

THE AUSTRALIAN EVANGELICAL LUTHERAN CHURCH (AELC)

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

22 February 2026

First Sunday in Lent

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

The Lord Jesus crushes Satan and his wily deceptions. The demise of Adam and Eve shrouds creation with turmoil, sin, and death. One man's disobedience wrought destruction. Christ's obedience reaps justification. His sole abundant grace obliterates the gruesome consequence of one man's trespass. In all things, Jesus contends against Satan and triumphs. Jesus combats countless temptations and strips evil deception of its sway. Jesus casts out Satan completely, remaining steadfast as our Lord, God, and Savior.

In preparation of worship, please prepare by

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

Hymns (LSB): 562 657 613 565 618 433

Verse of the Day

Put on the whole armour of God, that you may be able to stand against the schemes of the devil.

Ephesians 6:11

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 562

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.**

Psalms 124:8

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

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

Psalms 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 32:1–7

¹Blessèd is the one whose transgression is forgiven,
whose sin is covered.

²Blessèd is the man against whom the Lord counts no iniquity,
and in whose spirit there is no deceit.

³For when I kept silent, my bones wasted away
through my groaning all day long.

⁴For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

⁵I acknowledged my sin to you,
and I did not cover my iniquity;

I said, “I will confess my transgressions to the Lord,”
and you forgave the iniquity of my sin.

⁶Therefore let everyone who is godly
offer prayer to you at a time when you may be found;
surely in the rush of great waters,
they shall not reach him.

⁷You are a hiding place for me;
you preserve me from trouble;
you surround me with shouts of deliverance.

**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

Hebrews 12:2

P [O come, let us fix our eyes on] Jesus,
the founder and perfecter of our faith,
who for the joy that was set before him endured the cross, despising the shame,
and is seated at the right hand of the throne of God.

The Lord Have Mercy (Kyrie)

Mark 10:47

C 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

C 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



C And with your spir - it.

P Let us pray:

The Collect

O Lord God, You led Your ancient people through the wilderness and brought them to the promised land. Guide the people of Your Church that following our Savior we may walk through the wilderness of this world toward the glory of the world to come; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Sit

First Reading

Genesis 3:1–21

¹Now the serpent was more crafty than any other beast of the field that the Lord God had made.

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ²And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴But the serpent said to the woman, “You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹But the Lord God called to the man and said to him, “Where are you?” ¹⁰And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”

¹¹He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹²The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”

¹³Then the Lord God said to the woman, “What is this that you have done?”
The woman said, “The serpent deceived me, and I ate.”

¹⁴The Lord God said to the serpent,
“Because you have done this,
 cursed are you above all livestock
 and above all beasts of the field;
on your belly you shall go,
 and dust you shall eat
 all the days of your life.

¹⁵I will put enmity between you and the woman,
 and between your offspring and her offspring;
he shall bruise your head,
 and you shall bruise his heel.”

¹⁶To the woman he said,
“I will surely multiply your pain in childbearing;
 in pain you shall bring forth children.
Your desire shall be for your husband,
 and he shall rule over you.”

¹⁷And to Adam he said,
“Because you have listened to the voice of your wife
 and have eaten of the tree
of which I commanded you,
 ‘You shall not eat of it,’
cursed is the ground because of you;
 in pain you shall eat of it all the days of your life;
¹⁸thorns and thistles it shall bring forth for you;
 and you shall eat the plants of the field.
¹⁹By the sweat of your face
 you shall eat bread,
till you return to the ground,
 for out of it you were taken;
for you are dust,
 and to dust you shall return.”

²⁰The man called his wife’s name Eve, because she was the mother of
all living. ²¹And the Lord God made for Adam and for his wife garments of
skins and clothed them.

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

Romans 5:12–19

¹²Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— ¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia



C Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

Holy Gospel

P The Holy Gospel according to **Matthew 4:1–11**.



C Glo - ry be to You, O Lord.

¹Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And after fasting forty days and forty nights, he was hungry.

³And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” ⁴But he answered, “It is written,

“Man shall not live by bread alone,

but by every word that comes from the mouth of God.”

⁵Then the devil took him to the holy city and set him on the pinnacle of the temple ⁶and said to him, “If you are the Son of God, throw yourself down, for it is written,

“He will command his angels concerning you,”

and

“On their hands they will bear you up,

lest you strike your foot against a stone.”

⁷Jesus said to him, “Again it is written, ‘You shall not put the Lord your God

to the test.’” ⁸Again, the devil took him to a very high mountain and showed

him all the kingdoms of the world and their glory. ⁹And he said to him, “All

these I will give you, if you will fall down and worship me.” ¹⁰Then Jesus said

to him, “Be gone, Satan! For it is written,

“You shall worship the Lord your God

and him only shall you serve.”

¹¹Then the devil left him, and behold, angels came and were ministering to him.

P This is the Gospel of the Lord.



C Praise be to You, O Christ.

Nicene Creed

C 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 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 657

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

BAD FRUIT – GOOD FRUIT Sermon for the 1st Sunday in Lent, 2026 Romans 5:12-19

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 taken from Romans 5:12-19, the Second Reading, read before:

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

Dear friends in Christ,

You can't really fix something until you know what's wrong. This is true of any problem you may face in any field of human endeavour. You've got to be able to identify and describe the real problem, otherwise you end up wasting time and effort on faulty solutions geared toward *treating symptoms* rather than what's *causing* them.

The season of Lent is a time when we turn our attention to the problems of our fallen condition as we prepare to better understand and appreciate the salvation achieved by the Lord Jesus Christ in His passion, death, and resurrection: the event we call the atonement, which is the very heart of the Gospel. To ‘atone’ is an act that brings together, or makes “at one,” two individuals or groups that had been enemies. That’s what Jesus has done. Paul writes to the Colossians, “*And you, who once were alienated and hostile in mind, doing evil deeds, (Christ) has now reconciled in His body of flesh by His death, in order to present you holy and blameless and above reproach before Him*” (1:21-22). That is the only solution to the problem of our fallen condition. But let me suggest that we still shall not be able to fully understand or apply this graciously provided solution until we can adequately describe the problem.

Let us use an example: Suppose I went to see a doctor because I had a rash. The doctor takes a look and then prescribes some medicine to treat it. After a week or so of rubbing this medicine on the rash and not seeing any sign of improvement, I go back to see him again. “*Doctor,*” I say, “*this stuff isn’t working. I’ve been putting it on the rash twice a day, and nothing is happening.*” He replies: “*Well, that’s because your rash is caused by bacteria in your system. You’re supposed to drink the medicine, not apply it to your skin.*” You see, the mistake I was making was to use the medicine to treat the symptoms rather than the problem.

Now, that example may sound foolish, but it sometimes happens that Christians use the Gospel of Jesus Christ—the atonement He made—in the same inappropriate way, when God’s Word and His message of salvation are used to treat the symptoms of the fallen human condition rather than its ultimate cause, because we often don’t adequately understand the real problem to begin with. Sure, we know that the problem is our sin. At the start of our divine worship service, we confess our sins to the Lord. But what does that mean? What really is our sin problem? Is it only the *accumulated list of the bad things we’ve thought, said, and done* – and *the good things we should have done but didn’t do*? Or does the problem of our sin run a lot deeper than that? This is the question we shall explore today to better understand the human problem.

In today’s First Lesson, taken from Genesis, we find the familiar story of our first parents’ temptation by Satan and their subsequent fall by disobeying God and eating the forbidden fruit.

We correctly identify this episode as the beginning of the sin problem from which we all suffer and note that the first breaking of a commandment was not simply from the perspective of Adam and Eve, an unbridled act of open rebellion. They didn't wake up one morning and say, "*How can we be evil and disobedient and make the Lord angry with us today?*" No, there was some priming and buildup by Satan. *They had to be prepared through his deceptions.*

Can you see that what Satan is doing as he begins his conversation with Eve is planting the seeds of doubt in her heart and mind? He implies that the Lord is not the great Benefactor she believes Him to be, that He has not been entirely honest with her, and that He's been holding out on some blessings—the grace of being like God, no less—which she can obtain simply by reaching out her hand and taking a piece of fruit. It's so easy, Eve thinks, and the results will be so good. How could it be wrong? Especially since the Lord has lied to us, trying to scare us with that warning about dying. It's a good thing we have our friend the serpent here to set us straight on that score.

By the time Eve and then Adam ate the forbidden fruit, the bad seeds Satan had planted had already taken root. In fact, you could say that eating the forbidden fruit was only the fruit of the corrupt tree that Satan had planted with his lies. Adam and Eve's first mistake was letting the bad seed grow: the bad seed of the thought that they couldn't trust God, that they would have to take care of themselves and look after their own interests, and that they could get the desires of their hearts *by going against what the Lord had said*.

Their evil actions came from hearts that they had already allowed to become corrupted by lies and distortions. To see the other side of it, you can see how Jesus contends with Satan's seeds of temptation and deception in today's Gospel lesson. He never gives them a chance to grow. He took His stand always on the Word of God and refused to entertain other ideas. That's the only way to beat temptation.

But as you know, that's not what Adam and Eve did. And you also know from the first chapter of Genesis that during the creation, when God made the plants and trees, He made them so that each would bear fruit with seeds in it, and each according to its own kind, which means that apple trees bear apples containing apple seeds, orange trees bear oranges containing orange seeds, and so on.

But this is more than a statement about botany. Having allowed Satan’s bad seed to grow in their hearts, our first parents became *bad* trees bearing *bad* fruit containing *bad* seed. And we could look at that two ways. One is that by having become internally corrupt, they naturally produced acts of sin. And make sure you’ve got that: they were no longer good people who sometimes committed evil acts; they were at that point evil people doing what comes naturally to those who are evil: producing evil fruit. But, these two people produced another kind of fruit—not just their sinful actions, but also their offspring. Their children, too, were the fruit of evil trees. They were spawned from bad seed. They were natural born sinners. Or to be more precise, according to Scripture, they were natural conceived sinners¹; and like their parents before them, they produced only one kind of fruit in the same two ways: they produced sin, and they gave birth to more sinners. And so it was that the whole world was plunged into darkness and came under the curse of death and decay.

What we’re talking about here is *original sin*. It’s the inherited corruption and guilt we all carry within us, and that taints us with sin in everything we think, say, or do. As Jesus once said, bad trees simply cannot produce good fruit.² Neither can they produce good children. Parents, if you don’t like the way your children are behaving, you know now where they got it from!

Unfortunately, many people in the Christian church deny this. They say we have ‘free moral agency,’ that is, *the ability to choose good or evil*. They hold that we really aren’t thoroughly corrupted but only weakened. Some say that we are born in a state of moral neutrality, and that sinful behaviour is something we learn, and that can be unlearned by turning to God’s Law and trying to live by it. And this is where the Gospel gets pulled in to treat symptoms rather than the real problem. The idea is that Jesus’ sacrifice on the cross is the ‘empowering force’ that enables a sinner to overcome temptation and stop sinning; it’s the extra added boost the weakened will needs to choose and do good. What this approach ends up doing, though, is simply fertilising a bad tree. And do you know what you get then? ***You get a big, strong, green, leafy, great-looking bad tree that produces even more bad fruit.***

¹ Psalm 51:5

² Matthew 7:15-20

No, this original sin we have is real, totally corrupting sin. And something else: it carries real guilt and consequences. As we say, “*Adam’s fall condemned us all*.” This is what Paul is talking about today in his Letter to the Romans. He’s showing how not only sin’s corrupting effect but also the penalty of that first sin was passed down through the generations. His argument is quite interesting. He asks us to consider all those people who lived between the time of Adam and Eve and the time that God gave the Law to Moses years later. Paul says, “**death spread to all men because all sinned—for sin indeed was in the world before the law was given.**” Even though the Law had not yet been written, so they could not have broken it, they still died. Having said this, please understand that we aren’t talking about questions of right and wrong, and whether or not they sinned—of course, they were sinners; here we are talking about the power of the Law to condemn and impose penalties. Paul says, “**sin is not counted where there is no law.**” He means that you cannot prosecute and punish someone for something they did if there was no law against it *at the time*.

But going back to the point, we know that in eating the forbidden fruit, Adam and Eve broke the law, the only law that was on the books, and as a result, they came under the penalty of the law, which, as the Lord had said, was death. But what about their descendants? They didn’t break the only law that carried the death penalty. They couldn’t, because their parents had been banished from the garden where the forbidden tree was, and yet, though they didn’t commit the death penalty sin, they all died. That’s what Paul is saying: “**Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam.**” Again, remember: the question isn’t whether or not they sinned; of course, they did. The question is, “*On the basis of what crime did God charge them that they should have to pay the penalty of death?*” The answer is: Adam’s sin. Because the seed of all people was in Adam when he sinned, all through Adam sinned, and so the curse of death was passed to all. Let’s say it another way: we are guilty of Adam’s sin.

Now, this whole original sin thing may seem to be a bit unfair. We were corrupted and condemned by someone else’s temptation and sin. We are fruit of bad seed that can do nothing else but produce bad fruit containing bad seed, and we’re condemned to be chopped down and thrown into the fire for it. And it’s actually worse for us than for those living before Moses, because now we have the whole Law of God. Ever since the time of Moses, there have been a lot more

laws on the books that we are commanded to obey—laws that we cannot help but break, but which also condemn us. So we're even guiltier before God than those others were.

While this sounds unfair, the truth is that the situation we're in isn't. That's the wrong way to look at it, and it does us no good to think of it that way. The fact is that's the way it is. We are the spawn of bad seed. That's the problem we have. But having accurately identified and described the problem, we are now able to understand and apply the solution, and we discover that the same mechanism that seems so unfair by which we were corrupted and condemned actually works to our advantage in Christ Jesus. He is the Man produced by the Good Seed: the long-promised Seed of the woman whose Father is the holy God. He was planted in this world to produce a different kind of fruit: good fruit with good seed that saves us from sin and its penalty. As we saw from our Gospel, when tempted by Satan, He did not fall. And so, He lived a perfectly righteous life full of good fruit, the fruit that ensures life. Nevertheless, He was condemned as bad seed on our behalf. Like rotten fruit, He hung on the tree scorned and rejected by God, and now, just as eating the fruit of the tree condemned our first parents, those who eat the fruit of the cross are given life and salvation, for they are receiving to themselves Christ Jesus and His atoning sacrifice. This is what Paul is saying: **“For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.”**

Just as the sin of Adam was imputed to those who are his seed, so the righteousness of Christ is imputed to those who are born again of heavenly seed, which is the message of the Gospel. When it is heard and takes root and grows, that is, when a person trusts in Jesus and the sacrifice He made, the good fruit produced by Christ is counted as having been done by the believer. And no, it may not seem to be exactly fair, but it's the only plan of salvation we have been given by God's superabounding grace, and it's what actually gets to the root of the problem.

Dear friends, you need to place your whole life into the hands of the Lord. Time and time again, you will fall into temptation—you can't help it, you all have that inherited sin, but please, every time you fall, don't look toward yourselves to seek a way out. Go to the Lord, confess your sins and trust in Him because in doing so, you will **“receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.”**

So great is the love of our Saviour-God! So rich His grace to fallen sinners deserving of death! Where sin previously reigned in death, there grace now reigns to bring eternal life through Jesus Christ our Lord. May God grant this to us all. Amen.

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

Hymn & Offering

Hymn 613

Stand

Offertory

*LSB 192
Psalm 51:10-12*

C 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]

1 Lent

O Lord, in the midst of this life we are beset by many temptations. Fix our eyes on our Lord Jesus, who bore temptation for us and resisted to the point of death, and bring us through the evils of this fallen world to dwell with You forever.

Almighty God, You take no pleasure in the death of the wicked, but desire that they turn from evil and live. Give pastors courage to warn of sin and death. Give all Christians strength to defend that message. Turn sinners to life by the proclamation of Christ, who delivers from all unrighteousness.

Almighty God, preserve all catechumens and their teachers, all children and their parents, and every Christian home from the assaults of the evil one. As Your Son overcame Satan in the desert by the Word of God, so also give us the victory through Christ and His Word.

O Lord, You have established earthly authorities to punish evil and praise those who do good. Grant our rulers humble hearts to resist the allure of power and to worship You alone.

Merciful Father, though we deserve nothing of Your kindness, You have shown Yourself to be the strength of the weak, the healer of the sick and the hope of those who mourn. Hear us on behalf of those who are troubled in mind or body, the dying and those who grieve. Sustain them through their afflictions and pain, heal them according to Your gracious will and deliver them at the last to everlasting life in Christ.

Almighty God, You covered the shame of our first parents with animal skin and thereby foreshadowed the perfect sacrifice of Your Son's blood by which we are cleansed and clothed. Give us the garments of repentance and faith, that we may receive Your Son's body and blood for the forgiveness of all our sins.

Merciful Father, though You gave us stewardship of Your good creation, we love the gifts more than the giver. Save us from trusting in our possessions more than in Your Son. Teach us to use what You have provided to help those in need and to relieve the poor, the unemployed and the oppressed.

Lord God, heavenly Father, You have given us a refuge from the world in the Body of Christ. Protect us from all evils of body and soul, that we would find rest in this life and eternal rest in Your heavenly embrace; 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 565

Stand

Preface

LSB 194
2 Timothy 4:22



P The Lord be with you.



C And with Your spir - it.

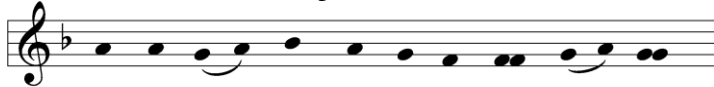


P Lift up your hearts.

[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.



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.

The Distribution

A Distribution Hymn 618 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,
G 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.



C A - men.

Salutation

2



P The Lord be with you.

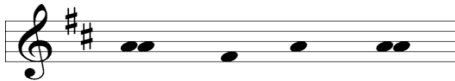


C And with Your spir - it.

LSB 201

Timothy 4:22

Benedicamus



P Bless we the Lord.



C Thanks be to God.

LSB 202

[Psalm 103:1]

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 433

Acknowledgments

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Article: Peace! Be still!

Life is like being in a little boat on a stormy sea. Wind and wave whip and wash over us. We must be ready for it to be rough and tough.

We are battered and beaten by a thousand things: by international issues of war and waste; by noisome national news of crime and corruption; by hatred and horror against the most vital victims, children born and unborn; by screaming scandals of immorality and indecency; by moral pollution and perversion pervading the peoples; by worry at work; by stress at school; by hassle at home; in short, by trials, troubles, and tribulations.

The disciples in Galilee were in no strange situation when that sudden storm arose (Mark 4:35-41). Jesus' disciples frequently face powerful pressures. The Apostle Paul informed recent converts: "We must through much tribulation enter into the kingdom of God" (Acts 14:22). We all face personal problems, from secret sins to daily dilemmas to immense, impending fears for the future.

Amid all our worldly worries, we wonder whether Jesus is asleep again. He slept soundly in that sinking ship; His facial features calmly composed on a pillow. He was not worried. The disciples cried and called as we are tempted at times to do: "Teacher, do you not care that we are perishing?"

Of course, Christ cares! The Lord loves us. He will help, but He need not hurry. He lets a bit of bilge build up in the bottom of the boat. No matter for the Master! We wade through worries and woes. We doubt but that our distresses should get daily deeper. No problem for the Prince of Peace!

Jesus just stands still and stable and solid in the midst of all that motion and commotion. With wonderful words, He whisks away the wind and wipes away the wave. He calls for complete calm, and all the elements obey. He says, "Peace!" And there is perfect peace. He says, "Be still!" And all is quite calm and quiet. The disciples were impressed by Jesus' power. The Master's might

made them fearful. They asked, “Who then is this, that even the wind and the sea obey Him?” We might well worry about this Person’s power because our sins are certainly serious. But we need to know that Jesus’ power is for our peace! His strength is for our salvation! He is no mere man. He is God, the Son of God, the great God, the only God, the almighty God. But the Lord is love! The Sovereign is our Saviour! He fights our foes and fends off our fears.

Jesus holds out hope for help. This hope is not human but heavenly. It is based and built solely and solidly on Jesus Christ, on His life in light and His death in darkness. For His death is our life; His doom, our hope; His cross, our comfort.

Jesus lived the life that we should have lived. He loved as we should have loved. He obeyed as we should have obeyed. And then He died the death that was our due. He was doomed for our disobedience. He ended God’s anger against our sin. He earned eternal life for us. God has forgiven and forgotten our sins forever for Jesus’ sake. Because of Christ, God is gracious to us.

Because of God’s grace in Christ, the Master’s might gives us faith to face the future. We know we need not fear or fret. Jesus loved us long ago, and He loves us lastingly, everlastingly. Our troubles are temporary. Our pains are presently past.

The disciples doubted then. Their faith was far from firm. But Jesus guarded and kept them. We are weak. It may be that we doubt daily. But Jesus loves and leads us nevertheless.

Our troubles and turmoils will soon enough subside. For Jesus, our God, will soon enough decide to say once more: “Peace, be still!”

Then we will wonder why we were worried. Our Lord said to the disciples whom He had recently rescued: “He said to them, “Why are you so afraid? Have you still no faith?”

Jesus’ majesty and might are combined with care and concern. As prominent as His power is, so great is His grace and goodness toward us.

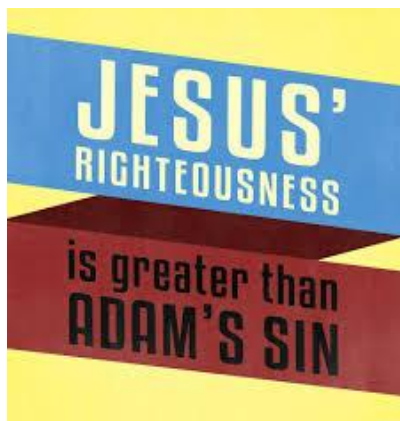
Our fears will be forgotten. Our faith will be confirmed. Our doubts will be destroyed. All anxieties are banned and banished by the simple sound of Jesus’ winning words: “Peace, be still!”

Children's Address:

Many little symbols are used in math to tell you what to do with numbers. For example, we could use words to say, "Two plus two equals four." But that's often expressed using symbols. Here we have $2 + 2 = 4$. What does the little cross mean? It's a plus sign, which tells you to add those two numbers together. What do the two lines on top of each other mean? It's an equal sign. It expresses that $2 + 2$ equals 4.

Look at this one: $4 > 2$. Here's a symbol you may not yet know. The arrow pointed sideways in that direction means "greater than." It means the thing before it is greater than the thing after it. For this one, you'd say, "Four is greater than two," because four is a larger number, a greater amount, than two.

Now look at this: Jesus Christ $>$ Adam. In our Second Reading today, the Apostle Paul tells us how Adam's sin brought many bad things into our world that affect our lives. In the Garden of Eden, God commanded Adam not to eat the fruit of only one tree. But Adam did not fully trust God, so he disobeyed and ate the fruit from that tree. We all do things we're told not to do at times, don't we? Yes, and we also don't always do the good things God calls us to do. Paul calls all of these "sin," and sin leads to death.



But the good news Paul tells us again and again is that Jesus is "greater than." Look again: Jesus Christ $>$ Adam. Jesus resisted all temptations, as you heard in the Gospel. He also suffered, died, and rose again so that everything bad is defeated for us and we're saved from all of them. We are now given grace and life as free gifts from God. How can we be sure of this? Because Jesus Christ . . . is greater than . . . Adam. In fact, He's greater than all. He is our Saviour, the King above all kings, the Lord of all lords. So His death on the cross solves all sin, Adam's and yours.

Thank You, Jesus, for being my Saviour. Help me remember that Your forgiveness is far greater than my sin! Amen.

SERVICE TIMES

1 March 2 Lent	8 March 3 Lent	15 March 4 Lent
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 MS 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR MS 10.45am AUB HC 9.00am LOWOOD LR

Sunday, 1 March

READINGS: Genesis 12:1-9; Romans 4:1-8, 13-17; John 3:1-17

HYMNS: 571 708 731 (526 618) 718

Sunday, 8 March

READINGS: Exodus 17:1-7; Romans 5:1-8; John 4:5-30, 39-42

HYMNS: 419 918 429 (746 632) 535

Sunday, 15 March

READINGS: Isaiah 42:14-21; Ephesians 5:8-14; John 9:1-7, 13-17, 34-39

HYMNS: 436 566 914 (526 619) 537

ANNOUNCEMENTS

DOWNS MID-WEEK LENTEN SERVICE:

Wednesday, 25 February, 7.30pm at Bethlehem, Toowoomba.

HYMNS: 545, 335, 537

Thursday, 26 Feb, 10.00am. Bible Study at Lowood. We shall resume our study on Daniel.

Sunday, 8 March, Seminary Committee Meeting, **2.00pm at Trinity Oakey**. (Please note the time & place).

Saturday, 14 March, 10.00am. CoC/Sem meeting at Bethlehem, Toowoomba. Congregations, please bring any agenda items to the meeting through your rep.

Annual Meeting Dates:

Toowoomba, today, 2.00pm.

Lowood: 1 March, 8.00am, before Divine Service.

The Parish AGM has been set down for March 29. (Parish Service to be held at TMBA that Sunday).

WEEKLY READINGS

Sunday, February 22	Proverbs 8-9 1 Cor 16	<i>Luther's Small Catechism with Explanation (2017) pp. 67-73, The Second Commandment Question 42-47</i>
Monday, February 23	Proverbs 10-12 Titus 1	
Tuesday, February 24	Proverbs 13-15 Titus 2	
Wednesday, February 25	Proverbs 16-18 Titus 3	
Thursday, February 26	Proverbs 19-21 Hebrews 1	
Friday, February 27	Proverbs 22-24 Hebrews 2	
Saturday, February 28	Proverbs 25-26 Hebrews 3	

DOWN'S MID-WEEK LENTEN SERVICE SCHEDULE

Feb 25: 2nd Midweek Lenten Service, 7.30pm TMBA

Mar 4: 3rd Midweek Lenten Service, 7.30pm GRN

Mar 11: 4th Midweek Lenten Service, 7.30pm AUB

Mar 18: 5th Midweek Lenten Service, 7.30pm OAK

Mar 25: 6th Midweek Lenten Service, 7.30pm TMBA

Apr 1: Maundy Thursday, 7.30pm GRN HC

Apr 2: Good Friday, 9.00am TMBA HC, 10.45am AUB HC

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

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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