

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

26th May Trinity Sunday

HYMNS: 139 457 501 333 842 140

INTROIT: Psalm 29

Give to the LORD, you heavenly beings, give to the LORD glory and strength.
Give to the LORD the glory due to His name! Worship the LORD in holy splendour!
The voice of the LORD is over the waters; the God of glory causes it to thunder;
the LORD is over many waters.

The voice of the LORD is powerful; the voice of the LORD is majestic.
The voice of the LORD breaks the cedars; yes the LORD breaks in pieces the
cedars of Lebanon.

He also makes them skip about like a calf, Lebanon and Sirion like a young wild
ox.

The voice of the LORD stirs flames of fire.

The voice of the LORD makes the wilderness tremble; the LORD makes the
Wilderness of Kadesh tremble.

The voice of the LORD causes the fallow deer to be in labour, and brings kids to
premature birth; and in His temple everyone is saying, "Glory!"

The LORD sat enthroned over the Deluge, and the LORD has for ever been sitting
as King.

The LORD will give strength to His people; the LORD will bless His people with
peace.

COLLECT: Almighty and everlasting God, You have given us grace to
acknowledge the glory of the eternal Trinity by the confession of a true faith and
to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this
faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit,
live and reign, one God, now and for ever. Amen.

Welcome to all worshipping with us!

Pastor Ziebell can be contacted via phone/text at 0407 583922.

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

Email him at paziebell@gmail.com or to the church office at ddaelc@gmail.com. Pastor is usually
in his office Tuesday-Wednesday for anyone who would like to call in. Other days of the week are
set aside for visits.

READINGS: Isaiah 6:1-8 Isaiah's vision of the LORD.

Acts 2:14a, 22-36 Peter explains Pentecost.

John 3:1-17 God has sent His Son to bring us His life.

Isaiah 6:1-8

¹ In the year when King Uzziah died, I saw the Lord sitting on a high and lofty throne. The
train of His robe was filling the Temple. ² Seraphs were standing above Him. Each had six
wings; each was using two wings to cover his face; each was using two wings to cover his

legs; and each was using two wings to fly. ³ The one was calling to the other and saying: “Holy, holy, holy is the LORD of hosts! His glory fills the whole earth!”

⁴ The voices of those who were calling out caused the foundations of the doorposts to shake, and the Temple was filled with smoke. ⁵ Then I said: “How terrible for me! For I have been brought to silence. For I am a man with unclean lips and live among people with unclean lips. For my eyes have seen the King, the LORD of hosts.”

⁶ Then one of the seraphs flew to me, with a glowing coal in his hand. He had used tongs to take it from the altar. ⁷ He touched my mouth with it and said: “Look! This has touched your lips. Your guilt has been taken away, and your sin has been atoned for.”

⁸ Then I heard the voice of the Lord, saying: “Whom shall I send, and who will go for Us?” Then I said, “Here I am. Send me!”

Acts 2:14a, 22-36

¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed them: ...

²² “Men of Israel, listen to these words! Jesus of Nazareth was a Man whom God commended to you, as you yourselves know, by miracles, wonders and miraculous signs, which God worked among you through Him. ²³ This Man was handed over to you by God’s set plan and foreknowledge, and you, with the hands of wicked men, nailed Him to a cross and put Him to death. ²⁴ Nevertheless, God raised Him and loosed the pains of death, because it was not possible for death to hold Him. ²⁵ For David says about Him: ‘I have continually been foreseeing the Lord before Me. For He is at My right hand, that I may not be shaken. ²⁶ For this reason My heart is glad, and My tongue rejoices; yes, even My body will rest in hope. ²⁷ For You will not abandon My soul to Hades or allow Your Holy One to see decay. ²⁸ You have made the paths of life known to Me. You will fill Me with joy through Your presence.’ ²⁹ Brethren, I can tell you frankly that our ancestor David died and was buried, and his grave is with us to this day.

³⁰ Therefore, because David was a prophet and knew that God had sworn to him by an oath to cause one of his descendants to sit on his throne, ³¹ he saw what would come and said concerning the resurrection of the Christ that He was not abandoned to the grave and that His body did not experience decay. ³² This One, Jesus, God has raised, and of that fact we are all witnesses.

³³ “Therefore, after He has been lifted up by God’s right hand and has received the promised Holy Spirit from the Father, He has poured out this, which you both see and hear. ³⁴ For it was not David who went up to heaven, but he says himself: ‘The Lord said to my Lord: “Sit at My right hand, ³⁵ until I make Your enemies a footstool for Your feet.”’”

³⁶ “Therefore, all the people of Israel should know for certain that God has made this Jesus, whom you crucified, Lord and Christ!”

John 3:1-17

¹ There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² He came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher. For no one can do these miraculous signs, which You are doing, unless God is with him.”

³ Jesus answered him, “Truly, truly, I tell you, unless anyone is born from above, he cannot see the kingdom of God.”

⁴ Nicodemus asked Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

⁵ Jesus answered, “Truly, truly, I tell you, unless anyone is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ What has been born of the sinful human nature is sinful human nature, but what has been born of the Spirit is spirit. ⁷ Do not be astonished that I have told you, ‘You people must be born from above!’ ⁸ The wind blows where it pleases, and you hear the sound of it but do not know where it is coming from or where it is going. It is like that with everyone who has been born of the Spirit.”

⁹ Nicodemus answered Him, “How can these things be?”

¹⁰ Jesus answered him, “Are you the teacher of Israel without knowing these things?”

¹¹ Truly, truly, I tell you, We speak what We know and testify to what We have seen, and you people do not accept Our testimony. ¹² If I have told you people earthly things, and you do not believe, how will you believe if I tell you heavenly things? ¹³ No one has gone up into heaven except the One who has come down from heaven, the Son of Man. ¹⁴ As Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, ¹⁵ that everyone who believes in Him may have eternal life. ¹⁶ For God so loved the world that He gave His only Son, that everyone who believes in Him might not perish but have eternal life. ¹⁷ For God has not sent His Son into the world to condemn the world but that the world may be saved through Him.

THE ATHANASIAN CREED

Whoever wishes to be saved must, above all else, hold the true Christian faith. Whoever does not keep it whole and undefiled will without doubt perish for eternity. This is the true Christian faith, that we worship one God in three persons and three persons in one God without confusing the persons or dividing the divine substance. For the Father is one person, the Son is another, and the Holy Spirit is still another, but there is one Godhead of the Father and of the Son and of the Holy Spirit, equal in glory and coequal in majesty.

What the Father is, that is the Son and that is the Holy Spirit;
the Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated;
The Father is unlimited, the Son is unlimited, the Holy Spirit is unlimited;
The Father is eternal, the Son is eternal, the Holy Spirit is eternal;
and yet they are not three eternals but one eternal,
just as there are not three who are uncreated and who are unlimited,
but there is one who is uncreated and unlimited.

Likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty,
and yet there are not three who are almighty but there is one who is almighty.

So the Father is God, the Son is God, the Holy Spirit is God,
and yet they are not three Gods but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord,
and yet they are not three Lords but one Lord.

For just as we are compelled by Christian truth to acknowledge each person by Himself to be God and Lord,

so we are forbidden by the Christian religion to say that there are three Gods or three Lords.

The Father was neither made nor created nor begotten by anybody.
The Son was not made or created, but was begotten by the Father.
The Holy Spirit was not made or created or begotten, but proceeds from the Father and the Son.

Accordingly there is one Father and not three Fathers, one Son and not three Sons, one Holy Spirit and not three Holy Spirits.

And among these three persons none is before or after another, none is greater or less than another,

but all three persons are co-equal and co-eternal, and accordingly, as has been stated above, three persons are to be worshipped in one Godhead and one God is to be worshipped in three persons.

Whoever wishes to be saved must think thus about the Trinity.

It is also necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man,

for this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once God and man;

He is God, begotten before the ages of the substance of the Father, and He is man, born in the world of the substance of His mother,

perfect God and perfect man, with reasonable soul and human flesh,

equal to the Father with respect to His Godhead and inferior to the Father with respect to His manhood.

Although He is God and man, He is not two Christs but one Christ:

one, that is to say, not by changing the Godhead into flesh but by taking on the humanity into God,

one, indeed, not by confusion of substance but by unity in one person.

For just as the reasonable soul and the flesh are one man, so God and man are one Christ, who suffered for our salvation, descended into hell, rose from the dead,

ascended into heaven, is seated on the right hand of the Father, whence He will come to judge the living and the dead.

At His coming all men will rise with their bodies and give an account of their own deeds.

Those who have done good will enter eternal life, and those who have done evil will go into everlasting fire. This is the true Christian faith.

Unless a man believe this firmly and faithfully, he cannot be saved.

GOD IS IN HIS TEMPLE
Sermon for Trinity Sunday 2024
Isaiah 6:1-8

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 today is the First Reading from before Isaiah 6:1-8

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

Dear friends in Christ,

What would it be like if you were to stand in the presence of the holy God? Try to imagine. How would you feel? What would your reaction be? Would you feel happy and excited, or terrified and frightened, shaking in your boots, to be in God's presence?

Today, we celebrate the Holy Trinity, and from our First Reading, the text for our sermon, we find out what one man experienced standing before the LORD. Today, we hear of Isaiah's experience of standing in the presence of the LORD.

Isaiah wrote about the day the Lord called him to be a prophet. He starts out by saying: **"In the year when King Uzziah died, I saw the Lord sitting on a high and lofty throne. The train of His robe was filling the Temple."** What year was it when King Uzziah died? It was the year 740 B.C. Who was King Uzziah? He was the king of Judah, the nation where Isaiah lived. Why is that noteworthy? Because around that time and thereafter, Judah would face a serious threat from Assyria, the great world power of the day. Mighty Assyria was looming on the horizon, and Judah would seem to have no chance if Assyria decided to attack. And now Judah's king has just died. What lay ahead? It was a time of uncertainty and danger for God's people.

But then Isaiah is given a vision to reassure him. Isaiah is taken into God's throne room, where he sees the Lord **"sitting on a high and lofty throne."** King Uzziah may have died, but the Lord is still on His throne! The Lord God is King of kings and Lord of Lords! He rules the nations. He has His eye on His people to guard and keep them. Nothing will befall them apart from His fatherly hand. So take heart, Isaiah!

And where is this throne room where the Lord is seated? In the Temple. **"I saw the Lord sitting on a high and lofty throne. The train of His robe was filling the Temple."** The Temple, in Jerusalem, was where God had made His dwelling among His people to guard and guide them, to forgive their sins. The Temple was the intersection of heaven and earth, where the God of heaven had promised to be present on earth. It was His dwelling place.

The Lord's throne room in the Temple was specifically the Holy of Holies, where the Ark of the Covenant was located. Atop the ark, on either side of the mercy seat, were angelic cherubim with their wings outstretched.¹ But as Isaiah is taken into God's presence, he also sees seraphim. He describes them thus, **"Each had six wings; each was using two wings to cover his face; each was using two wings to cover his legs; and each was using two wings to fly."** What a sight this must have been! To see almighty God and His holy angels! Truly awesome!

Now Isaiah hears the angels calling out to one another: **"Holy, holy, holy is the LORD of hosts!"**

"Holy, holy, holy" is a threefold acclamation for the Triune God. **"Holy, holy, holy,"** praising and magnifying the Holy One of Israel. The Lord is holy in Himself. It is who

¹ Exodus 25:19

He is, everything about Him, His nature and His character. He is transcendent and all-powerful. He is pure and righteous, and yet He deigns to dwell with men.

“Holy, holy, holy is the LORD of hosts!” What does this mean, **“of hosts”**? It means *“of angelic armies.”* A “host” is an army unit, a military term. And the Lord God is **“the LORD of hosts.”** His unseen angelic armies are patrolling the earth, doing His bidding, protecting His people. The cherubim and seraphim are His armies – His legions, hosts, ministering spirits - who do His will. Remember, when Christ was born, a heavenly host appeared in the night sky, giving glory to God in the highest and announcing peace to men on earth.²

“Holy, holy, holy is the LORD of hosts! His glory fills the whole earth!” The glory of God is not limited to His throne room in the Temple but radiates out from there into all the earth. The Lord’s glory is His heavy - and heavenly - presence filling the whole earth. It starts in the Temple, His dwelling place on earth, and goes out from there. The Lord is not just the God of Israel; His Word will go forth from Zion and claim the distant islands. God’s plan all along is to redeem the **“whole earth.”** His glory will fill the earth.

“Holy, holy, holy is the LORD of hosts! His glory fills the whole earth!” By the way, we have this song of the angels in our liturgy. Whenever we celebrate the Lord’s Supper, we join the angels in their song: *“Holy, holy, holy, Lord God of hosts; heaven and earth are full of Your glory.”* We sing that there because the Lord’s holy and glorious presence is reaching us in the Divine Service.

So Isaiah sees the Lord God on His throne. He sees the seraphim and hears their glorious song. The experience is literally tremendous and earth-shaking: **“The voices of those who were calling out caused the foundations of the doorposts to shake, and the Temple was filled with smoke.”** The smoke from the altar fills the Temple, signalling God’s awesome presence.

So, what is Isaiah’s reaction to all this? He is overwhelmed, awestruck. He does not consider being in God’s holy presence light and casual. Neither does he think *how special* he must be to be given this great revelation. No, quite the opposite. In the presence of the holy God, Isaiah becomes keenly aware of his own unworthiness. He cries out: **“How terrible for me! For I have been brought to silence. For I am a man with unclean lips and live among people with unclean lips. For my eyes have seen the King, the LORD of hosts.”** Isaiah was fearful because his eyes had seen the Lord, and he knew that no one can see God and live.³ Isaiah confesses his sinfulness in the presence of the holy God. This is repentance. The awareness of his own sins caused him to cry out as he mourns his woeful state.

² Luke 2:13-14

³ Exodus 33:20

Dear friends, this is us. Like Isaiah, we must come before the holy God, mourning our sinfulness. Isaiah confessed, **“How terrible for me! For I have been brought to silence. For I am a man with unclean lips and live among people with unclean lips.”** How about you? Ask yourselves, *“Have my lips been unclean? How have I used my lips to speak about God? To speak about the worship in God’s house? Have I been grumbling and complaining? How have I used my lips to speak about my neighbour? About my fellow church members? Do I put the best construction on everything and speak well of my neighbour? Or have I used my tongue to hurt my neighbour and damage his reputation?”* If so, then you have unclean lips in need of cleansing.

That’s what Isaiah realised when he was in the presence of the holy God. And he realised that, therefore, he was lost, undone, *because of his sinfulness*. As we all would be. But something happened: **“Then one of the seraphs flew to me, with a glowing coal in his hand. He had used tongs to take it from the altar.”** Here comes a fiery angel with a burning coal! Is he going to strike Isaiah dead and consign him to the flames? No! This burning coal is not for condemnation but rather for cleansing: The angel touches Isaiah’s mouth and says: **“Look! This has touched your lips. Your guilt has been taken away, and your sin has been atoned for.”**

What grace! What mercy! What forgiveness! God is not out to condemn Isaiah but to cleanse him! You too! God desires to cleanse you of your sins and your guilt and to rescue you from the death you deserve. We heard Jesus say earlier in our Gospel, *“For God has not sent His Son into the world to condemn the world but that the world may be saved through Him”* (John 3:17). Yes, God has sent His own Son, the Second Person of the Trinity, into the world, into our flesh, to be our Saviour. Jesus Christ, true God and true man, is the One who cleanses us and saves us from our sins. He was lifted up on the cross of Calvary so that everyone who looks to Him for healing will have eternal life. Jesus died and rose again to win that salvation for us. God is not here to condemn us. God is here to cleanse us and to make us whole and to give us life in Jesus’ name! *“The blood of Jesus, His Son, cleanses us from all sin”* (1 John 1:7). We could not do this, but Jesus does. *Receive His gifts and live*.

So, what’s next after this cleansing? For Isaiah, it meant hearing the voice of the triune God saying, **“Whom shall I send, and who will go for Us?”** And Isaiah replied, **“Here I am. Send me!”** For Isaiah, that meant being called and commissioned to be God’s prophet, to preach the Word to His people. Now, for us, it may not mean that. But God does send us forth from here, cleansed and forgiven, into our various callings in life, to live and serve as one belonging to the holy God. This puts a high and noble calling on our lives. We are God’s own children! We have purpose and meaning in our lives! The Holy Spirit will help us to lead the holy and sanctified life God desires for us. And as we come back here to God’s Temple, week after week, we shall be cleansed and forgiven, refreshed and strengthened, again and again.

Today, like Isaiah, you and I are in the presence of the holy God. God is in His Temple. God Himself is present. But take heart, dear friends. We are not lost. We are not undone. The holy God is here to lift us up, give us life, and send us forth from here as His people. God’s own Son, Jesus Christ, came into the world to win this life for us. And Jesus is here, right now, coming to us in this service, to put His life on our lips. Amen.

PRAYER FOR TRINITY SUNDAY

We praise You, O God, Father, Son, and Holy Spirit, for You are from everlasting to everlasting. We adore You as the Lord of all, clothed with majesty and honour. We sing Your praise, and humbly bring You our prayers.

We thank You for the truth by which we have come to know You, and for the mercy by which we have come to love You. We thank You for the ability and privilege to praise You, the one, true, eternal, immortal, invisible God in whom we live, move, and exist.

We bless You, heavenly Father, that the universe that you have made is good and wonderful, and that the things that You have made reveal Your power and wisdom.

We worship You, O Christ, only Son of the Father. For when You were lifted up on the cross You drew all people to Yourself, so that whoever believes in You might not die, but have eternal life. We praise You that, at the right hand of the Father, You govern all things for the benefit of Your church. Continue to intercede with the Father for us, Your people.

We praise You, O Holy Spirit, that You have called us by the Gospel, and have led us to the saving truth of Jesus the Son. We praise You for gathering us into Your church and making us holy by Your grace. We thank You for making us alive in Christ by Baptism and faith, and for renewing our hearts and lives.

Gracious God, continue to open to us Your Holy Scriptures, that we may grow in our understanding of Your will, serve You more acceptably, and love and obey You better. Give us an ever clearer view of Jesus our Saviour, so that we may rejoice in Your love and mercy more and more, and always trust You completely for everything.

Live in Your Church, O Lord, and make people and pastors eager to fulfil their roles in Your kingdom. Cleanse Your church from all error, weakness, strife, and disobedience. Make us strong in faith and good works, and give us a strong hope in all Your rich promises.

Loving Lord, You have made us Your own; keep us close to You all our days. Give us unceasing joy in Christ's forgiveness and salvation, and confirm us in the new life of the Spirit, until that day dawns, when Your kingdom will come in all its fullness.

Then grant that we may see You face to face, and perfectly love and praise You, our gracious God, Father, Son, and Holy Spirit in the ages to come. Amen.

Article: "What is God Like?"

What is God like? Some try to answer this by using a metaphor, a simile, or an example.

But there is a problem. No matter how we try to define God or visualise Him, we can only partly understand God. Why? Because we are finite and small and mortal, whereas God is infinite and big and immortal. In other words, God is not like a product that we can hold in our hands and then examine with our naked eye. God cannot be put under a microscope or dissected so that we can then write a description and a review about Him. We are not big enough, smart enough, or supreme enough to be able to put God into our hands and then think that we can fully grasp and understand Him. Frankly stated, we are supremely arrogant if we think that we have fully discovered the mysteries of God.

So, what do we know about God then by our natural reasoning? Well, we can glean several things, but that is about it. We can look at this world that we live in and see the fingerprints of a creator in nature and our ecosystem – we are not here because of an evolutionary mutation or a biological accident. We can also examine our own bodies and conclude that our bodies are extremely complex and are evidence that we have been knit together by someone greater than ourselves. By viewing the beauty of creation and the complexity of life – how wondrously constructed and wisely arranged everything is – a person cannot help but conclude that all of this is ‘not’ the handiwork of mankind or the byproduct of chance but the work of God. Only “*the fool says in his heart, “There is no God”*” (Psalm 14:1).

Considering this, if God is the Creator and Master of all that there is (i.e., the Creator of mankind, the world, and the universe), we can conclude that we are nothing more than a small drop in the bucket. Compared to the grand scheme of things, we are nothing more than a small pawn. Or, we could say that we are nothing more than a small insect compared to God. Indeed, if God holds this world in His hands, in comparison, we are nothing more than small, tiny insects that inhabit this earth. No wonder why we can’t fully fathom and understand the complexities and depths of God. No wonder why we live in fear of God’s wrath as human beings – we are afraid of being crushed.

We humans, though, can try to offset our fear of God and our tininess in the face of God by acting big, tough, and unafraid. We can construct buildings, create nations, and stand tall; however, we are all wiped to dust when earthquakes, floods, and cyclones destroy us. We really are nothing before God. We are here today and gone tomorrow; civilisations rise one century and fall apart the next, only to be remembered in the pages of dusty books lying on shelves.

So what is God like? Well, God is not like us, and apart from owing our existence to God, we find ourselves living in fear of God because He is big and we are small. He is in charge, and we are not.

But certainly, we should be able to know more about God than just this, right? That is the problem, though. How can we know more about God when we are like a bunch of tiny insects trying to understand One who is bigger, grander, and more supreme than we can comprehend?

I do not say this to be mean or rude or to cause discomfort, but you and I cannot comprehend God. Our minds are too small, our vision is too weak, and our arms are too short to wrap around God, which leaves us with a limited understanding that we have been created and that we should be afraid of God.

There is another way, though. Yes, there is another way for us to understand and know God. That is to say, instead of trying to get to know God on our own terms through our own efforts and limited intellectual reasoning, what if God came to us and revealed Himself to us? Guess what? This is what God has done. He has come to us.

So, when we are asked the question, ‘What is God like?’ our answer is that God is like Jesus of Nazareth. In Jesus, we have a man who claimed to be God, said things that only

God can say, did things that only God can do, and accepted worship that belongs to only God. Yes, Jesus is God confronting us as a man. Jesus is God expressed in human terms. To know Jesus is to know God.

This changes everything. God became man – He became one of us and dwelt in our midst. He taught, lived, and moved among us, which means that we can behold His glory, glory as of the only-begotten of the Father full of grace and truth.

As we behold God in the flesh – Jesus Christ – what should then grasp us is that this God-Man did not come to be served by us insignificant humans, but rather, He served us! He served us by going to the cross of Mt. Calvary. Do not look over this too quickly. The God of the universe died for ungodly people like you and me and considered it well worthwhile. He died for sinners.

Indeed, Jesus gives us the answer of what God is like. He shows us God is holy and just and also merciful and forgiving. Jesus shows us that God does not take sin lightly, yet still cares for us because He chose to do something about that very sin – it's called the cross.

Furthermore, Jesus also shows us that God is Triune. Yes, from Jesus we hear about the Heavenly Father and the Holy Spirit – Father, Son, and Holy Spirit, one God now and forevermore. Not three gods and not three substances, but three persons.

Now, I would be lying to you if I said that this is easy for us to understand, for it certainly is not. Again, we are back to where we were before. As mere mortals, we cannot totally understand the complexities of God; however, we confess these complexities of God as true because Jesus confesses them as true... and Jesus is right because He rose from the dead. That is to say, there is no Heavenly Father for us other than the Heavenly Father of the Lord Jesus Christ. There is also no other Holy Spirit for us other than the Holy Spirit that is sent by Jesus.

What this all means for us is that it is not necessary to wrap our finite minds around the nature of God – to figure Him out and domesticate Him – but rather to know that God – as revealed by Jesus and the Scriptures – is living and active for you and for your salvation. Father, Son, and Holy Spirit – the Triune God – is alive and active towards us.

Consider this: You were baptised into the name of the Father and the Son and the Holy Spirit – one name, three persons; three persons who are active for you and for your good!

God the Father created you. He has given you your body and preserves you. He provides for you and protects you from evil. All of this is done out of fatherly and divine goodness, without any of your worthiness.

God the Son has redeemed you a lost and condemned human being. He has purchased you and freed you from all sins, from death, and from the power of the devil, not with gold or silver but with his holy precious blood and with His innocent suffering and death. He has done this in order that you may belong to Him and live under Him in His kingdom.

And God the Spirit has called you through the Gospel, enlightened you with His gifts and made you holy and kept you in the true faith in the Christian church. The Holy Spirit

abundantly forgives you of your sins through the Word and Sacraments and on the Last Day will raise you and all the dead to eternal life.

Truly, our Triune God reveals Himself to us in the Word. We cannot understand Him by our own reason or strength, but He makes Himself known to us and shows us what He is like and gives to us what Christ has accomplished.

Today we confess and believe upon God; the Father, the Son, and the Holy Spirit: one God now and forevermore – for you and for me.

Children’s Message:

Sometimes, God gives us what we need even when we can’t see it. God has created everything. Take a deep breath. What did you get that we need but you can’t see? Right! Air! We need air to live; God has created it for us, but we can’t see it.

I want you to picture in your minds the baptismal font that we have at the front of the church. In his Gospel, Matthew records Jesus saying, *“Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit”* (Matthew 28:19). These are the same words we use when someone is baptised even today. When the pastor baptises a baby, he pours water over the baby’s head. Then, saying the child’s name, he says, *“I baptise in the name of the Father and the Son and the Holy Spirit.”* Now, can you see God when the pastor does that? No. But God is there. At your baptism, you were brought to Jesus, who forgave you and made you His child. At your baptism, the sign of the cross was made upon you to mark you as one redeemed by Christ, who died and rose for you. We need Jesus, and even though we can’t see Him, He’s always with us.



Sometimes, you hear about the Holy Spirit, too. Can you see the Holy Spirit? No. But we can see what He does! Who taught you about Jesus? Maybe it was your Sunday School teacher, parents, or pastor. That’s the Holy Spirit at work. Every time you learn something about Jesus - and we need to learn lots about Him! - the Holy Spirit is right there helping someone teach you about Him.

What an amazing God we have! He creates just what we need to live. He gives us Jesus in our Baptism. His Holy Spirit teaches us what we need to know about Him.

Dear God, thank you for giving us everything we need, including things that we can’t even see - especially your Son, Jesus Christ, our Saviour, in our baptism. We pray in his name. Amen.

WEEKLY ANNOUNCEMENTS

2 June AELC Mission Day Service	9 June 3 Pentecost	16 June 4 Pentecost
10.00am LOWOOD HC 9.00am OAKEY LR	8.30am OAK LR 9.00am TMBA HC 9.30am GRN LR (note time) 10.45am AUB HC 9.00am MARBURG LR	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR
Sunday, 2 June		
READINGS: Isaiah 62:1-7;	Romans 10:11-17;	Luke 24:44-53
HYMNS: 45 224 435 (430 622 LSB) 219		
Sunday, 9 June		
READINGS: Genesis 3:8-15;	2 Corinthians 4:13-5:1;	Mark 3:20-35
HYMNS: 785 204 183 (839 165) 159		
Sunday, 16 June		
READINGS: Ezekiel 17:22-24;	2 Corinthians 5:1-10;	Mark 4:26-34
HYMNS: 507 564 267 (79 293) 511		

Saturday, 1 June, 7:00pm. YAY (Young Adults and Youth) is on at Aubigny. All young adults and youth are most welcome to attend. Please bring something for supper. The hall will be open for games and socialising from 6:30pm.

Wednesday, 5 June, 10.00am. Women's Guild at Bethlehem Toowoomba. Opening Devotion: Pip. Choose a Bible Verse from Numbers 27-29. Item of Interest: Something Yellow.

BIBLE STUDIES:

Sunday, 9 June, 8.00am Toowoomba.

NEXT SUNDAY: Please bring something along for a shared lunch after service at Lowood. As usual, if you wish for your offering to be returned to your own congregation, please place it in a marked envelope. All other monies will go to the AELC treasury to be used for mission work (the same applies to the offering received at the Oakey LR service).

It is not too late to show interest in the trip to America. The airfares have dropped a little so please let Pastor know if you would like to join the group.