

# REFORMATION DAY ORDER OF SERVICE



AELC Service held at  
*Bethlehem Evangelical Lutheran Church, Toowoomba*  
30 October, 2022

*The congregation stands at the pastor approaches the altar*

### THE INVOCATION

M: In the name of the Father and of the Son and of the Holy Spirit.

C: **Amen.**

### HYMN 500 BLESSED JESUS, AT THY WORD

1

Blessed Jesus, at Thy Word,  
We are gathered all to hear Thee.  
Let our hearts and souls be stirred,  
Now to seek and love and fear Thee;  
By Thy Gospel pure and holy  
Teach us, Lord, to love Thee solely.

2

All our knowledge sense and sight  
Lie in deepest darkness shrouded,  
Till Thy Spirit breaks our night  
With the beams of truth unclouded.  
Thou alone to God canst win us  
Thou must work all good within us.

3

Glorious Lord, Thyself impart;  
Light of Light from God proceeding,  
Open lips and ears and heart  
Help us by Thy Spirit's pleading;  
Hear the cry Thy Church now raises,  
Lord accept our prayers and praises.

*The congregation stands*

### THE CONFESSION

M: Dear friends in Christ: Let us draw near to God our Father with a true heart to confess our sins, and ask Him in the name of our Lord Jesus Christ to forgive us.

*The congregation kneels or sits*

M: Our help is in the name of the Lord. C: **He made heaven and earth.**

M: I said, I will confess my sins to the Lord. C: **Then He forgave the guilt of my sin.**

**ALL: Almighty God, merciful Father, I, a poor helpless sinner, confess to You all my sins, and repent of all the evil I have done. I have deeply displeased You and deserve Your punishment in time and in eternity. But I am sorry for my sins, and I ask You, for the sake of the holy innocent sufferings and death of Your dear Son Jesus Christ, to be gracious and merciful to me. Amen.**

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M: I ask each of you in the presence of God who searches the heart: Do you confess that you have sinned, and do you repent of your sins?

**C: I do.**

M: Do you believe that Jesus Christ has redeemed you from all your sins, and do you desire forgiveness in His name?

**C: I do.**

M: Do you intend with the help of the Holy Spirit to live as in God's presence, and to strive daily to lead a holy life, even as Christ has made you holy?

**C: I do.**

M: Christ gave to His church the authority to forgive the sins of those who repent, and to declare to those who do not repent that their sins are not forgiven. Therefore, upon your confession, I, as a called and ordained servant of the Word, announce the grace of God to all of you, and on behalf of my Lord Jesus Christ, I forgive you all your sins, in the name of the Father and of the Son and of the Holy Spirit. Peace be with you.

**C: Amen.**

#### THE INTROIT

God is our Refuge and Strength, a very present help in troubles.

Therefore, we shall not be afraid, although the earth quakes and the mountains topple into the middle of the seas, although its water roars and foams, and the mountains quake with its surging.

There is a river, and its streams make the city of God glad, the holy dwelling-place of the Most High.

God is inside it. It will not be shaken. God will help it when the morning dawns.

Nations rage, kingdoms totter. He utters His voice, the earth melts.

The LORD of hosts is with us. The God of Jacob is our refuge.

Come! See the works of the LORD! He has brought devastation on the earth.

He makes wars cease to the end of the earth. He breaks the bow and cuts the spear in pieces. He burns the chariots with fire.

"Cease striving and know that I am God! I shall be exalted among the nations. I shall be exalted in the earth."

The LORD of hosts is with us. The God of Jacob is our refuge.

Psalm 46

#### THE GLORY TO THE FATHER

**ALL: Glory to the Father and the Son, and the Holy Spirit, as it was in the beginning is now and will be for evermore. Amen.**

## THE LORD HAVE MERCY

M: Lord, have mercy.

**C: Lord, have mercy.**

M: Christ, have mercy.

**C: Christ, have mercy.**

M: Lord, have mercy.

**C: Lord, have mercy.**

## THE GLORY TO GOD IN THE HIGHEST

M: Glory to God in the highest.

**C: And on earth peace, among men with whom He is pleased. We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory, O Lord God, heavenly king, God, the Father Almighty. O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father: You take away the sin of the world; have mercy on us. You take away the sin of the world; receive our prayer. You are seated at the right hand of God the Father; have mercy on us. For You alone are holy, You alone are Lord, You alone, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.**

## THE COLLECT

M: The Lord be with you.

**C: And also with you.**

Almighty and gracious Lord, pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

*The congregation sits*

## THE READINGS

### **Revelation 14:6-7**

Then I saw another angel flying in the zenith of the sky. He had the eternal Good News to tell those who are living on the earth and every **nation, tribe, language and people**.<sup>7</sup> He was saying with a loud voice: "Fear God and give glory to Him! For the hour has come for Him to judge. Worship Him who has **made the heaven, the earth, the sea** and the springs of water!"

M: This is the Word of the Lord.

**C: Thanks be to God.**

## **Romans 3:19-28**

We know that, whatever the Law says, it says to those who are under the Law, that every mouth may be silenced and the whole world may be held accountable to God. <sup>20</sup> Therefore, **no human being will be justified in His sight** by doing what the Law says. For through the Law comes the recognition of sin.

<sup>21</sup> Now, however, the righteousness of God apart from the Law has been made known, and the Law and the Prophets testify to it. <sup>22</sup> It is the righteousness of God through faith in Jesus Christ, to all who believe. For there is no difference.

<sup>23</sup> For all have sinned and fall short of the glory of God. <sup>24</sup> They are justified freely by His grace, through the redemption that is in Christ Jesus. <sup>25</sup> God has publicly displayed Him as the **propitiatory-cover** through faith in His blood, to show His righteousness, because He had let go unpunished the sins that had been committed in the past, <sup>26</sup> in His patience. God has done this to show His righteousness at the present time, that He may be righteous and the One who declares righteous the person who believes in Jesus.

<sup>27</sup> Therefore, where is boasting? It has been excluded. Through what principle? Through the principle of works? No, rather, it is excluded through the principle of faith. <sup>28</sup> For we conclude that a person is justified by faith, apart from the works of the Law.

M: This is the Word of the Lord. **C: Hallelujah, Hallelujah, Hallelujah**

CHOIR: *Grace Alone*

*The congregation stands for the Gospel*

### THE GOSPEL

Pastor announces the Gospel and the congregation responds with:

**Glory be to You, O Lord.**

## **John 8:31-36**

Therefore, Jesus said to those Jews who had become believers in Him, “If you remain in My Word, you are truly My disciples, <sup>32</sup> and you will know the truth, and the truth will make you free.”

<sup>33</sup> They answered Him, “We are Abraham’s descendants and have never been in slavery to anyone. How do You mean, ‘You will be made free?’”

<sup>34</sup> Jesus answered them, “Truly, truly, I tell you that everyone who keeps on committing sin is a slave of sin. <sup>35</sup> The slave does not remain in the family for ever. The son remains for ever. <sup>36</sup> Therefore, if the Son makes you free, you will certainly be free.”

M: This is the Gospel of the Lord.

C: Praise be to You, O Christ.

THE NICENE CREED

**ALL: I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.**

**And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father. He will come again with glory to judge the living and the dead; whose kingdom will have no end.**

**And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spoke by the prophets. And I believe one holy Christian and apostolic Church; I acknowledge one baptism for the forgiveness of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.**

*The congregation sits*

CHILDREN'S ADDRESS

HYMN 195 A MIGHTY FORTRESS IS OUR GOD

1

A mighty Fortress is our God,  
A trusty Shield and Weapon,  
Our faithful Helper in all need,  
Our stay, whate'er may happen.

The old evil foe  
Now means deadly woe;  
Deep guile and great might  
Are his dread arms in fight;  
On earth is not his equal.

2

With might of ours can naught be done,  
Soon were our fall effected;  
But for us fights the Valiant One  
Whom God Himself elected.  
Ask ye: "Who is this?"  
Christ Jesus it is,  
Of Sabaoth LORD,  
And there's none other God,  
He holds the field for ever.

Though devils all the world should fill,  
 All eager to devour us,  
 We tremble not, we fear no ill;  
 They shall not overpower us.  
 This world's prince may still  
 Scowl fierce as he will.  
 He can harm us none.  
 He's judged, for e'er undone.  
 One little word can fell him.

The Word shall stand despite all foes  
 No thanks they for it merit.  
 For God is with us, and bestows  
 His gifts and Holy Spirit.  
 And, take they our life,  
 Goods, fame, child, and wife,  
 Though these all be gone,  
 Yet have our foes not won.  
 The kingdom ours remaineth.

### SERMON

*The congregation stands to hear the text and then sits*

**SAVED BY GRACE ALONE... Romans 3:23-25a: “For all have sinned and fall short of the glory of God. They are justified freely by His grace, through the redemption that is in Christ Jesus. God has publicly displayed Him as the propitiatory-cover through faith in His blood...”**

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

Dear friends in Christ,

As we meet in celebration of the Lutheran Reformation, we once again consider *what it was all about*. What led our forefathers in the faith a little over 500 years ago to stand up and oppose a powerful foe, namely, the pope and the officials of the Roman Catholic Church? Well, it was nothing more than that in which we believe, teach, and confess today: ***That we are saved by grace alone, through faith alone, in Christ alone, and in Scripture alone, all to the glory of God alone.***

At the beginning of the Reformation, when Martin Luther nailed the 95 Theses to the door of the Castle Church in Wittenberg, Germany, on October 31, 1517, he was not yet a Lutheran, but he was well on his way. He could see many things wrong with what the established church in Rome was teaching, but it wasn't until about a year later that he began to understand what grace was all about. This breakthrough didn't come out of the blue. God didn't speak from heaven to

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enlighten him. Luther didn't find this truth by searching *within his own heart*. No, it was in reading the Bible that Luther came to understand how a sinner, under God's judgment and heading to hell, is rescued from his sin, forgiven, set at peace with God, and given eternal life.

The word "*grace*" is filled with wonderful comfort. No other word describes God's attitude toward us better than the word *grace*. This is why it is so important that we understand what it means. Grace is God's *favour*. It is His undeserved kindness. It is His unmerited love. An easy way to remember what grace is, is by turning the word into an acronym. An acronym is a word made of the first letters of several words. For example, BOM means the Bureau of Meteorology. ABC stands for Australian Broadcasting Corporation. We use acronyms all the time. The word grace is spelled G-R-A-C-E. This acronym means "*God's Riches at Christ's Expense*." God's riches are the riches that God gives us. He gives them freely, that is, without any cost to us. These riches are the forgiveness of sins, freedom from guilt, peace with God, fellowship with God, eternal life and salvation. God gives all these riches to us, and *it costs us nothing*.

Grace is "*God's riches at Christ's expense*." "*At Christ's expense*" means that there was a cost, and Jesus has paid the cost. Jesus is the only One who could pay the cost for these treasures because eternal life is won only by the obedient, and only Jesus was obedient. As St. Paul writes in Romans 5:19, "*For as, through the disobedience of the one man, the many became sinners, so also through the obedience of the One Man, the many will become righteous*."

It is wrong to try to gain eternal life by one's obedience to God for two reasons. First, it is wrong because *you cannot do it*. Second, it is wrong because *Jesus has already done it for you*. You cannot do it. In our text, Paul writes, "**For all have sinned and fall short of the glory of God**." He doesn't say that some have sinned and some have not sinned. No, he says that "**all have sinned**." It is on account of our sin that we cannot raise ourselves up to God. Our sin keeps us away. In God is life. We cannot find true life, indeed we are consigned to death unless and until God Himself reckons us to be good enough for Him, good enough to stand before Him in His glory.

But how can we get God to reckon us to be good? The word is "*justify*." Justify means to reckon someone to be just or righteous. How can we, who are sinners that fall short of God's glory, get God to tell us that we are righteous? *We cannot*.

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Paul writes, “**For all have sinned and fall short of the glory of God.** <sup>24</sup> *They are justified freely by His grace, through the redemption that is in Christ Jesus.*”

“**All have sinned.**” All are justified freely by God’s grace. How? What does God do that we couldn’t do that makes it possible for Him to justify everyone who has sinned? The Apostle answers: “**Through the redemption that is in Christ Jesus.**” God justifies us freely by His grace through Christ’s redemption. To redeem is to *pay the price for our freedom*. Jesus offered up to God His innocent life of perfect obedience on the altar of the cross as a sacrifice to take away our sin and God’s anger against it. After speaking of Christ redeeming us, Paul goes on to say about Him, “**God has publicly displayed Him as the propitiatory-cover through faith.**” To propitiate is to pacify, to take away anger, to set at peace. Consider the wonder of Christ’s obedience and death! God sends Him out of love for us. It is His grace - His undeserved kindness - that sends Him. And when we ask, “*But God, what about my sin?*” He tells us that Christ has redeemed us: He has offered up His own life to set us free from our sins. And when we ask, “*But God, what about your anger?*” He tells us that Christ is the **propitiatory-cover.** He has removed the anger. The blood that God demands for all sin has been shed by Jesus. The propitiation by His blood is through faith. We receive this grace and are set at peace with the God who is at peace with us through faith. However, the conscience *argues* against faith.

The conscience accuses, indicts, and condemns. The fearful soul runs this way and that, trying to find relief from the guilt and deliverance from the punishment he knows is coming upon him. And as he tries every religious scheme known to man to become good enough for God, to get rid of God’s anger, he finds himself falling deeper and deeper into the pit of sin, guilt, and death. He’s trapped and cannot set himself free.

This was Luther’s dilemma. He didn’t understand grace. He didn’t know where to look to find it. Is grace found in God? Or is grace found in us? Where do we locate grace? Luther grew up believing that grace was a quality that God infuses into the soul. God gave you grace. You co-operated with that grace by doing the very best that you could do to obey God’s commandments. God’s grace would help you along the way. It would give you the power to do those things that would make you holy. *You looked for God’s grace within your own heart.*

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Luther looked for grace within himself, and guess what? He couldn't find it. Instead, he found sin. He wasn't the first person to seek assurance within only to find conflict and doubt. Listen to how St. Paul describes the conflict that rages within every Christian. He writes in Romans 7, "*For I know that nothing good lives in me, that is, in my sinful human nature. For the willingness is present with me but doing what is good is not. For I do not do the good that I want to do. Instead, I do the evil that I do not want to do*" (v. 18-19).

We Christians have a problem, and it has to do with our own sinful flesh. We have been born from above in Holy Baptism. We have received the gift of the Holy Spirit, who lives within us. We trust in Jesus our Saviour, and receive from Him the forgiveness of all our sins. *But there still lies within us our sinful flesh.* We shall not be rid of this interior evil *until our bodies die.* So there is a conflict inside of us. We want to do the good that God wants us to do, but we end up doing the evil that our flesh desires. It's a never-ending battle. Somebody says something unkind to us, and we reply in kind. We know we should bless those that curse us.<sup>1</sup> So we confess to God that we did wrong. God is gracious. He forgives us for Christ's sake. We are free. Then what happens? ***We do it again.*** We sin. We hate it. We repent. God forgives. And it comes back to bite us again and again. We commit sins of thought, word, and deed, and every one of those sins comes from within us, from our sinful flesh.

Now consider Luther's dilemma and the dilemma of everyone who wants to find God's grace within himself. When you look for God's grace within your own heart, you will find your own sin because as surely as God's grace lies within, *so does your sin.* And as you engage in spiritual navel-gazing, trying to locate the grace inside, you will become very confused. When you see your sin, you may despair of God's grace, thinking to yourself that if God were gracious, you would surely *feel it.* Or, when you see your own sin, you may try to escape its consequences by *denying that it is sin,* convincing yourself that you really aren't such a sinner after all, at least not as bad as those people over there.

What Martin Luther discovered about God's grace he did not discover by looking within his own heart. It was by looking within his own heart that he was led to despair. No, he learned what he learned by reading the Bible, specifically St.

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<sup>1</sup> Luke 6:28

Paul's Letter to the Romans. Of the many fanciful interpretations of the Reformation is the one that features Martin Luther as discovering the gospel by means of an inner struggle, as if he consulted his own heart to validate the truth.

It was the other way around. Luther's inner struggle, his pitiful efforts to gain God's grace and favour that included so much fasting and self-flagellation as to threaten his physical health, did nothing toward bringing him to the knowledge of God's grace. It was not until he looked *outside* of his own heart, *outside* of his own feelings, *outside* of his own experience to the gospel clearly and purely presented by St. Paul in his Letter to the Romans, that he found what he was looking for. Grace is God's favour, His undeserved kindness, His deep love that forgives undeserving sinners like us on account of Christ's obedience and suffering for us. Grace is in God's heart, and God's heart is revealed to us *where Jesus shed His blood for us*. God's riches at Christ's expense: Jesus purchased for us the treasures of God's grace.

Where the pure gospel is proclaimed and Christ's sacraments administered according to His institution, there God's grace is revealed. There our faith has its sure foundation. There we receive from God forgiveness of sins, life, and salvation. We are saved by grace alone. Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

CHOIR: Jesus the Very Thought of Thee

*After the choir sings, the congregation sings the next hymn. The offering will be received during the hymn*

HYMN 271 THE GOSPEL SHOWS THE FATHER'S GRACE

1

The Gospel shows the Father's grace,  
Who sent His Son to save our race;  
Proclaims how Jesus lived and died  
That man might thus be justified.

2

It sets the Lamb before our eyes  
Who made the atoning sacrifice,  
And calls the souls with guilt oppressed  
To come and find eternal rest.



3

It brings the Saviour's righteousness,  
To robe our souls and royal dress;  
From all our guilt it grants release,  
And gives the troubled conscience peace.

5

It bears to all the tidings glad,  
And bids their hearts no more be sad;  
The heavy-laden souls it cheers,  
And banishes their guilty fears.

4

It is the power of God to save  
From sin and Satan and the grave;  
It works the faith which firmly clings  
To all the treasure which it brings.

6

May we in faith its tidings learn,  
Nor thanklessly its blessings spurn;  
May we in faith its truth confess,  
And praise Thee, Lord our righteousness.

*The congregation stands*

#### THE OFFERTORY

**ALL: Create in me a clean heart O God, and put a new and right spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with a willing Spirit.**

#### PRAYER FOR THE FESTIVAL OF THE REFORMATION

Lord God almighty, we praise You for calling us by the Gospel into the glorious company of the saints, into the Church of Jesus Christ. We praise You for Your kindness to us, and for Your continual care of Your Church. Continue to protect Your people from the attacks of Satan and from all enemies of Your Word and will.

We praise You especially that, when the Church was weakened by the false words and misguided wisdom of men, You freed and revived it by Your grace and goodness. When people had tampered with the Gospel that we are justified through faith in Christ, without doing what Your Law requires, You once again restored the Gospel. Through Your Holy Spirit You raised up people of courage, and faith, who led Your people back to the living truth of Your Word, and restored to them the joy of salvation in Jesus Christ. Grant that we may continue in Christ by continuing in His Word, which makes us free.

Protect Your Church today from every false way. Liberate us from all false teachings that reject or corrupt the Gospel of free grace in Christ. Rid the Church of all half-heartedness, love of this world, fear of ridicule, and persecution of the

truth. Renew and strengthen it for Your gracious purposes. Preserve each one of us in faith in Your Son, through which we are justified in Your sight. Grant that we may continually trust in Your loving kindness, receive the peace of Your free pardon, and live by the Spirit in faith, hope, and love. Send out workers into Your harvest to preach Your pure, unchanging Gospel to all nations, and richly bless Your Word.

Look kindly on the nations of the world, and especially on our own. Give those who govern us love of the truth, warmth of heart, and purity of mind, that they may serve our country faithfully on Your behalf. Let Your light shine in countryside and city, that people everywhere may come to know You and turn to You in repentance and faith.

God of all comfort, we commend to Your loving care our homes and families, and all people in every situation and circumstance. Be the refuge and strength of all, always ready to help in times of trouble. Remember all those members of the AELC who are unwell or afflicted and remind them of Your ongoing mercy.

Bless us daily with Your Spirit so that we may always trust in Your grace alone to save us, through Jesus Christ Your Son. Finally receive us into Your eternal presence, where we shall serve and praise You for ever and ever. Amen.

*The congregation sits*

HYMN 188 BUILT ON A ROCK THE CHURCH DOTHT STAND

1  
Built on a rock the church doth stand,  
Even when steeples are falling;  
Crumbled have spires in every land,  
Bells still are chiming and calling;  
Calling the young and old to rest,  
Calling the souls of men distressed,  
Longing for life everlasting.

2  
Not in our temples made with hands,  
God, the Almighty, is dwelling;  
High in the heavens His temple stands,  
All earthly temples excelling;  
Yet He who dwells in heaven above  
Deigns to abide with us in love,  
Making our bodies His temple.

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3

We are God's house of living stones,  
Built for His own habitation'  
He fills our hearts, His humble thrones,  
Granting us life and salvation,  
Were there but few that seek His face,  
He in their midst would show His grace,  
Blessings upon them bestowing.

4

Here in this house, an earthly frame,  
Jesus the children is blessing;  
Hither we come to praise His name,  
Faith in our Saviour confessing;  
Jesus has made His covenant sure,  
Giving us faith that will endure,  
Granting His children the kingdom.

5

Through all the passing years, O Lord,  
Grant that, when church bells are ringing,  
Many may come to hear God's Word  
Where He this promise is bringing:  
I know My own, My own know Me;  
Ye, not the world, My face shall see;  
My peace I leave with you. Amen.

*The congregation stands*

#### THE PREFACE

M: The Lord be with you. **C: And also with you.**

M: Lift up your hearts. **C: We lift them up to the Lord.**

M: Let us give thanks to the Lord. **C: For that is fitting and right.**

M: It is truly fitting and right, and for our lasting good, that we should at all times and in all places, give thanks to You, O Lord, holy Father, almighty and eternal God, through Jesus Christ our Lord; For He has taken upon Himself our sin, that we, being dead to sin, should live to righteousness. Therefore with angels and archangels, and with all the company of heaven, we adore and magnify Your glorious name, evermore praising You and saying:

#### THE SANCTUS

**ALL: Holy, holy, holy, Lord God of hosts; heaven and earth are full of Your glory, Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.**

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### THE LORD'S PRAYER

M: Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil.

**ALL: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

### THE WORDS OF INSTITUTION

M: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples and said, Take and eat; this is My body, which is given for you. Do this in remembrance of Me.

In the same way He took the cup, after the supper, and when He had given thanks, He gave it to them, and said, Drink of it all of you; this is My blood of the new covenant, which is shed for you for the forgiveness of sins. Do this as often as you drink it, in remembrance of Me.

### THE PEACE

M: The peace of the Lord be with you always. **C: Amen.**

### THE LAMB OF GOD

**ALL: O Christ, Lamb of God, You take away the sin of the world; have mercy on us. O Christ, Lamb of God, you take away the sin of the world; have mercy on us. O Christ, Lamb of God, you take away the sin of the world; grant us Your peace. Amen.**

*The congregation sits*

### THE DISTRIBUTION

#### HYMN 287 DECK THYSELF, MY SOUL, WITH GLADNESS

1  
Deck thyself, my soul, with gladness,  
Leave the gloomy haunts of sadness,  
Come into the daylight's splendour,  
There with joy thy praises render  
Unto Him whose grace unbounded  
Hath this wondrous banquet founded;  
High o'er all the heavens He reigneth,  
Yet to dwell with thee He deigneth.

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2

Hasten as a bride to meet Him  
And with loving reverence greet Him;  
For with words of life immortal  
Now He knocketh at thy portal,  
Open wide the gates before Him,  
Saying, while thou dost adore Him:  
Come, dear Lord, let me receive Thee;  
Grant that I may never leave Thee.

3

Ah how hungers all my spirit  
For the love I do not merit!  
Ah how oft with sighs fast thronging  
For this food have I been longing!  
Oft have I sought this refreshing  
In the cup of life and blessing  
Given by Him who here invites us,  
And to God Himself unites us.

4

Now I sink before Thee lowly,  
Filled with joy most deep and holy,  
As with trembling awe I ponder  
On the depth of this great wonder:  
Thou Thy holy blood art giving  
With the cup we are receiving:  
And Thy body yet remaineth,  
Though it countless souls sustaineth.

5

Sun, who all my life dost brighten;  
Light, who dost my soul enlighten,  
Joy, the sweetest man e'er knoweth;  
Fount, whence all my being floweth:  
At Thy feet I cry, my Maker,  
Let me be a fit partaker  
Of this food, now set before me,  
For my good, and to Thy glory.

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6

Lord, by love and mercy driven,  
Thou hast left Thy throne in heaven  
On the cross for us to languish  
And to die in bitter anguish,  
To forego all joy and gladness  
And to shed Thy blood in sadness;  
This we drink now, that we ever  
May recall Thy love, dear Saviour.

7

Jesus, bread of life, I pray Thee,  
Let me gladly here obey Thee;  
Never to my hurt invited,  
Be Thy love with love requited;  
From this banquet let me measure,  
Lord, how vast and deep its treasure;  
Through the gifts Thou here dost give me,  
As Thy guest in heaven receive me.

*The congregation stands*

**ALL: Lord, now let Your servant depart in peace:  
according to Your word.**

**For my eyes have seen Your salvation:  
which You have prepared in the presence of all people;**

**A light to reveal You to the nations:  
and the glory of Your people Israel.**

**Glory to the Father and the Son:  
and the Holy Spirit.**

**As it was in the beginning is now:  
and will be for evermore. Amen.**

THE GREETING

M: The Lord be with you. **C: And also with you.**

THE THANKSGIVING

M: O give thanks to the Lord for He is good. Hallelujah!

**C: For His love endures for ever. Hallelujah!**

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M: Let us pray.

Heavenly Father, you did not spare Your own Son, but gave Him up for us all: As we have received His body and blood in the Sacrament, let us continually live in Him and He is us, so that, as Your children, we may walk in Your ways and serve You all the days of our life; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**C: Amen.**

M: Let us bless the Lord.

**C: God be praised for evermore.**

#### THE BLESSING

M: The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you. The Lord look upon you with favour, and give you peace.

**C: Amen. Amen. Amen!**

*The congregation sits*

#### HYMN 208 ONWARD, CHRISTIAN SOLDIERS

1	2
Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before. Christ, the royal master, Leads against the foe; Forward into battle, See, His banners go:	Like a mighty army Moves the Church of God; Brothers, we are treading Where the saints have trod. We are not divided; All one body we, One in hope and doctrine, One in charity: <i>Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before.</i>

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3

Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain.  
Gates of hell can never  
'Gainst that Church prevail;  
We have Christ's own promise,  
And that cannot fail:

4

Onward, then, ye people,  
Join our happy throng,  
Blend with ours your voices  
In the triumph-song.  
Glory, laud, and honour  
Unto Christ the King,  
This through countless ages  
Men and angels sing:

*Welcome to all worshipping with us today!*

Pastor Peter Ziebell, Phone 0407583922.

Email him at [paziebell@gmail.com](mailto:paziebell@gmail.com) or to the church office at [ddaelc@gmail.com](mailto:ddaelc@gmail.com).

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

Weekly sermons and bulletins are available at [www.aelc.org.au](http://www.aelc.org.au).

Weekly Sunday School lessons are also now available in the Members section.

If there are any late changes to be made to divine services due to covid lockdowns, these will be listed immediately on the website. If you are unsure, please contact pastor.

## Article: Luther's Tower Experience: Martin Luther Finds the Gospel

We date the Reformation back to October 31, 1517 when Martin Luther, an Augustinian friar and professor of theology, nailed the ninety five theses on indulgences to the door of the Castle Church in Wittenberg, Germany. Probably the most famous of the ninety-five theses is the first: "When our Lord and Master Jesus Christ said, 'Repent' (Matthew 4:17), he willed the entire life of believers to be one of repentance." At this point in his life Luther was not yet a Lutheran. But he was on his way. The ninety-five theses demonstrate his sincere desire to ground the Christian faith and life in God's grace, but he was still confused about what God's grace was. He had been taught that if he did the best that he could do, God would give him grace to help him in his quest for eternal life. But Luther could not find God's grace in anything he did. He finally found God's grace in Christ revealed in the written word, where it had been all along. He later described this "tower experience."

From the Preface to the Complete Edition of Luther's Latin Writings of 1545.

*"Meanwhile in that same year, 1519, I had begun interpreting the Psalms once again. I felt confident that I was now more experienced, since I had dealt in university courses with St. Paul's Letters to the Romans, to the Galatians, and the Letter to the Hebrews. I had conceived a burning desire to understand what Paul meant in his Letter to the Romans, but thus far there had stood in my way, not the cold blood around my heart, but that one word which is in chapter one: "The righteousness of God is revealed in it." I hated that word, "righteousness of God," which, by the use and custom of all my teachers, I had been taught to understand philosophically as referring to formal or active righteousness, as they call it, i.e., that righteousness by which God is righteous and by which he punishes sinners and the unrighteous.*

*But I, blameless monk that I was, felt that before God I was a sinner with an extremely troubled conscience. I couldn't be sure that God was appeased by my satisfaction. I did not love, no, rather I hated the righteous God who punishes sinners. In silence, if I did not blaspheme, then certainly I grumbled vehemently and got angry at God. I said, "Isn't it enough that we miserable sinners, lost for all eternity because of original sin, are oppressed by every kind of calamity*

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*through the Ten Commandments? Why does God heap sorrow upon sorrow through the Gospel and through the Gospel threaten us with his justice and his wrath?" This was how I was raging with wild and disturbed conscience. I constantly badgered St. Paul about that spot in Romans 1 and anxiously wanted to know what he meant.*

*I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: "The righteousness of God is revealed in it, as it is written: 'The righteous person lives by faith.'" I began to understand that in this verse the righteousness of God is that by which the righteous person lives by a gift of God, that is, by faith. I began to understand that this verse means that the righteousness of God is revealed through the Gospel, but it is a passive righteousness, i.e. that by which the merciful God justifies us by faith, as it is written: "The righteous person lives by faith." All at once I felt that I had been born again and entered into paradise itself through open gates. Immediately I saw the whole of Scripture in a different light. I ran through the Scriptures from memory and found that other terms had analogous meanings, e.g., the work of God, that is, what God works in us; the power of God, by which he makes us powerful; the wisdom of God, by which he makes us wise; the strength of God, the salvation of God, the glory of God.*

*I exalted this sweetest word of mine, "the righteousness of God," with as much love as before I had hated it with hate. This phrase of Paul was for me the very gate of paradise. Afterward I read Augustine's "On the Spirit and the Letter," in which I found what I had not dared hope for. I discovered that he too interpreted "the righteousness of God" in a similar way, namely, as that with which God clothes us when he justifies us. Although Augustine had said it imperfectly and did not explain in detail how God imputes righteousness to us, still it pleased me that he taught the righteousness of God by which we are justified.*

*"For a long time I went astray [in the monastery] and didn't know what I was about. To be sure, I knew something, but I didn't know what it was until I came to the text in Romans 1:17, 'He who through faith is righteous shall live.' That text helped me. There I saw what righteousness Paul was talking about. Earlier in the text I read 'righteousness.' I related the abstract 'righteousness' with the concrete 'the righteous One' and became sure of my cause. I learned to distinguish*

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*between the righteousness of the law and the righteousness of the gospel. I lacked nothing before this except that I made no distinction between the law and the gospel. I regarded both as the same thing and held that there was no difference between Christ and Moses except the times in which they lived and their degrees of perfection. But when I discovered the proper distinction - namely, that the law is one thing and the gospel is another - I made myself free.”* (Luther’s Works, Volume 54, p. 442).

Must we today have the same experience as Luther did? Some argue that Luther’s intense spiritual struggles coloured his understanding of the Scriptures and that when we teach what he taught we are relying on his spiritual experience as a standard for the truth. Is this so?

Read Romans 1:16-17 and 3:19-28.

1. Where is the righteousness of faith revealed?
2. Where does the righteousness of faith come from?
3. What is the difference between the righteousness of faith and the righteousness of the law?
4. What is the primary purpose of God’s law?
5. Who has sinned and who is justified freely by God’s grace? (Objective justification)

Read Romans 4:1-7

1. Where does the Old Testament teach justification through faith alone?
  2. Is it possible to rely on our works and at the same time to trust in God’s grace?
  3. Is the grace by which God justifies us a quality in our soul or something else?
  4. Is there any difference between being forgiven by God and being justified by God?
- Many argue against the teaching of justification by faith alone by citing James 2:24, “You see then that a man is justified by works, and not by faith only.” Do James and Paul teach contrary to each other? St. Paul writes of justification before God (Romans 4). James writes of justification before men (James 2:18). Before God we are justified through faith alone. Before men, who cannot see our faith but only its fruit, we are justified by works. Paul and James do not contradict teach other. They are talking about two different things.
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## COMING SERVICES

6 November All Saints' Day	13 November 23 Pentecost	20 November Last Sunday of the Church Year
8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR (AUB combining with OAK) 9.00am MARBURG HC & Sunday School picnic	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD LR (Pastor away for the weekend)	9.30am AELC HC service at Bethlehem Toowoomba. Shared lunch and fellowship after service followed by a concert beginning at 12.30pm.
<b>Sunday, 6 November</b>		
READINGS: Revelation 7:2-17; 1 John 3:1-3;		Matthew 5:1-12
HYMNS: 501 213 392 (489 285) 497		
<b>Sunday, 13 November</b>		
READINGS: Malachi 4:1-6;		2 Thessalonians 3:1-13; Luke 21:5-36
HYMNS: 433 485 556 181		

## ANNOUNCEMENTS

There will be a quick Sunday school teachers' meeting after service today.

Wednesday, November 2. Women's Guild at Bethlehem Toowoomba. Opening devotion: Narelle. Choose a Bible verse from Exodus 33-36. Item of Interest: A cake plate or sandwich tray. Bring a Christmas gift to the value of \$5 to \$10. We are also booked in at the Wilsonton Hotel for our break-up lunch.

Tuesday, 8 November, 7.30pm. Men's Fellowship at Oakey. Opening devotion: Gavin.

### NOVEMBER BIBLE STUDIES:

Saturday 12, 1.00pm. Fellowship afternoon at Toowoomba.

Thursday 24, 10.00am, Lowood.

Friday 25, 7.30pm. Oak/Aub/Grn combined at Oakey.

Pastor will be away over the weekend of 12-13 November. During this time, he will be visiting members in the southern states (weather permitting). If there is an emergency, you will need to contact your elders.

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