

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

24 February 2019

Bulletin for the 7th Sunday after the Epiphany

HYMNS: 465 431 356 54 290 339

INTROIT: Bless the LORD, O my soul, and, all my inmost being, bless His holy name!

Bless the LORD, O my soul, and do not forget all His benefits!

He forgives all your iniquities. He heals all your diseases.

He redeems your life from the pit. He crowns you with mercy and compassion.

He satisfies what adorns you with good things, so that you renew your youth like the eagle.

The LORD carries out acts of righteousness and of justice for all who are oppressed.

He has made known His ways to Moses, His deeds to the people of Israel.

The LORD is merciful and gracious, slow to become angry, and abounding in mercy.

He will not always accuse, and will not keep on being angry for ever.

He has not treated us as our sins deserve, and has not paid us back according to our iniquities.

For as high as the heavens are above the earth, so great is His **mercy toward those who fear Him**.

As far as the east is from the west, so far has He removed our transgressions from us.

As a father has compassion on his children, so the LORD has had compassion on those who fear Him.

Psalm 103:1-13

COLLECT: O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Genesis 45:3-15 He kissed all his brothers.

1 Corinthians 15:21-26, 30-42 Since death came through a man, the resurrection of the dead has also come through a man.

Luke 6:27-38 Treat others as you want them to treat you.

SERMON: 1 Corinthians 15:21-26 The resurrection of the dead

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.**

I believe in the resurrection of the body

Human reason has a problem with the resurrection of the body. It says, "How can a dead body rise again?" Bodies disintegrate. They are destroyed by fire. They are eaten by animals. They are blown to smithereens by explosives. Parts of bodies are strewn in different locations. Reason says, "How will a dead body ever rise again?" This is the problem that Paul faced in Athens (Acts 17:16-34). The people were willing to listen to him until he mentioned the resurrection of Jesus from the dead. At that point many in the crowd sneered. The resurrection of the body was not part of the Greek thought. Homer, the Greek poet, spoke of souls coming back as disembodied shades. Some of the Greeks believed in reincarnation, the soul coming back in other bodies (Pythagoras, Plato). But the goal in the afterlife was to stay free of the body. Some, like the Epicureans, believed that death ended everything. The body disintegrated, and that was it. Such was the problem that Paul also faced in Corinth, where the Greek philosophy on the afterlife caused some Corinthian Christians to question the resurrection of the body, in spite of the fact that they knew Christ had risen from the dead.

People today also question the resurrection of the body. People will speak of a person's good deeds living on in the lives of others. They will speak of the good memories of the deceased as living on in the memories of others. By nature, human beings cannot accept a resurrection of the body. It runs counter to what their reason tells them.

Yet the Bible is very clear. God will raise the dead bodies back to life. He will reunite soul and body. Job believed it. He said, "*I myself know that my Redeemer lives, and that at the last He will stand on the dust. After this, my skin will surround this body, and from my flesh I shall see God. I myself shall see Him for myself. My own eyes will see, and not as a stranger,*" (Job 19:25-27).

Isaiah wrote, “Your dead will return to life. They will rise together with my dead body. Wake up and sing for joy, you who dwell in the dust!” (Is. 26:19). The Lord used the picture of dead bodies coming back to life to give Ezekiel a picture of how he would return Israel from captivity in Babylon. Hosea believed in the resurrection. He wrote, “Death, where are your stings? Sheol, where is your destruction?” (Hos. 13:14; cf. 1 Cor. 15:55).

Daniel was told, “Many of those who are asleep in the land of dust will wake up, some to everlasting life and others to shame and everlasting abhorrence,” (12:2). Jesus echoed these words, “...an hour is coming in which all who are in the graves will hear His voice and will come out,” (John 5:28-29). Martha knew her brother would rise again on the Last Day (John 11:24). Paul spoke of the resurrection in his sermons (Ac 13:30-37; 17:31). He wrote about it in his epistles (1 Cor. 15; Phil. 3:21). Scripture teaches us to confess with certainty as we do in the creeds, “I believe in the resurrection of the body.”

How can we be so sure? The answer is, Christ has risen from the dead. His resurrection is the guarantee of our resurrection. If Christ had remained dead, then we would have no certainty of the resurrection of the body. Yes, Jesus raised the youth of Nain, the daughter of Jairus, and Lazarus from the dead. But they all died again. If there were no empty tomb, we would have no hope of a resurrection from the dead. But Paul asserts, “However, now Christ has been raised from the dead, the firstfruits of those who have fallen asleep,” (1 Cor. 15:20). Our Saviour lives. He will raise our bodies from the dead. He arose with the same body. He is called the firstfruits. He will raise us with the same bodies. Who will rise again? All people will be raised. Paul stated, “I have hope in God, which these men also wait for, that there is going to be a resurrection of both those who are righteous and those who are wicked,” (Acts 24:15). No one will be exempt. No one will be overlooked. All the dead will rise, whether believer or unbeliever.

Believers can look forward to having a glorified body in the resurrection. This body which is ravaged by sin in this life will be raised in glory in the next. It will be patterned after the glorious resurrection body of Jesus.

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 pziebell@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

3 March Transfiguration	6 March WEDNESDAY	10 March 1 Lent
8.30am TMBA HC 8.30am OAK LR 9.00am GRN LR 10.30am AUB HC	7.30pm OAK Vespers	8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC
Sunday, 3 March		
READINGS: Deuteronomy 34:1-12; Hebrews 3:1-6; Luke 9:28-36		
HYMNS: 347 37 747 (375 847) 152		
Wednesday, 6 March		
HYMNS: 315 317 785 (tune 99) 48 v.3		
Sunday, 10 March		
READINGS: Deuteronomy 26:1-11; Romans 10:8b-13; Luke 4:1-13		
HYMNS: 852 53 756 (67 65) 791		

ANNOUNCEMENTS

Tonight, 7.30pm at Oakey. Parish AGM. All voting members please come along. Discussion will be held on the future of the Marburg Parish, and our response to their seeking our help once Pastor Ohlson retires later this year.

ASH WEDNESDAY, 6 March, 7.30pm at Oakey.