

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY,

20 June 2021

4th Sunday after Pentecost

HYMNS: 301 149 297 299 847 341

INTROIT: "If it had not been the LORD who was on our side," Israel should say, "if it had not been the LORD who was on our side, when human beings rose up against us, then they would have swallowed us alive when their anger blazed against us.

Then the waters would have engulfed us. The stream would have swept over our lives.

Then the raging water would have swept over our lives."

Blessed be the LORD, who has not given us up as prey to their teeth!

Our lives have escaped like a bird from the snare of the hunters. The snare is torn, and we have escaped.

Our help is in the name of the LORD, who has made heaven and earth.

Psalm 124

COLLECT: Almighty God, in Your mercy guide the course of this world so that Your Church may joyfully serve You in godly peace and quietness; 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: Job 38:1-11 God asks Job if he knows His wonderful ways.
2 Corinthians 6:1-13 Paul asks the Corinthians to accept his ministry of the Gospel.
Mark 4:35-41 Jesus calms the storm.

SERMON: Matthew 27:22 WHAT SHALL I DO WITH JESUS WHO IS CALL CHRIST

Welcome to all worshipping with us today! Pastor Peter Ziebell, Phone 0407583922. Today we welcome Seth Watson into communicant fellowship through his confirmation. Email him at paziebell@gmail.com or to the church office at ddaelc@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.

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.**

Another use of the word *Faith* in the Bible

We sometimes speak of saving faith, it is called saving not because it is a work we do to save ourselves or cooperate in our salvation but because of its content, namely, Christ and the Gospel. It saves and is necessary for salvation in this sense that by the power of the Gospel, faith lays hold of the promise of forgiveness, life, and salvation solely on the basis of God's grace and Christ's merit, to the exclusion of any and all merit in us. Thus saving faith *receives* the salvation won for us by Christ; it is not the prompting or meritorious cause of salvation. Indeed, it is the message of salvation that causes faith. Faith is *the receiving organ* of our salvation.

Sometimes, however, the Bible uses the term *faith* to describe something other than saving faith, strictly speaking. Consider, for example, our Gospel Lesson for today, Mark 4:35-41. Jesus has had a very long day, and in His state of humiliation has become tired. He falls asleep in the boat. So soundly does He sleep that even a storm does not awaken Him. The disciples struggle with all their might against the storm, and when their efforts all seem in vain, they wake Jesus from His sleep with an anguished plea, "*Teacher, do You not care that we are drowning?*" (Mark 4:38). Their cry shows that they knew Jesus could save them; their anguish and fear in the situation of that moment brought them no fear that He may not want to rescue them in this particular situation. After Jesus stills the storm, He turns to the disciples and asks them, "Why are you afraid? Do you still have no faith?" (4:40).

How does Jesus use the word *faith* in this context? Is He talking about that faith which knows that He is the Son of God and the Saviour of the world and therefore their Saviour? No, He is not. for the very prayer of the disciples indicates that they knew He was the Son of God with power to save them even in this particular situation. Their whole relationship with Him was a confession of faith in Him as the promised Messiah. This is why they were with Him in the first place. The Apostle John writes, “*Andrew, Simon Peter’s brother, was one of the two who had heard what John had said and began to follow Jesus. Andrew first found his brother Simon and told him, “We have found the Messiah” (which is translated as “the Christ”).*” What, then, does the word *faith* mean in this context?

Faith in this context is still knowledge, assent, and confidence. However, it is knowledge of specific promises that Jesus has made to them, assent to those specific promises, and confidence that what Jesus had promised would come to pass. Jesus had promised that He would make them fishers of men (Mark 1:17). That promise could not be fulfilled if they were to perish in this storm. But at that particular moment in time they did not remember the promise, neither did they apply it to this circumstance. Therefore they had no faith in this sense that they did not apply a specific promise to a particular circumstance in their lives. That does not mean that they did not have saving faith. It does not mean that they had rejected Jesus as the Son of God and the promised Messiah.

COMING SERVICES

27 June 5 Pentecost	4 July 6 Pentecost	11 July 7 Pentecost
8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC 9.00am MARBURG LR	8.30am OAK LR 8.30am TMBA HC 9.30am GRN LR 10.30am AUB HC 9.00am MARBURG LR	8.30am OAK LR 8.30am TMBA LR 9.30am GRN LR 9.30am AUB LR 9.00am MARBURG HC & Bible Study
Sunday, 27 June		
READINGS: Lamentations 3:22-33; 2 Corinthians 8:1-9, 13-15; Mark 5:21-43		
HYMNS: 502 157 171 (314 290) 451		
Sunday, 4 July		
READINGS: Ezekiel 2:1-5; 2 Corinthians 12:1-10; Mark 6:1-13		
HYMNS: 426 217 373 (68 292) 454		

ANNOUNCEMENTS

BIBLE STUDIES:

AUB/OAK, Friday, 25 June, 7.30pm at Oakey.