

Augustana Lutheran Church

102 Jonathan Blvd. N., Chaska, Minnesota 55318
Worship: 9:30 AM with Bible Class following the service

Laetare

March 2, 2008

Volume 4, Number 14

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Hymns:

20 *God of Mercy, God of Grace*

142 *A Lamb Goes Uncomplaining Forth*

155 *Sweet the Moments, Rich in Blessing*

346 *Jesus! and Shall It Ever Be*

Scripture Lessons

Old Testament

Isaiah 52:7-10

Good Tidings of Salvation

Epistle

Galatians 4:21-31

The Two Covenants

Gospel

John 6:1-15

Jesus Feeds the Five Thousand

Sermon

Psalm 31

The Christian's Shameless Trust under the Cross

WELCOME TO OUR GUESTS in the name of Jesus Christ! Augustana Lutheran Church confesses and practices the full truth of God's Word, a heritage passed down to us by Luther, and confirmed in the public confessions of our church. We believe that the Bible in all its parts is inspired by the Holy Spirit, error-free, and the only source of divine revelation and absolute truth. If you have any questions about such Bible doctrine, or about our congregation, please direct them to Pastor Diers.

General Prayer

Blessed art thou, O Lord, and blessed is thy Name forever and ever, who sendest thy Word like the dew of the morning, especially in this latter day when thou hast sent unto us thy beloved Son, Jesus Christ, who is blessed forever.

O God, we praise and thank thee that thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. Out of thine unspeakable grace and mercy, thou didst give thine only-begotten Son to be made sin for us, and to suffer for our transgressions, so that we might have everlasting life. We bless and praise thee that through Christ we are delivered from the bondage of the Law into the glorious liberty of thy sons, evermore having access boldly to thy throne of grace, there to obtain mercy and find grace to help in time of need.

Grant that we who are here gathered for thy worship may repent of our evil, forsake all sinful thoughts and ways, and find that thou wilt abundantly pardon us for Jesus' sake.

And as thou, O Lord, knew the the needs of all men, giving both the righteous and the ungodly their daily bread, make us to know it and to to receive thy benefits with thanksgiving. O Lord, keep us in health, to the end that we may serve thee in this life and in the world to come, through him who is the Bread from heaven, even Jesus Christ.

Cause thy gospel to be preached in all lands. Unite the church on earth with Jesus Christ in the one true faith. Bless our schools. Give wisdom and counsel to the government of this land, so that we may worship and serve thee without hindrance, and live in peace and righteousness.

To all who suffer sickness, pain, disease, affliction, or any adversity of body, mind, or spirit, give thou the strength that shall enable them to bear their cross and the spirit of him who taught us to say, "Thy will be done." In his glorious Name and for his kingdom's sake, we pray these things. Amen.

Announcements

Offerings: 2-24 \$140.05

Previous offerings include an anonymous donor from California, totalling \$140. Two more contributions from this individual have also been received and will be reported in subsequent bulletins. We believe that this person(s) are downloading the Augustana videos of our services.

Through the end of March, Pastor Diers will be one off from the Sundays he normally goes to Hovland. He will be there March 9th and 23rd, and April 6th.

Calendar

Wednesday Midweek Lenten Service - 7:30 pm

Augustana Lutheran Church

Pastor Martin Diers

*Built on the foundation of the apostles and prophets
Jesus Christ Himself being the Chief Corner Stone*

Laetare, The Fourth Sunday in Lent

March 2, 2008



Augustana Lutheran Church

<http://augustana.us>

The Ministry of the Word

Pastor Martin Diers	952-467-2445	pastor@augustana.us
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Officers of the Congregation

President	Mr. Matt Houck	763-862-2186	cammchouck@yahoo.com
Vice Pres.	Mr. Leroy Nyhus	320-587-0326	nyhuseng@hutchtel.net
Secretary	Pastor Diers		
Treasurer	Mr. Matt Houck		
	Mr. Hans Nyhus		
	Mr. Dave Diers	952-426-9343	dave@diers.us

v. 8: "large room", an expansive place, not a room necessarily. A place of freedom, in contrast to imprisonment by one's enemies.

v. 9: "belly" is better translated "body". It refers to the lower abdomen in general, particularly refers to the essence of a man's physical nature. Thus the hebraism, "bowels" as the KJV often puts it, does not mean the literal organs (where the word can also include the heart, spleen, kidneys, etc.), but is especially in reference to the inner nature of a man, the seat of emotion. Thus Phil. 1:8 "how greatly I long for you in the bowels of Jesus Christ" refers to the deep emotional bond which we have together in Christ. We share the deep compassion for one another that our Lord has for us, a compassion indeed bound up in the body which He gave for sinners.

v. 20, "pride": better word: conspiracy. Literally, a band that gathers together in secret to plot against someone. Thus "plots" is more accurate.

v. 22: "my haste" (from khapats): This is a mistranslation. The chief concept of the word is "fear". It means haste only in a secondary sense, namely, driven to flee in terror. Such fear may be experienced when flight is not possible. Thus here "I said in my haste" would better be translated, "I said in my terror". Applied, as it must be, to Christ, it speaks of the terror he experienced when he was forsaken of God. See also Psalm 116:11, "I said in my haste, all men are liars." Not that his conclusion was misguided, rather the conclusion was true, and was prompted by the suffering which Christ endured as a direct result of the lies of his accusers. In His terrors upon the cross, bearing the sins of the world, He was able to personally experience this truth, that all men are indeed liars, as at no other time. In other places, the word "haste" is a completely different word (khoosh), as in Ps. 38:22, "Make haste to help me, O Lord."

OLD TESTAMENT LESSON Isaiah 52:7-10

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

EPISTLE LESSON Galatians 4:21-31

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

GOSPEL LESSON John 6:1-15

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were

diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

SERMON TEXT Psalm 31

In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou *art* my strength. Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. I have hated them that regard lying vanities: but I trust in the LORD. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou

hast known my soul in adversities; And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O LORD: I said, Thou *art* my God. My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake. Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed *be* the LORD: for he hath showed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

Notes on the Sermon Text:

v. 6: "lying vanities", this phrase is an idiom for "idols", drawing attention to their utterly useless and empty nature.