

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,
OUR SAVIOUR LOWOOD.
Harvest Festival 17th Sunday after Pentecost 16th September 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 9:30-37.

Hymns: 57, 356, 239, 500, 287, 507.

Introit: Psalm 54.

P O God, save me by Your name,
C **and bring justice to me by Your might!**
P O God, hear my prayer,
C **and open Your ears to the words from my mouth!**
P For strangers have risen up against me, and violent men have been seeking my life.
C **They have not set God before themselves.**
P Surely, God is my Helper.
C **The Lord is with those who support my life.**
P He will repay my enemies for their evil.
C **Destroy them in Your truth!**
P Let me sacrifice a freewill offering to You!
C **I shall praise Your name, O LORD, because it is good.**
P For He has delivered me out of every trouble,
All: **and my eye has been gloating over my enemies.**

Collect: O God, whose strength is made perfect in weakness, grant us humility and childlike faith that we may please You in both will and deed; 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 11:18-20.

Epistle: James 3:13 - 4:10.

Gospel: Mark 9:30-37.

**Commendable Jealousy part 2,
continued from last week.**

John 2:17.

His disciples remembered that it was written: Zeal for Thy house will consume Me.

But what is the meaning of the word “consume”? This word is more closely related to the German idiom; for we, too, are in the habit of using it of a person who consumes himself with grief, who is devoured, as it were, by sorrow. We say of someone who is greatly troubled that “something is eating him.” This eating or consuming, of course, does not imply an eating or consuming as of bread or meat; but it refers to the sad mood which makes one languish, fret one’s heart out, be consumed somewhat as a garment is

consumed by moths. This was the experience of Christ, the prophets, and all the apostles. And our hearts, too, should be fairly consumed by a strong and holy zeal, a sorrow, jealousy, and indignation over the lamentable idolatries with which the pope has so woefully deceived and seduced the world. Should it not gnaw at us, consume us, and move us to keep the pure doctrine of Christ's Word from being falsified further?

Thus these words of our text are spoken not only of Christ but of every preacher of the divine Word. Observe godly parents who have a disobedient child, and you will soon understand the meaning of the words: "Zeal has consumed me." They go through life consumed by grief. They pine away and finally die from great sadness and sorrow. And these children become, not plain murderers but patricides and matricides, torturing their parents for some time before they finally die. They strangle their parents. Solomon speaks of this in the Book of Proverbs—we find the same thing in Ecclesiastes. 3:3 ff.—when he says: "A wise son makes a glad father" (Prov. 10:1), but "a foolish son is a grief to his father and bitterness to her who bore him" (Prov. 17:25). In 1 Tim. 1:9 St. Paul, too, refers to murderers of fathers and mothers. If parents are godly, they suffer keenly from the ungodly conduct of their children. It gnaws at their hearts night and day, until they finally bite the dust on account of it. Thus children murder their parents, not by running a knife through their bodies but by their evil and impious life.

Parents can experience no greater cross or grief than the wickedness of their children. This ages the parents prematurely and finally grieves them to death. It wrings the lament from their lips: "Oh, my son! Oh, my daughter!" And although such a child forces his parents to their grave with his evil and wicked life, they do not develop a demonic hatred for the child; the love for the child in the father's heart survives all and endures. Of David we read in 2 Sam. 18:5 that he commanded Joab and his host not to harm his undutiful son Absalom. This was dictated by the love in his paternal heart, which still beat for his son even though that same son had expelled him from the kingdom. And when Absalom was stabbed to death, David cried: "O my son Absalom, my son!" (2 Sam. 18:33). I am relating all this to make the words more intelligible to you: "Zeal has consumed me," words spoken at a time when grief consumes or tears the heart.

But Christ suffered far deeper grief when He hung on the cross, when He took to heart³⁰ the malice and the impenitence of the Jews. This He also experienced when He wept with great zeal over the fate of Jerusalem as He looked upon the city (Luke 19:41), and also as He sweat blood in the garden (Luke 22:44). During His entire earthly sojourn He was consumed with a constant sorrow, which prevented Him from ever being happy. And if He had not been crucified, He would have grieved Himself to death over the utter futility of all His efforts with the Jewish people.

Ask a pious ruling prince or a godly housefather what the word "consume" really means in times when evil reigns and grief eats and gnaws at the heart. I wager that you will get an answer! All the apostles and bishops learned the significance of the word, and they still learn it. It is brought home to them when they see that their faithful care, their labor, and their toil are in vain; some devil's head³¹ will come along and cause commotion, destroying more in one day than can be built up in several years. Any pastor who sees that the people are not reformed by the doctrine of the divine Word but become more savage and wild because of the devil's machinations will also say: "Zeal

for Thy house has consumed me.” The godlier a pastor or preacher is, the more keenly will he feel this zeal. And he must feel it.

Now love is happy when a friend fares well and has good fortune. This causes love to rejoice. But if love sees a friend encountering misfortune, it must pine and mourn. This was the Lord’s experience when He witnessed the abuse of His temple, not only of the physical budding of stone but also of the spiritual temple, the people of God, who were being corrupted so shamefully by idolatry. That sight aroused His zeal. We should all have such zeal for the Word of God. We should feel distressed and aggrieved by the abomination of the pope, the Turk, and all the schismatic spirits. If we did, we would understand this verse; we would grasp the significance of the word “consume” without explanation.

And if it is true that the anguish and sorrow of love will kill father and mother, how much more plausible it is that kings and princes, in the realm of civil government, have pined away with grief over their inability to guide and direct their people as they would have liked! In church government this happens even more frequently. When doctrinal discord and dissension occur, and pious Christians and saints are turned away from the truth, then this angry love is so distressed that one’s heart could break.

Thus this zeal is a friendly jealousy experienced in the home, at the courts of kings and princes, and also in the Christian Church; for in all those places a godly affection for another prevails. This is not the jealousy of the harlot but a jealousy and an anger that consumes heart and life. Nowhere do we read that Christ experienced much joy during His earthly sojourn. This was due to the fact that His heart unremittently harbored this consuming zeal for the temple and the people of God. His was no self-seeking, jealous ire. This is evident from the words in the Gospel (Matt. 23:37): “O Jerusalem, Jerusalem, how often would I have gathered your children together!” Those were not the words of a laughing heart. But also this office of concern, of solicitude and zeal was imposed on Him by His Heavenly Father, and this zeal of His ceased only on the cross.³²

*This is the end of the eighteenth and the beginning of the nineteenth sermon, dated : "the Saturday after St. Matthias Day," March 2, 1538
Luther's Works The Gospel Of St. John. Vol... 22.*

>>Divine Service 30th September [Green]

9am ST JOHNS MINDEN HC

Readings: Psalm 104:27-35

19th Sunday after Pentecost

Old Testament: Numbers 11:4-6, 10-16, 24-29

Epistle: James 5:1-20

Hymns: 501, 505, 839, 877, 617, 922.

Gospel: Mark 9:38-50.

>>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 7th October [Green]

9am Trinity Marburg HC

Readings: Psalm 128

20th Sunday after Pentecost

Old Testament : Genesis 2:18-25

Epistle: Hebrews 2:1-18

Hymns:361, 344, 365, 169, 283, 144.

Gospel: Mark 10:2-16.

Bible Study bring and share.

>>Divine Service 14th October [RED]

Readings: Psalm 18: 1-16

Old Testament: Job 38:4-18.

Epistle: Romans 10:5-17

Gospel: Matthew 14:22-33.

9am Our Saviour Lowood

21st Sunday after Pentecost

Cory Watsons Confirmation.

Hymns: 578, 609, 299, 301, 293, 469.

>>Next mid week Bible Study on Proverbs is on Thursday 18th October at Lowood 10am.

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

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