

DARLING DOWNS PARISH OF THE AELC
TRINITY OAKLEY, ST PAUL'S GREENWOOD, ST JOHN'S AUBIGNY,
BETHLEHEM TOOWOOMBA

2 December 2018
Bulletin for 1 Advent

HYMNS: 2 19 10 163 287 735

INTROIT: I am lifting up my soul to You, O LORD.

O my God, I trust in You. Let me not be put to shame! Let my enemies not gloat over me!

Certainly, **no one who waits in hope** for You **will be put to shame**. Those who act treacherously without any reason will be put to shame.

Make Your ways known to me, O LORD! Teach me Your paths!

Lead me in Your truth and teach me! For You are the God who saves me. I wait in hope for You all day long.

Remember, O LORD, Your compassionate and merciful deeds! For they have existed from eternity.

Do not remember the sins of my youth or my rebellious acts! According to Your mercy remember me, because of Your goodness, O LORD!

The LORD is good and upright. Therefore He teaches sinners in the way.

He leads humble people in what is right, and teaches humble people His way.

All the paths of the LORD are mercy and truth for those who keep His Covenant and His Testimonies.

Psalm 25:1-10

COLLECT: Stir up Your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and saved by Your mighty deliverance: for You live and reign with the Father and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Jeremiah 33:14-16 The time of salvation is coming.

1 Thessalonians 3:9-13 Holy and without fault when Jesus comes.

Luke 19:28-40 Blessed is the King!

SERMON: Jeremiah 33:14-16 The Lord is our Comfort

¹⁴ “Look! The days are coming,” declares the LORD, “when I shall fulfil the gracious promise that I have made to the family of Israel and to the family of Judah. ¹⁵ In those days and at that time I shall cause a righteous Branch to spring up for David, and He will put justice and righteousness into effect in the land. ¹⁶ In those days Judah will be saved and Jerusalem will live in safety. This is the name by which the city will be called: ‘The LORD Is Our Righteousness.’”

The Lord's Supper has always been seen as a sign of unity between those who commune together at the Lord's table (1 Cor. 10:17). When Christians partake of the Lord's Supper in a church body that has a confession of faith, they thereby declare that they believe that they are one in faith with those who commune with them. Since people cannot honestly hold two differing confessions at the same time, they cannot honestly commune with those whose confession is in conflict with their own. If any do this nevertheless, they deny their own confession, and so deny Christ Himself (2 Cor. 6:14-18). **We ask visitors who are communicant members in a church not in fellowship with the AELC, or are not familiar with the AELC Statement of Faith, to refrain from communing today. If you have questions, please speak with the pastor after service.**

The Incarnation

The incarnation of Jesus is a profound mystery and a glorious miracle. In fulfillment of the promise made at the time of the fall, a woman gave birth to the only One who could crush the head of the serpent; she gave birth to the man who is God! The child Jesus was, as promised (Genesis 3:15), from the seed of the woman alone, not the man. He was born, as promised, to a virgin (Isaiah 7:14). He had no human father (Matthew 1:18-25; Galatians 4:4).

Thus Jesus does not merely become God as a result of an especially holy life (the Adoptionist heresy of the second and third centuries). He is God from eternity in His divine nature; and He is God who takes on a human nature from the moment of His conception in the womb of the virgin Mary. As the angel Gabriel promised, He is miraculously conceived, and He is called the Son of God because that's who He is. Thus, shortly after His conception in Mary's womb, when Mary went to visit her cousin Elizabeth, the mother of John the Baptist, “Elizabeth was filled with the Holy Spirit... ‘Why am I so favoured, that the mother of my Lord should come to me?’” (Luke 1:41, 43). Elizabeth, under the inspiration of the Holy Spirit, acknowledged that Mary was already carrying within her the Lord; that was not something merely potential but something already real.

Accordingly, the ancient church and we in union with it call Mary the mother of God, or literally, “the God-bearer” (*theotokos*). We do so in order to defend this truth that already from the moment of His conception the divine nature was joined to and took to itself a human nature. The title is not intended to make of Mary some sort of co-redeemer along with her Son, as many in the Roman Catholic Church teach. Rather, the title is intended to defend against the error that Christ only became the Son of God at some time after His birth.

The doctrine of the incarnation and the virgin birth of Christ is rightly called one of the great pillars of the Christian faith. If one could remove it, the Christian religion would collapse. For if Jesus were not born of a virgin, without a human father, then He would not really be the Son of God. Then He would have been conceived and born with original sin, just like the rest of us. He would have needed a saviour Himself. He could not have saved even Himself, much less the rest of us. Yes, were He not born of a virgin, then all of the Scriptures would be a lie and Jesus would be the greatest fraud ever perpetrated on the human race.

But because God alone is His Father, He was not born sinful and a sinner like the rest of us. Original sin was not passed on to Him in the course of a natural conception. For though natural and lawful conception in and of itself is not sinful, it is the means by which all human attributes are passed on to the parents' offspring, including original sin. Without a human father, Jesus received a human nature and all that is essential to a human nature (i.e., a human body and soul from His virgin mother). But by virtue of His miraculous conception and the union of the divine nature with the human nature, He did not receive original sin and the other attributes that flow from or are the consequences of original sin. He is the Holy One of God, promised by the angel Gabriel, the Saviour promised throughout the Old Testament and proclaimed throughout the New.

Welcome to all worshipping with us today! May God bless our worship of Him by His serving of us!

Pastor Peter Ziebell, Phone 0407583922.

Email him at paziebell@gmail.com

Weekly sermons and bulletins are available at www.aelc.org.au.

Please notify pastor of anyone who is unwell or in need of a visit.

COMING SERVICES

9 December 2 Advent	16 December 3 Advent	23 December 4 Advent
8.30am TMBA HC 8.30am OAK LR 9.00am GRN LR 10.30am AUB HC	8.30am TMBA LR 9.30am AUB LR 10.00am OAK/GRN Children's Christmas Service at Oakey	8.30am TMBA Children's Christmas Program 8.30am OAK LR 9.00am GRN LR 10.30am AUB HC
Sunday, 9 December		
READINGS: Malachi 3:1-7b;	Philippians 1:2-11;	Luke 3:15-20
HYMNS: 9 13 15 294 (75) 6		
Sunday, 16 December		
READINGS: Zephaniah 3:14-20;	Philippians 4:4-7;	Luke 7:18-35
HYMNS: 1 12 4 22		

ANNOUNCEMENTS

Please take an Advent Devotions booklet home with you today.

Children's Christmas Services:

Oakey/Greenwood: Sunday 16 December, 10.00am at Trinity Oakey, followed by a shared lunch.

Aubigny: Saturday 22 December, 7.00pm.

Toowoomba: Sunday, 23 December, 8.30am.

Carols Evening: Sunday, 23 December, 7.30pm at Oakey.

TENTATIVE CHRISTMAS SERVICE TIMES

8.00am OAK HC

8.00am TMBA LR

9.00am AUB LR

9.30am GRN HC