmed by God, but only under their own power.

Thus we read in Jer. 23:21: **“I did not send the prophets, yet they ran.”** And yet they dare to say: **“We shall be saved because we call upon the name of the Lord; we call upon Him because we believe; we believe because we hear; we hear because we preach.”** But this they cannot say: **“We preach because we have been sent.”** There, there they lie! Here is all that matters for salvation, and without this all the rest is false, even though they do not realize that it is false. Thus the apostle in Rom. 1:2 beautifully covers this subject, so that no one should think that the Gospel came into the world through man.

First, because it was promised long before it came; it was not something newly discovered. Second, it did not come through only one person but through many, through prophets of God, and not only in oral form but also in the Holy Scriptures. A heretic, too, has to give this kind of testimony for his doctrine and heresy. He must show where it was previously promised and by whom. Then, through whom it was handed down and finally in which scriptures it has been written, so that he may point to the writings as witnesses. But they are not concerned about these things and foolishly say: **“We have the truth, we believe, we hear, we call upon God”**—as if it were sufficient proof that something is

from God because it seems to certain people that such is the case, and as if it were not necessary that God confirm His Word and cooperate by signs that follow it and promises and prophets which precede.

Therefore the authority of the church has been established, as to this day the Roman church still holds it. They preach safely who preach the Gospel without any defects from outside.

For the word which heretics preach produces great satisfaction¹⁰ for them, because it sounds the way they want it to. But they want the greatest piety (as it seems to them). And thus their own thinking stands unchanged and their own will unbroken. For the Word does not come to them contrary to or above what they think but in accord with what they think, so that they are already equal to the Word or even its judges. But the fact is that if the Word of God comes, it comes contrary to our thinking and our will. It does not allow our thinking to stand, even in those matters which are most sacred, but it destroys and eradicates and scatters everything, as Jer. 23:29 (cf. also 1:10) says: **“Is not My Word like fire, says the Lord, and like a hammer which breaks the rock in pieces?”**

Hence it is an infallible sign that one really has the Word and carries it in himself, if he finds nothing in himself which pleases him, but only what is displeasing, that he is sad at all he knows, says, does, and feels, and finds pleasure only in others or in God. On the other hand, the clearest sign that the Word of God is not in a certain person is if he finds pleasure in himself, and rejoices in what he says, knows, does, and feels. The reason for all this is that the Word of God **“breaks the rock in pieces”** and destroys and crucifies whatever in us is pleasing to us and does not allow anything to remain in us *except that which is displeasing, in order that it thereby may teach us to have pleasure, joy, and confidence only in God, and outside ourselves happiness and pleasure in our neighbor.*

15. How beautiful are the feet of those who preach the Gospel of peace.

In the first place, they are called **“beautiful”** because of their purity, since they do not preach the Gospel for personal advantage or empty glory, as is now the case everywhere, but only out of obedience to God as well as for the salvation of the hearers.

In the second place, the term **“beautiful”** according to the Hebrew idiom has more the meaning of something desirable or hoped for, something favored or worthy of love and affection, in German *lieblich und genehm*. And thus the meaning is that the preaching of the Gospel is something lovable and desirable for those who are under the Law. For the Law shows nothing but our sin, makes us guilty, and thus produces an anguished conscience; but the Gospel supplies a longed for remedy to people in anguish of this kind. Therefore the

Law is evil, and the Gospel good; the Law announces wrath, but the Gospel peace. The Law says (as the apostle cites in Gal. 3:10): **“Cursed be everyone who does not abide by all things written in the book of the Law and do them.”** But no one continues in them to do them, as it is written in the same place: **“For all who rely on works of the Law are under a curse.”** But the Gospel says: **“Behold the Lamb of God, who takes away the sin of the world”** (John 1:29). The Law oppresses the conscience with sins, but the Gospel frees the conscience and brings peace through faith in Christ. Hence we also read above (v. 5): **“Moses writes that the man who practices the righteousness which is based on the Law shall live by it.”** Rom 10:5. It is as if the apostle were saying: **“But no one does this righteousness, and therefore no one shall live by it.”** Hence we read again in Gal. 3:11–12: **“Now it is evident that no man is justified before God by the Law; for ‘he who through faith is righteous shall live’; but the Law does not rest on faith, for ‘he who does them shall live by them.’”** And above in Rom. 2:13 he has stated: **“For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified,”** as if to say that in God’s eyes all those who are outside faith only are hearers. For **“he who does them shall live by them,”** but no one does it; otherwise what need is there of faith?

In the expression **“of those who preach the Gospel”** the Spirit expresses something more than we have indicated in the gloss, and that is the fact that **“peace”** and **“good things”** are not the kind of things which are visible according to the world, for they are so hidden that they are not proclaimed except through the Word and are not grasped except through faith. For these good things and this peace are not exhibited to the senses but announced by the Word and can be perceived only by faith, that is, without personal experience until the future life comes.

And the term **“good things”** refers to the granting of the gifts of grace, and **“peace”** to the removal of evils; therefore he places the term **“peace” first and then “good things.”** Thus these good things are under the cross, for no man is able to possess this kind of peace and good things, unless he has renounced the peace and good things of the world and is willing to suffer for his faith in the midst of the evils and tribulations of the world and his own conscience.

But what is meant by the term **“feet”**? According to the first interpretation the term refers to the attitude and the devotion of those who preach, which must be free of all love of money and glory.

But according to the Hebrew, which is more accurate, although the term **“feet”** can be taken in a literal sense, namely, that the coming of preachers of good things is something desirable for those who are tortured by sins and an

evil conscience, yet more correctly the term can signify their very words themselves or the sound and the syllables, the pronunciation of the words of those who preach, for their voices are like feet or vehicles or wheels by which the Word is carried or rolled or it walks to the ears of the hearers. Hence he says: **“Their voice goes out through all the earth”** (Ps. 19:4). If it went forth it must have feet. And again: **“His Word runs swiftly”** (Ps. 147:15). Whatever runs has feet: the Word runs, therefore the Word has feet, which are its pronunciations and its sounds. This must be the case, for otherwise Is. 32:20 would be absurd: **“Happy are you who sow beside all waters, who let the feet of the ox and the ass range free.”** And Ps. 91:13 reads: **“You will tread on the lion and the adder, the young lion and the serpent you will trample underfoot.”** This is not done except through the Word. For while the hearer sits quietly and receives the Word, the **“feet”** of the preacher run over him, and he crushes him to see whether he can make him better. Thus Micah 4:13 reads: **“Arise and thresh, O daughter of Zion, for I will make your horn iron and your hoofs bronze; and you shall beat in pieces many peoples.”** The term “threshing” here is understood in the sense of the ox treading out the grain with his feet. Thus the feet of the church as it preaches are voices and words by which it cuts and shakes up the people and **“beats them to pieces.”**

And the church does this with nothing else than with words and voices.

But they are **“beautiful”** and desirable to those whose consciences are pressed down by sins.

Therefore we have these two sets of contrary terms: Law—sin. The Law shows up sin and makes man guilty and sick; indeed proves him worthy of being damned. Gospel—grace. The Gospel offers grace and remits sin and cures the sickness unto salvation.

Amen.

Luther, M. (1999, c1972). Vol. 25: Luther's works, vol. 25 : Lectures on Romans (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Saint Louis: Concordia Publishing House.

>>Divine Service 8th July [Green]

Readings : Psalm 123

Old Testament: Ezekiel 2:1-5

Epistle: 2nd Corinthians 12:1-10

Gospel: Mark 6:1-13

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

9am St John's Minden HC

7th Sunday after Pentecost

LSB Hymns : 904, 839, 836, 701, 630, 842.

Bible study Augsburg C 5.

>>Divine Service 15th July [Green]

Readings: Psalm 85:1-13

Old Testament : Amos 7:7-15

Epistle: Ephesians 1:3-14

Gospel: Mark 6:14-29.

9am Our Saviour Lowood HC

8th Sunday after Pentecost

Bible study Augsburg C6.

Hymns: 124, 149, 411, 400, 289, 197.

>>Divine Service 22nd July [Green]

Readings: Psalm 23

Old Testament: Jeremiah 23:1-6

Epistle: Ephesians 2:11-32

Gospel: Mark 6:30-44

9am Trinity Marburg HC

9th Sunday after Pentecost

Hymns: [To be announced.]

>>Study on the AUGSBURG CONFESSION -- directly after Church every Sunday for everyone, confirmation students and up; -- Bring your Bible. -- quick cuppa and biscuit.

>>Next mid week Bible Study on Proverbs is on Thursday 19th July at Lowood 10am.

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

>> Next CoC meeting is on Saturday September 8th at Minden 10am.

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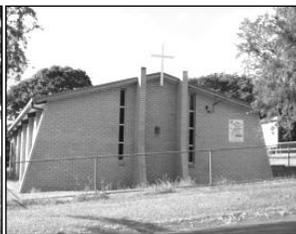
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