

THE AUSTRALIAN EVANGELICAL LUTHERAN CHURCH (AELC)

BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHNS AUBIGNY,
ST PAULS GREENWOOD, TRINITY MARBURG, TRINITY OAKY

11 January 2026

The Baptism of Jesus

A warm welcome to all those who are worshipping with us today!

The triune God, Father, Son, and Holy Spirit, converges on this day of Jesus' own Baptism—confirming the revelation of the prophet Isaiah. Behold, Jesus, the servant, claimed by the Father as beloved, will now unleash uncommon justice on the earth, its nations, and all its inhabitants. His light will obliterate darkness. His Word will exonerate guilt. Resurrection will trump death. The mortal will claim immortality! All this because Jesus died once for all!

In preparation of worship, please prepare by

- Praying a prayer before worship found on page 308 in your LSB hymnbook

Hymns (LSB): 16 LH 405 590 560 619 346

Verse of the Day

Alleluia. You are my beloved Son; with you I am well pleased. Alleluia.

Mark 1:11b

Stand

Invocation

P In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Matthew 28:19b; [18:20]

Sit

Hymn 16 Lutheran Hymnal

HAIL TO THE LORD'S ANOINTED 16

1	2
Hail to the Lord's Anointed,	He comes with succour speedy
Great David's greater Son!	To those who suffer wrong,
Hail, in the time appointed,	To help the poor and needy,
His reign on earth begun!	And bid the weak be strong;
He comes to break oppression,	To give them songs for sighing,
To set the captive free,	Their darkness turn to light,
To take away transgression,	Whose souls, condemned and dying,
And rule in equity.	Were precious in His sight.

3
He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth;
Before Him on the mountains
Shall peace, the herald, go;
And righteousness in fountains
From hill to valley flow.

4
Kings shall bow down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing:
To Him shall prayer unceasing
And daily vows ascend,
His kingdom still increasing,
A kingdom without end.

5
O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All blessing and all-blest:
The tide of time shall never
His covenant remove;
His name shall stand for ever;
That name to us is Love.

Stand

Confession of Sins and Absolution

LSB 184-185

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto
God our Father, asking Him in the name of our Lord Jesus Christ to grant us
forgiveness.

[Hebrews 10:22]

Kneel/Sit

P Our help is in the name of the Lord,

C **who made heaven and earth.**

Psalm 124:8

P I said, I will confess my transgressions to the Lord,

C **and You forgave the guilt of my sin.**

Psalm 32:5

P O almighty God, merciful Father,

C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with
which I have ever offended You and justly deserved Your temporal and
eternal punishment. But I am heartily sorry for them and sincerely repent
of them, and I pray You of Your boundless mercy and for the sake of the
holy, innocent, bitter sufferings and death of Your beloved Son, Jesus
Christ, to be gracious and merciful to me, a poor, sinful being.**

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command 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.

C Amen.

Stand

Service of the Word

Introit & Glory to the Father

Psalm 29

- ¹Ascribe to the Lord, O heavenly beings,
ascribe to the Lord glory and strength.
- ²Ascribe to the Lord the glory due his name;
worship the Lord in the splendour of holiness.
- ³The voice of the Lord is over the waters;
the God of glory thunders,
the Lord, over many waters.
- ⁴The voice of the Lord is powerful;
the voice of the Lord is full of majesty.
- ⁵The voice of the Lord breaks the cedars;
the Lord breaks the cedars of Lebanon.
- ⁶He makes Lebanon to skip like a calf,
and Sirion like a young wild ox.
- ⁷The voice of the Lord
flashes forth flames of fire.
- ⁸The voice of the Lord shakes the wilderness;
the Lord shakes the wilderness of Kadesh.
- ⁹The voice of the Lord makes the deer give birth
and strips the forests bare,
and in his temple all cry, "Glory!"
- ¹⁰The Lord sits enthroned over the flood;
the Lord sits enthroned as king forever.
- ¹¹May the Lord give strength to his people!
May the Lord bless his people with peace!

Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.

The Gradual

Psalm 117:1–2a; 96:8

P Praise the Lord, all nations!
Extol him, all peoples!
For great is his steadfast love toward us,
and the faithfulness of the Lord endures forever.
Ascribe to the Lord the glory due his name;
bring an offering, and come into his courts!

The Lord Have Mercy (Kyrie)

Mark 10:47

Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

Gloria in Excelsis

P Glory be to God on high

Luke 2:14; John 1:29

LSB SETTING 4, 204



☐ 1 To God on high be glo - ry And peace to all the earth;
 2 To You, O sole - be - got - ten, The Fa - ther's Son, we pray;
 3 For You a - lone are ho - ly; You on - ly are the Lord.



Good-will from God in heav - en Pro - claimed at Je - sus' birth!
 O Lamb of God, our Sav - ior, You take our sins a - way.
 For - ev - er and for - ev - er, Be wor - shiped and a - dored;



We praise and bless You, Fa - ther; Your ho - ly name, we sing—
 Have mer - cy on us, Je - sus; Re - ceive our heart - felt cry,
 You with the Ho - ly Spir - it A - lone are Lord Most High,



Our thanks for Your great glo - ry, Lord God, our heav'n - ly King.
 Where You in pow'r are seat - ed At God's right hand on high—
 In God the Fa - ther's glo - ry. "A - men!" our glad re - ply.

Text: Stephen P. Starke

Salutation and Collect of the Day

P The Lord be with you.

2 Timothy 4:22



☐ And with your spir - it.

P Let us pray:

The Collect

Father in heaven, at the Baptism of Jesus in the Jordan River You proclaimed Him Your beloved Son and anointed Him with the Holy Spirit. Make all who are baptized in His name faithful in their calling as Your children and inheritors with Him of everlasting life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

First Reading
Isaiah 42:1–9

¹Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
²He will not cry aloud or lift up his voice,
or make it heard in the street;
³a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
⁴He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.
⁵Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
⁶“I am the Lord; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
⁷to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
⁸I am the Lord; that is my name;
my glory I give to no other,
nor my praise to carved idols.
⁹Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them.”

P This is the Word of the Lord.

C **Thanks be to God.**

Second Reading

Romans 6:1–11

¹What shall we say then? Are we to continue in sin that grace may abound?

²By no means! How can we who died to sin still live in it? ³Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? ⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷For one who has died has been set free from sin. ⁸Now if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

P This is the Word of the Lord.

C **Thanks be to God.**

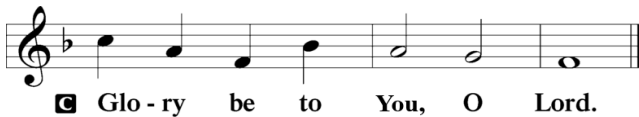
Stand

Alleluia



Holy Gospel

P The Holy Gospel according to Matthew 3:13–17.



¹³Then Jesus came from Galilee to the Jordan to John, to be baptised by him.

¹⁴John would have prevented him, saying, “I need to be baptised by you, and do you come to me?” ¹⁵But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfil all righteousness.” Then he consented. ¹⁶And when Jesus was baptised, immediately he went up from the water, and behold, the heavens

were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

P This is the Gospel of the Lord.



Nicene Creed

**CI 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 in 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.**

Christian: the ancient text reads "catholic," meaning the whole Church as it confesses the wholeness of Christian doctrine.

Hymn 405

Sermon (*the congregation stands to hear the text and then sits*)

BAPTISM: DEATH AND LIFE
Sermon for the Baptism of Jesus 2026
Romans 6:1-11

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 our Second Reading from before, Romans 6:1-11:

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

Dear friends in Christ,

The Apostle Paul once urged the congregation at Corinth to avoid divisions among them.¹

Even though Paul was speaking to a congregation that shared a *common confession of faith*, it was necessary to warn them, because, as we know, the sad reality of sin means there will always be divisions in the Christian Church. We see the tragic result of this in the many different Christian denominations today.

Even though there are many denominations, *we still share many things in common* with them. For example, many denominations recognise the Trinity. Most believe the Bible is, at least in some sense, God's Word. Most still believe in heaven; some still believe in hell. And many would share our beliefs about creation, Jesus' virgin birth, and His resurrection. But one of the doctrines of Scripture that seems to be a real dividing line for many Christians, a real watershed, if you'll pardon the pun, is ***Holy Baptism***. Just what it is, what it accomplishes, and what it means differs between many denominations.

¹ 1 Corinthians 1:10

So, who has it right? There must be the correct teaching, but which one? Let's use our text today from Romans to find out.

As we begin, we first note that some denominations, like Baptists and Charismatic churches, teach that baptism is nothing more than a symbolic, empty, outward act that recognises or signifies a *spiritual change* within us.

Scripture never speaks of baptism this way; rather, it always speaks of baptism as actually *doing something*. Moreover, close attention to the original language of Scripture shows that baptism is not something we do—a human act or work—but rather something we receive—a gift from God. Look at the passive language of the Scriptures about “being baptised,” not “baptising yourself.” And if baptism is a gift from God, and God's gifts are for all nations, that means that ***babies, too, can receive it***. Today, we have one of the most important passages in St. Paul's Epistle on baptism in Romans 6.

Paul begins with, “**What shall we say then?**”

Anytime you have a statement like this, you should ask what the author has been talking about right *before* this passage—the near context. So it is that in the first five chapters of Romans, Paul has been discussing first our predicament of sin, and then the righteousness of God that comes through faith, apart from the Law. He shows how we are freed from the Law by the redemption of Christ Jesus, and how our salvation is by grace through faith in Christ alone, and not in any works of our own. This is the Gospel, the Good News.

But such a pure and free no-strings-attached Gospel has led many to the question, “Well, then, can I just go on sinning? If salvation is free, if I don't have to do anything to get to heaven or be in God's good graces, then I can do what I want. I can sin and not worry about it!” Some have even accused us Lutherans of teaching this. But Paul makes it clear that the Christian response to the Gospel is not to go on sinning so that grace may abound. He writes, “**Are we to continue in sin that grace may abound? ² By no means!**” And he proves his point with baptism: “**³ Do you not know that all of us who have been baptised into Christ Jesus were baptised into His death? ⁴ We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.**” You have died to sin. You have been baptised into Christ Jesus,

and that means that you are baptised into His death. You are not the same as you once were. Something is different about you, *something big*.

One of the most important details about someone is whether they are still alive or have died. Having just entered by God's grace into a New Year, lists are usually published remembering worthy news events of the past 12 months. Another list that comes out is all the famous people who have died in the last year. It's one thing with celebrities, but quite another with people in your life, your loved ones. *Their life and death matter much more to you*. Nothing changes your life quite as much as when a child is born into the family, or when a loved one dies and is no longer with you. Birth and death are firm markers, bright lines in the course of time, turning points beyond which nothing is quite the same.

So too, with baptism. It's a life-or-death matter. We are "**dead to sin and alive to God in Christ Jesus**." Of course, it is only seen spiritually, for now. You can't tell, outwardly, if a person has been baptised. You can't see it like a mark on their forehead or a tattoo on their arm, but for those who have been baptised, *the name of God has been placed upon them*.

In our baptism, the seal of God has been placed upon us, and we are marked and redeemed by Christ the crucified. You know it, and more importantly, *God knows it*. And so, according to the Spirit, we have already died and been made alive in Christ. We have already been drowned and resurrected, but since this is a spiritual reality, it didn't only happen then; it happens every day. Our catechism puts it this way: *What does such baptising with water indicate? It indicates that the Old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever. Where is this written? Saint Paul writes in Romans chapter six: "**We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.**"*

The other aspect of baptism that Paul highlights here is our being united with Christ.

In His baptism, Christ is united with us. We get what Christ gets. We get His death, but also His life. Our Old Adam is drowned, and our New Adam arises—and that New Adam is the one who is united with Christ, *the Second Adam*.

Just as Jesus is without sin, we are cleansed of sin. Just as He is righteous, so we are made righteous.

We heard in our Gospel Reading today that at the baptism of Jesus, God said, “*This is My beloved Son, with whom I am well pleased*” (Matthew 3:17). By submitting to His own baptism, Jesus united Himself with us sinners to save us. By His baptism, Jesus identified Himself with us. He was initiating the great exchange—giving us what He has—His righteousness—and taking what we had—our sin, our guilt, and eventually, our death. Paul writes, “*For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God*” (2 Corinthians 5:21). Again, when Paul wrote to the Galatians, he reminded them that when they were baptised, they had “*clothed themselves with Christ*” (Galatians 3:27). John, in his vision of heaven, saw a great multitude standing before the throne and in front of Jesus. An elder asks John, “*These in white robes; who are they, and where did they come from?*” John answers, “*Sir, you know.*” The elder replies, “*These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.* ¹⁵ *Therefore, they are before the throne of God and serve Him day and night in His temple; and He who sits on the throne will spread His tent over them.* ¹⁶ *Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat.* ¹⁷ *For the Lamb at the centre of the throne will be their shepherd; He will lead them to springs of living water. And God will wipe away every tear from their eyes*” (Revelation 7:13-17). White is the colour of purity, and Christ’s people are purified by His blood shed for them. Forgiveness is a single loving action that the Bible describes in two ways. In the same instant that God cleanses our filthy rags, He credits Jesus’ perfection to us as a white robe of righteousness, given at our baptism.

Because we have been baptised into Jesus’ death and resurrection, and now wear the white robe of righteousness, where Jesus goes, we go, not just to death, but to life. Therefore, even when we die, the grave has no hold over us, for it didn’t hold over Jesus. As Jesus rose on the third day, so we shall rise, bodily, on the last day. In so many ways, baptism unites us with Christ, identifies us with Him, as one of His people, *even the very body of Christ, the Church.*

Of course, Jesus would complete this process at the cross. There He would, in His body, put to death all sin. There, He would, by His death, literally take our place, and then, by His resurrection, burst open the grave not just for Himself, but for all of us who have been united with Him, He, with us, in His baptism, we, with Him, in ours.

And so Paul winds up by exhorting us: “**So you also must consider yourselves dead to sin and alive to God in Christ Jesus.**” Just as we can’t see our baptism, but trust in its power and promise, so also, we must consider what we can’t see to be true: we are “**dead to sin.**” Sin has no power over us. We are slaves no more. We have, by the power of the Holy Spirit, the ability to fight temptation, to flee from wickedness, and begin to live a life worthy of our calling. The paradoxical mystery is that we shall fall and fail, but the comfort of the cross of Christ is always at hand to restore us. For even as we consider and regard ourselves as “**dead to sin,**” we must also trust that we are, even now, “**alive to God in Christ Jesus.**”

The Christian life is different. It is as different as life and death. It is a life lived in the daily flood of baptismal blessings that flow from Christ and His cross. It is for young and old, rich and poor, slave and free, and for sinners of all nations, all who are subject to death and the tyranny of the Old Adam. And when this body of sin is finally placed in the ground, when our flesh and breath give up the ghost, then we shall see the full measure of our baptism’s power, when Christ returns to raise the dead and bring His people to eternal glory. Then, and there, death will finally and fully be undone. There and then, we shall know only life, united with Christ forever. Baptism is death and life, and that is the proper Scriptural teaching of baptism. Thanks be to God! In Jesus’ Name. Amen.

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

Hymn & Offering

Hymn 590

Stand

Offertory

LSB 192
Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from Your pres-ence, and take not Your Ho - ly Spir - it
from me. Re - store un - to me the joy of Your sal - va -
tion, and up - hold me with Your free spir-it. A - men.

Prayer of the Church

[1 Timothy 2:1-4]

Heavenly Father, You have revealed Your Son to us in the wondrous Epiphany in the Jordan. So also You have revealed Your name and blessing to us in Holy Baptism, declaring us Your beloved heirs. Grant that we may daily die to sin and rise to newness of life, living with joy as Your baptised children.

Gracious God, prosper Your Church. Bless Matthew, our student, our pastor, all church workers, and those preparing for vocations in Your service. Make them wise unto salvation and faithful in all the duties and responsibilities assigned to them for our benefit.

O Lord, preserve the family, especially all Christian homes. Turn husband and wife toward one another in love, equip fathers and mothers for their holy duty as teachers of the faith, and preserve all children in the saving faith and certain promises of their Baptism unto life everlasting.

Lord God, there are no authorities except those You ordain. Give our leaders hearts like Christ, their Lord, who tends the smouldering wick and the bruised reed and rules always in righteousness.

Merciful God, Your Son reigns in gentleness and rules for the sake of the downcast. Bind up those who are troubled and broken, and open their eyes to His grace.

O God, in Holy Baptism You have opened the heavens to Your children. Grant that all those baptised into Your Son would worthily receive the heavenly feast of His body and blood for their forgiveness, life and salvation.

Almighty God, You have brought eternal life to us through the death of Your Son. Grant that we who have come through Baptism and have died to this world would ever more and more live in the resurrected life of Christ.

Lord God, heavenly Father, You manifested Yourself with the Holy Spirit in the fullness of grace at the Baptism of Your dear Son. With Your voice, You directed us to the One who has borne our sins, that we may receive grace and forgiveness. Keep us, we implore You, in the true faith. Since we have been baptised in accordance with Your command and the example of Your Son, strengthen our faith by Your Holy Spirit and lead us to everlasting life and salvation; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Hymn 560

Stand

Preface

LSB 194
2 Timothy 4:22



P The Lord be with you.



C And with Your spir - it.



P Lift up your hearts.

[Colossians 3:1]



C We lift them up un - to the Lord.



P Let us give thanks un - to the Lord, our God.

[Psalm 136]



C It is meet and right so to do.

Proper Preface

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

LSB 195

Isaiah 6:3; Matthew 21:9



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Your glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless-ed is He, bless - ed is He that com-eth in the name of the Lord.



Ho-san - na, ho - san - na, ho - san-na in the high - est.

Sabaoth is Hebrew for “heavenly hosts.”
Hosannah is a Hebrew word of praise meaning “save us now.”

Lord’s Prayer *(prayed together)*

LSB 196

Matthew 6:9-13

**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.
For Thine is the kingdom and the power and the glory forever
and ever. Amen.**

The Words of Our Lord

LSB 197

Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25

P 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 the disciples and said: “Take, eat; this is My body, which is given for you. This do in remembrance of Me.”

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

Pax Domini

LSB 197

John 20:19



P The peace of the Lord be with you al - ways.



G A - men.

The Lamb of God (Agnus Dei)

LSB 198

John 1:29



O Christ, the Lamb of God, that tak - est a-way the sin of the



world, have mer - cy up - on us. O Christ, the Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.



O Christ, the Lamb of God, that tak - est a-way the sin of the



world, grant us Your peace. A - men.

Sit

The Distribution

A Distribution Hymn 619 may be sung

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**. We ask visitors who are communicant members in a church not in fellowship with this congregation, or are unfamiliar with the AELC Statement of Faith **to refrain from communing today**. However, you are welcome to come forward for a blessing. Please show this by crossing your arms across your chest when you come to the communion rail.

After the Distribution, we stand

Nunc Dimittis

LSB 211

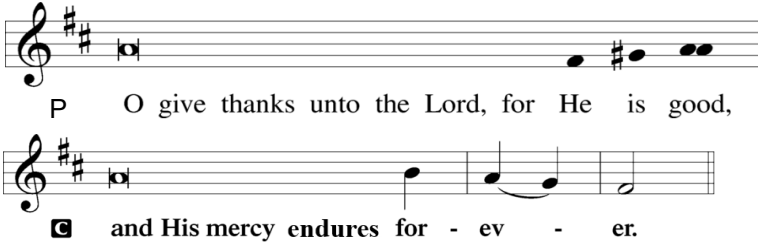
Luke 2:29-32



1 O Lord, now let Your ser - vant De -
2 All glo - ry to the Fa - ther, All
part in heav'n - ly peace, For I have seen the
glo - ry to the Son, All glo - ry to the
glo - ry Of Your re - deem - ing grace:
Spir - it, For - ev - er Three in One;
A light to lead the Gen - tiles Un -
For as in the be - gin - ning, Is
to Your ho - ly hill, The glo - ry of Your
now, shall ev - er be, God's tri - une name re -
peo - ple, Your cho - sen Is - ra - el.
sound - ing Through all e - ter - ni - ty.

Thanksgiving

LSB 200
Psalm 107:1



P O give thanks unto the Lord, for He is good,
C and His mercy endures for - ev - er.

Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

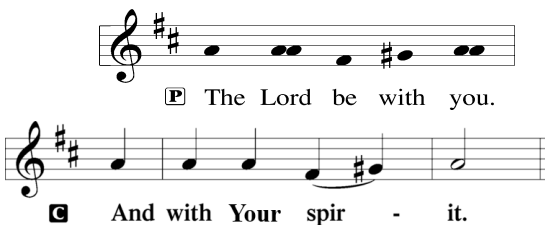
O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rile our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Salutation

LSB 201
2 Timothy 4:22



P The Lord be with you.
C And with Your spir - it.

Benedicamus

LSB 202
[Psalm 103:1]



P Bless we the Lord.



C Thanks be to God.

Benediction

LSB 202
Numbers 6:24-26

P The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and give you peace.



C A-men, a-men, a - men.

Sit

Hymn 346

Acknowledgments

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Article: Share the Faith

The Augsburg Confession defines the Church as “*the assembly of the believers among whom the Gospel is purely preached and the holy sacraments are administered according to the Gospel*” (VII.1). This definition comprises two parts. First, it identifies the Church as the assembly of believers in Jesus Christ. Second, it identifies the Church as present wherever the Gospel is purely preached and the Sacraments are administered according to the Gospel. Wherever this is taking place, faith is being created and sustained, and we know that the Church is present.

This definition is helpful as we think about sharing the faith with others, because it includes two things we aim to accomplish. First, we want to share the Gospel so that others are called to faith in Christ. Second, we want to share what the Gospel is when it is purely preached and the Sacraments are administered according to the Gospel. We want people to understand what the Gospel is when it is not mingled with Law. We want people to understand what the Sacraments are when they are received as Christ's Gospel gifts. This is what we believe and confess as Lutherans, and we want others to share in this as well.

It can be challenging to share the faith with others. How do we start a conversation about this topic?

The Church is a great place to start. Ask a person: "Do you have a church home?" No matter what the answer is, follow up by asking, "Were you raised in a/that church group?" These questions easily initiate a conversation that addresses faith in Christ and what a person believes. They tell you whether a person believes in Christ and something about the background of how they arrived at their current status. This is helpful to know if the conversation continues or for a later time.

Your response is then to talk about your church. One can say: "I am a member at _____ Lutheran Church. I love how in my church I receive forgiveness and eternal life through the Word and the Sacraments because Jesus died on the cross and rose from the dead." This brief statement sets forth the Gospel – the good news about the forgiveness and life we have through Christ's death and resurrection. It ties the Gospel to the Word and Sacraments, for these are the means by which Christ comes to us. By focusing on these Means of Grace, it articulates a distinct Lutheran confession about how God works. And it says that this faith and confession are a blessing in your life.

We never know where the conversation will go from there. Our only job is to share what Jesus Christ has done for us by His death and resurrection, and what He still does now through His Means of Grace. If the person indicates that he or she does not have a church home, it is very easy to follow up and invite them to visit your congregation. If the person does have a church, your confession about receiving the Gospel through the Word and Sacraments is an invitation to discuss this further in comparison to what that person's church believes.

It may not lead to anything, or it may lead to an opportunity later to do so. This is not something we can control, but our job — our only job, is to share.

Children's Address:

Today is the Baptism of our Lord Jesus Christ, the day we remember that Jesus was baptised in the Jordan River by John. It's part of the Epiphany season. During this season, we hear from the Bible that Jesus is the Son of God who came as a man to save us and the whole world from our sins. We continue to hear how Jesus is made known as the God-man and the Saviour of the world.

Teaching us about Jesus is the work of the Holy Spirit. Look at this picture of Jesus' Baptism. What do you notice in the picture? Do you see the Holy Spirit in this picture? He's pictured as a dove. When Jesus was baptised, the Holy Spirit came down looking like a dove above Jesus' head. That's what Matthew's Gospel tells us. That's also what the Old Testament Reading from Isaiah is about. The Lord said, "*Behold My servant, whom I uphold, My chosen, in whom My soul delights; I have put My Spirit upon him; he will bring forth justice for the nations*" (Is. 42:1).



That servant is Jesus, and that Spirit is the Holy Spirit. In Jesus' Baptism, the Father marks Jesus with the Holy Spirit so that we can see He is the Servant who brings forth justice to the nations. How does Jesus bring forth justice? Well, what would be just, or fair, would be for us to have to pay for our sins all the times we break the Ten Commandments. The payment for sins is death. But we don't have to pay that because Jesus brings forth justice for us by taking our sins. He is baptised not because He had sins but because He takes our place; He takes our sins. He is baptised in order to take our sins to the cross and give His life so that our sins would be paid for, forgiven.

The Spirit marked Jesus in His Baptism. He is anointed. That same Holy Spirit has marked you as a Christian in your baptism. In Holy Baptism, which is not just plain water but the water included in God's command and combined with God's Word, Jesus forgives your sins, rescues you from death and the devil, and gives you eternal salvation. All the things Isaiah spoke of Jesus and everything Jesus does He also gives you in your baptism.

Thank You, Jesus, for giving me all my sins, and for making me Your child through Holy Baptism. Amen.

SERVICE TIMES

18 January 2 Epiphany	25 January 3 Epiphany	1 February 4 Epiphany
8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am LOWOOD LR

Sunday, 18 January

READINGS: Isaiah 49:1-7; 1 Corinthians 1:1-9; John 1:29-42a

HYMNS: 409 402 587 (746 632) 553

Sunday, 25 January

READINGS: Isaiah 9:1-4; 1 Corinthians 1:10-18; Matthew 4:12-25

HYMNS: 903 839 845 (Tune 410 LH) (623 637) 805

ANNOUNCEMENTS

Sunday School Teacher Meetings:

Mar/Low: Sunday, 18 January, after service at Lowood.

Downs: Sunday, 25 January, 1.30pm at Trinity Oakey.

Annual Meeting Dates:

Lowood, 1 March after Divine Service.

Marburg:

Oakey:

Toowoomba:

Greenwood:

Aubigny:

WEEKLY READINGS

Sunday, January 11	Isaiah 53 -55 Mark 13	<i>Luther's Small Catechism with Explanation (2017) pp. 30-32, Daily Prayers</i>
Monday, January 12	Isaiah 56-58	
Tuesday, January 13	Isaiah 59-61	
Wednesday, January 14	Isaiah 62-64	
Thursday, January 15	Isaiah 65-66 Mark 14	
Friday, January 16	Exodus 1-3 Mark 15	
Saturday, January 17	Exodus 4-6	

AELC Member Congregations Details

Contact: ddaelc@gmail.com

Congregation	Address	Giving
Bethlehem Toowoomba	41 Buckland Street, Harristown	BSB 638-070 Account 15877094
Our Saviour Lowood	63 Prospect Street, Lowood	BSB 633-108 Account 159171487
St Johns Aubigny	2 Aubigny Crosshill Road, Aubigny	BSB 014-675 Account 388228975
St Pauls Greenwood	617 Acland-Silverleigh Road, Greenwood	BSB 638-070 Account 6918247
Trinity Marburg	19 Edmund Street, Marburg	BSB 633-000 Account 146106893
Trinity Oakey	125 Hamlyn Road, Oakey	BSB 638-070 Account 7405138

Pastor Peter Ziebell: Ph. 0407583922 Email: paziebell@gmail.com

The Church Office of the AELC: Email: ddaelc@gmail.com

Noa Levi, a member of St Johns Lutheran Church, Aubigny, has been given a wonderful opportunity that God-willing, will lead to full-time missionary work. Noa has sent the following:

I've had the privilege of being part of Christian student groups at the universities I've been a part of for 8 years. In His grace God has given me many chances to share the gospel with people and to encourage and be encouraged by others to persevere in faith.

I've been given the opportunity to do this full-time in 2026. I am starting a new role working with the Australian fellowship of evangelical students (AFES) as an apprentice, where I will be trained in practical skills of sharing the gospel with people, supporting the body of believers and being equipped for a lifetime of serving Jesus.

One of the most exciting things about being involved in uni ministry is seeing people put their trust in Jesus for the first time! Uni is often a time when people ask the big questions of life, and I've found that people are surprisingly open to hearing the message of the gospel. There's also a huge number of international students on campus - many of whom have never even heard the name Jesus.

I won't receive a regular salary, instead relying on the financial support of family in Christ who give to support this ministry. I'd love to invite you to prayerfully consider partnering with me in this way. You can sign up here:

<https://support.afes.org.au/support-noa-levi-macquarie-university-north-ryde-7253>

Your prayers that the Lord will guide me & use me to faithfully proclaim Christ would also be incredibly appreciated.

We wish Noa well in this role, and pray that she will boldly tell others of the love of Christ.

About the AELC

The Australian Evangelical Lutheran Church (AELC) believes that the Holy Scriptures are the inspired, inerrant, infallible, and authoritative Word of God, and accordingly, believe that the Holy Scriptures are the sole source of what we believe, teach, and confess. We also subscribe to *The Lutheran Confessions of 1580*, *The Word Shall Stand* and *The AELC Statement of Faith* as correct expositions of Scripture, which address issues that have arisen throughout history by the Word of God. We teach nothing new and stand on Scripture alone as God's Word to us. We teach the message of Christ crucified for sinners. We teach that salvation is by God's grace alone, through faith alone in Christ alone.



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