

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

21 August 2022

The 11<sup>th</sup> Sunday after Pentecost

**HYMNS:** 26 187 410 178

**INTROIT:**

The Mighty One, God, the LORD, has spoken. He has summoned the earth from the rising of the sun to its setting.

Out of Zion, which is perfect in beauty, God has shone forth.

Our God will come and will not remain silent. A fire will devour before Him.

It will be very stormy around Him.

He will summon the heavens above and the earth, that He may judge His people: "Gather around Me, My devout people, who have made a covenant with Me by sacrifice!"

The heavens have been proclaiming His righteousness. For God Himself is Judge.

"Listen, My people, that I may speak! Listen, Israel, that I may admonish you! I am God, your God.

"I shall not reproach you for your sacrifices or your burnt offerings, which are constantly before Me.

"I shall not accept a young bull from your household or any male goats from your pens.

"For every animal in the forest is Mine, and the cattle on a thousand hills.

"I know every bird that is in the mountains, and the small creatures of the field are Mine.

"If I were hungry, I should not tell you, because the world and all that it contains are Mine.

"Shall I eat the meat of bulls or drink the blood of goats?

"Offer thanksgiving to God as a sacrifice! Fulfil your vows to the Most High!

"Call on Me in a day of trouble! I shall deliver you, and you shall glorify Me."

Psalm 50:1-15

**COLLECT:** O Lord, You have called us to enter Your kingdom through the narrow door. Guide us by Your Word and Spirit, and lead us now and always into the feast of Your Son, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen

**READINGS:**

Isaiah 66:18-23      Zion's future hope.

Hebrews 12:4-29      You have come to the heavenly Jerusalem.

Luke 13:22-30      Parables of the Kingdom.

**Isaiah 66:18-23**

<sup>18</sup> “For I know their actions and their thoughts, and the time is coming to assemble all the nations and languages. They will come and see My glory. <sup>19</sup> I shall set up a sign among them and send some of those who have been spared to the nations, to Tarshish, Pul and the Lydians, who draw the bow, to Tubal, the Ionians and the distant coastlands, which have not heard of My fame or seen My glory. They will proclaim My glory among the nations.”

<sup>20</sup> They will bring all your brothers out of all the nations, as an offering to the LORD. “They will come, on horses, on chariots, in covered wagons, on mules and on camels, to My holy mountain, Jerusalem,” the LORD has said, “They will come like the people of Israel, who will bring their grain-offering in ceremonially clean vessels to the Temple of the LORD. <sup>21</sup> I shall also take some of them to be the priests and the Levites,” the LORD has said. <sup>22</sup> “For, as the new heavens and the new earth that I am about to make will endure before Me,” declares the LORD, “so your descendants and your name will endure. <sup>23</sup> From one New Moon to the next New Moon and from one Sabbath to the next Sabbath all human beings will come to worship before Me,” the LORD has said.

**Hebrews 12:4-29**

<sup>4</sup> In your struggle against sin you have not yet resisted to the point of shedding your blood. <sup>5</sup> You have also forgotten the exhortation that addresses you as sons: “My son, do not regard lightly the Lord’s discipline and do not lose heart when He rebukes you! <sup>6</sup> For the Lord disciplines the one whom He loves and whips every son whom He receives.” <sup>7</sup> Endure hardship as a discipline! God is dealing with you as with sons. For what son is there whom his father does not discipline? <sup>8</sup> If you are without discipline, and all sons have undergone discipline, then you are not sons but illegitimate. <sup>9</sup> Furthermore, we used to have earthly fathers to discipline us and used to respect them. Shall we not, much more, be subordinate to the Father of spirits and live? <sup>10</sup> For they used to discipline us for a short time as it seemed best to them. However, God disciplines us for our good, that we may share in His holiness. <sup>11</sup> No discipline at the time seems pleasant, but painful. Later, however, it yields the peaceful fruit of righteousness for those who have been trained by it. <sup>12</sup> Therefore, “strengthen the hands that are letting go and the weakened knees,” <sup>13</sup> and “make straight paths for your feet,” that the crippled limb may not be dislocated but may, rather, be healed!

<sup>14</sup> Keep on striving for peace with all people and for holiness! Without holiness no one will see the Lord. <sup>15</sup> Be careful that no one loses the grace of God, that a bitter root does not grow up and cause trouble, so that many people are defiled through it! <sup>16</sup> Be careful that no one is sexually immoral or is profane like Esau, who for a single meal sold his rights as the first-born! <sup>17</sup> For you know that afterwards, when he wanted to inherit the

blessing, he was rejected. Indeed, he had no opportunity for a change of mind, although he begged for the blessing with tears.

<sup>18</sup> For you have not come to a mountain that can be touched and that is burning with fire and to darkness, gloom and storm, <sup>19</sup> to the blast of a trumpet or to such a voice speaking Words that those who heard it begged that no further Word would be spoken to them, <sup>20</sup> because they could not endure what was commanded: “If even an animal touches the mountain, it shall be stoned.” <sup>21</sup> The sight was so terrible that Moses said, “I am very afraid and trembling.” <sup>22</sup> Rather, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to tens of thousands of angels in festal gathering, <sup>23</sup> to the assembly of the first-born, whose names have been written in heaven. You have come to the Judge, the God of all, to the spirits of righteous people who have been made perfect, <sup>24</sup> to Jesus, the Mediator of the new testament and to the sprinkled blood, which speaks better than the blood of Abel. <sup>25</sup> Be careful that you do not refuse to listen to Him who is speaking! For, if they did not escape when they refused to listen to Him who was warning them on earth, much less shall we escape if we turn away from Him who is warning us from heaven? <sup>26</sup> At that time His voice shook the earth; but now He has promised: “Once more I shall shake not only the earth but also the heavens.” <sup>27</sup> The Words “once more” indicate the removal of the things that are being shaken, as of things that have been created, that the things that are not being shaken may remain. <sup>28</sup> Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful and with thankfulness serve God in a way that pleases Him, with reverence and awe! <sup>29</sup> For our God “is a consuming fire.”

### **Luke 13:22-30**

<sup>22</sup> Jesus was travelling through each of the cities and villages and teaching as He was making the journey to Jerusalem. <sup>23</sup> Someone asked Him, “Lord, are there only few who are saved?”

He told them: <sup>24</sup> “Make every effort to enter through the narrow door! For, I tell you, many will try to enter and not be able to. <sup>25</sup> After the Owner of the house gets up and closes the door, and after you begin to stand outside and knock at the door, saying, ‘Lord, open it for us!’ He will answer you, ‘I do not know you or where you are from.’ <sup>26</sup> Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ <sup>27</sup> However, He will tell you, ‘I do not know you or where you are from. Go away from Me, all you evildoers!’ <sup>28</sup> There will be weeping there and gnashing of teeth, when you see Abraham, Isaac, Jacob and all the prophets in the kingdom of God and see yourselves being thrown out. <sup>29</sup> People will also come from the east and the west and from the north and the south and will recline at table in the kingdom of God. <sup>30</sup> Indeed, there are those who are last who will be first, and there are those who are first who will be last.”

**MAKE EVERY EFFORT TO ENTER THROUGH THE NARROW DOOR**  
**Sermon for the 11<sup>th</sup> Sunday after Pentecost, 2022**  
**Luke 13:22-30**

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 Gospel from before, Luke 13:22-30: <sup>22</sup> **Jesus was travelling through each of the cities and villages and teaching as He was making the journey to Jerusalem.** <sup>23</sup> Someone asked Him, “Lord, are there only few who are saved?”

**He told them:** <sup>24</sup> “**Make every effort to enter through the narrow door! For, I tell you, many will try to enter and not be able to.** <sup>25</sup> **After the Owner of the house gets up and closes the door, and after you begin to stand outside and knock at the door, saying, ‘Lord, open it for us!’ He will answer you, ‘I do not know you or where you are from.’** <sup>26</sup> **Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’** <sup>27</sup> **However, He will tell you, ‘I do not know you or where you are from. Go away from Me, all you evildoers!’** <sup>28</sup> **There will be weeping there and gnashing of teeth, when you see Abraham, Isaac, Jacob and all the prophets in the kingdom of God and see yourselves being thrown out.** <sup>29</sup> **People will also come from the east and the west and from the north and the south and will recline at table in the kingdom of God.** <sup>30</sup> **Indeed, there are those who are last who will be first, and there are those who are first who will be last.”**

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

Dear friends in Christ,

A little earlier in His Gospel, Luke had said how Jesus “*steadfastly set His face to go to Jerusalem*” (9:51). Now today, again, Luke says “**Jesus was travelling through each of the cities and villages and teaching as He was making the journey to Jerusalem.**” As Jesus made His way to Jerusalem, teaching and performing miracles along the way, there can be no doubt however as to the ultimate goal: Jerusalem would finally be reached. That was the city where the *salvation of the world would be accomplished*.

A question about salvation often discussed by Jewish teachers was put to Jesus: “**Lord, are there only few who are saved?**” Some of the rabbis taught that all

Israelites would have a share in the world to come. Jesus answered the question in quite a different way.

When talking of the coming salvation for all who believed, Jesus would often compare salvation to a great feast, or banquet, given by a king. That is also the picture Jesus uses here. Jesus tells a story about some people trying to get in to a big feast, but the “**Owner of the house**” says they can’t come in, and to go away. That’s not a happy picture. Yet at the same time, Jesus says there are people who will be allowed to enter; they are able to come in and enjoy the great feast in the kingdom of God.

Obviously, this is where you want to be: let in, not shut out, when the heavenly banquet takes place. This is the place to be. The alternative is rather frightening. Those shut out will be in a place where “**There will be weeping... and gnashing of teeth.**” So, the question before us, the question that should be foremost for every person walking on this planet is: “*How do we get in?*” Well, Jesus tells us the answer, right here in our text when He says, “**Make every effort to enter through the narrow door!**”

As we just mentioned, when Jesus talks about the kingdom of God in the gospels, He often describes it as a great banquet, a wedding feast or some lavish occasion like that. He talks about “reclining at table,” which was the ancient Near Eastern way of dining at a feast. To “**recline at table in the kingdom of God**” will be to enjoy a great celebration, a time of unsurpassed joy and fellowship and feasting, and *it will last for eternity.* This is the place you want to be. You don’t want to be shut out. But the sad thing is, some will be shut out. Not everyone will make it into the heavenly banquet hall - they will be denied admittance. Why is that? Because they have chosen to try to get in through a door that doesn’t work. They think they deserve admittance, but they are not coming in through the One and only door God has appointed. They think they can get in some other way, a way of their own choosing. But they are going to find out, and find out too late, that their self-chosen method of entry is just not going to cut it.

“**Make every effort to enter through the narrow door!**” Jesus says. There is a door to go through to enter the kingdom of God, but what kind of a door is it? It is, as Jesus describes it, a “narrow” door. It is narrow, and there is just one door. There are not many doors.

But that’s what people think today, though: that there are many doors by which to enter the kingdom of heaven. You can pick Door #1, or Door #2, or whichever door you choose. You may prefer the door of the Christian tradition. Somebody else picks

the Jewish door. The Muslims - well, I guess they believe in and worship God, just in their own way. Buddhists, Hindus - many faith traditions, many doors.

Or maybe you have no faith at all. You say you're "spiritual not religious." You don't believe in organised religion. That's OK, too. After all, you're basically a good person. You can make your own door. Wherever you want to put one, whatever you want it to look like, that's your door, and it works for you. That is the prevailing message of our culture today. Many doors lead to God, any door you like. *But that idea is dead wrong.*

Now to be sure, "**People will also come from the east and the west and from the north and the south and will recline at table in the kingdom of God,**" that is, there will be many saved from every language, tribe, people, and nation, but all those who are saved are saved in the same way: They all will have come in through the same narrow door, the one door that God has provided for all men, namely, God's only Son, Jesus Christ.

Jesus says there is only one door, and it is a narrow one at that. Not everything will fit. This narrow door has no room for one's pride or accomplishments. No room for one's money or possessions. No room for anything one thinks will earn his way in.

The narrow door has a "fraud detector," too. A mere surface association with Jesus will not make it through: "**Lord, open it for us!** He will answer you, **'I do not know you or where you are from.'**" <sup>26</sup> **Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'** <sup>27</sup> **However, He will tell you, 'I do not know you or where you are from. Go away from Me, all you evildoers!'**

Nevertheless, today Jesus is saying, "**Make every effort to enter through the narrow door!**" Yes, come in through this narrow door. There's just room for you and Jesus, with Jesus leading the way. In fact, Jesus is the Way. Elsewhere He says, "*I am the Way, the Truth and the Life. No one comes to the Father except through Me*" (John 14:6). Again, Jesus says, "*I am the Door. If anyone comes in through Me, he will be saved*" (John 10:9).

You see, there is just one door, and it is narrow, but that door is open, and it leads to salvation! Come in through the way that is Jesus, the new and living way that He has opened for us - by His coming in the flesh, by the blood that He has shed for us on the cross. Jesus "**was making the journey to Jerusalem**" where He would open the door for us. Christ, the everlasting Son of the Father, took upon Himself all our

sins, all that would block us and exclude us from God's presence. Jesus suffered that exclusion in our place, when He cried out, "*My God, My God, why have You forsaken Me?*" (Matt. 27:46).

By His death on the cross, now the way for us sinners has been opened up. It is as open as the empty tomb with the stone rolled away. Christ has overcome the sharpness of death and opened the kingdom of heaven to all believers. The door is open! Jesus is our open door! Being baptised into His death and resurrection, we enter through faith in Him.

Come in through God's open, narrow door. But if there is no room through this door for our works, our efforts to save ourselves, then why does Jesus say, "**Make every effort to enter**"? Isn't that a contradiction? Isn't being saved a giving up on our own efforts and instead trusting in Jesus' work for us?

Well, it is. But going in still is an effort, it involves a struggle. We strive and struggle against our own flesh. You and I are saints and sinners at the same time, and our Old Adam is at war with the new man. So we struggle every day with sin and temptation, the temptation to not listen to God, to not trust in God above all things. We do battle against the devil, the world, and our flesh. That's where the striving and the struggling comes in. It's why the way of salvation involves a certain effort. Yes, salvation is all God's work for us in Christ, entirely apart from our works of self-justification, but because our life is lived in this fallen world and in this sinful flesh, therefore it does involve a striving and a struggle. That's what Jesus means when He says, "**Make every effort to enter.**"

"**Make every effort.**" The Greek word that's used here is "agonizo," from which we get our English word, "agonise." It's the word that was used in Greek of athletes in competition, like at the Olympics. Those athletes "agonise" to win the prize. Same here. We agonise, we sweat and strive and struggle. We press on to run the race, keeping our eyes on the prize, the crown of life that God freely awards us for Christ's sake. The paradox of the Christian life is that it's an absolute gift and an agonising struggle at the same time. "**Make every effort to enter through the narrow door!**"

The door is narrow, but the door is open. It is open right now, for us. "*Look! Now is the favourable time. Look! Now is the day of salvation*" (2 Cor. 6:2). Right now, as we hear the living voice of the gospel, God is opening His door to us. God is speaking to us, inviting us in. He is welcoming us in with open arms. Yes, come to the feast of salvation, enter the kingdom of God. Enter through faith in Christ, God's open, narrow door. Amen.

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

## **PRAYER FOR THE ELEVENTH SUNDAY AFTER PENTECOST**

Heavenly Father, we come before You in prayer and praise, confident that You will hear our cries; because You are full of compassion and pity, not easily angered, and show great love and faithfulness to every generation.

Bless the work of Your Holy Spirit among us through Your Word and Sacraments. Turn us away from sin in true repentance, and help us to look to Jesus for forgiveness and for daily grace to do what pleases You. Provide faithful preachers and teachers of Your truth in Your Church, and make Your people eager to hear and learn it. Fill us with love and trust in You. Save us in all the battles we must wage, and uphold us in all our needs.

Strengthen Christians throughout the world constantly to confess that Jesus is Lord, to Your glory. Empower them to proclaim that it is Jesus who rescues them from the punishment that they deserve for their sin. Give to each one of us all those gifts of the Spirit that are necessary for our witness to Christ. Fill us all with wisdom and joy to use those gifts for the good of all. Enable the light of the Gospel to penetrate the darkness of this world, so that people everywhere may rejoice in Your salvation.

May this Your house always be a house of prayer. Cleanse it of all unrighteousness, that it may be a place where Your glory dwells, Your name is hallowed, and Your Word is taught faithfully.

Keep the nations of the earth in peace. Turn people's hearts everywhere away from war, terrorism, and other wickedness. We pray, in particular, for those who are our country's leaders. Grant that our liberties may be kept safe, our laws upheld, injustice suppressed, and lawlessness punished. Bless all honest and useful work in industry, agriculture, education, science, the professions, and the arts. If you give us prosperity, let us never forget You.

May the words of our Lord Jesus be treasured daily in our homes, so that both young and old may grow in grace, and follow Him who is the way, the truth, and the life.

If you cause us to pass through difficult times, grant that we may cling to Your mercy, and seek your gracious purposes in them. Look in mercy on the sick, the suffering, the poor, the bereaved, the handicapped, and the unemployed, and hear their cry. Bless them with Your powerful love, that they may turn to You, to praise Your holy name.

Hear and grant these and all other prayers, O Father, for the sake of Jesus Christ, who, together with You and the Holy Spirit, lives and rules, one God, for ever and ever. Amen.

**Article: : Creation**

*I began a confirmation class a couple weeks ago, and it did not take long for the students to ask some curly questions! One question that was asked, since students are being taught evolution, was, how do we properly understand creation? So, over the coming weeks, in our bulletins, I shall endeavour to give a biblical view of creation. May God bless our journey of learning about creation together!*

Genesis begins by telling us, “*In the beginning God created the heavens and the earth*” (Gen. 1:1). The created world tells us that God exists, and so clear is this testimony that those who do not believe there is a God are without excuse (Romans 1:20). Yet it is still a matter of faith that God created the world. The writer to the Hebrews tells us, “*By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible*” (Heb. 11:3). We were not present at creation. God alone was. We have His account of the creation of the world in the first two chapters of the Bible. Our faith is based on what God has revealed to us in Scripture, not on our fallible interpretation of God’s acts in His creation.

All three persons of the triune God were active in creating the world. God the Father is mentioned in Genesis 1:1. Verse 2 tells us, “*The Spirit of God was hovering over the waters.*” The Hebrew word for *hover*, which is used here, is also used of a mother eagle hovering over her young (Deut. 32:11). With care and concern, God the Holy Spirit was active in creation. God the Son was also active in creation. John wrote, “*Through Him all things were made*” (John 1:3). Paul declared, “*He [Christ] is the image of the invisible God, the firstborn over all creation. For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him*” (Col. 1:15-16). Creation of the world belongs to the external acts of the Trinity. All three persons of the Godhead were active in this work.

It should be noted that God made the world out of nothing (Heb. 11:3). Matter is not eternal. It had its beginning with God’s creation. The Hebrew word used for *create* in Genesis 1:1 (*barah*) means to create something that is new to the situation. Since there was nothing prior to creation, God made the world out of nothing. The writer to the Hebrews tells us that “*what is seen was not made out*

of what was visible” (Heb. 11:3). The universe and everything in it is a creation of the triune God.

How long did it take God to make the world? The early church father Athanasius, in an attempt to counter the influence of Arianism, taught that creation took place in an instant. We cannot accept this, since the Bible tells us that God created the world in six normal days. Critics of the Bible today, however, tell us that the six days of creation, mentioned in Genesis 1, are really long periods of time. They say this because they are trying to harmonise the biblical account of creation with the theory of evolution. Evolutionists believe that the world evolved into its present form over long periods of time (millions upon millions of years). Those who wish to retain God as the ‘first cause’ of the universe, but wish to stay in step with the historical-critical method of biblical interpretation and the Darwinian theory of evolution, say that the word *day* in Genesis 1 really stands for the long periods of time needed for evolution to take place. Modern critics of the Bible turn Genesis 1 into primitive man’s attempt to explain the origin of the universe. They say that in an age of science, we simply cannot accept a six-day creation of the world by God.

The Bible, however, clearly teaches a creation in six normal days. In the first place, the book of Genesis is historical narrative, not folklore or legend. Moses divided the book into ten historical accounts (using the Hebrew word *toledoth* to indicate that the account is historical). These accounts are as follows:

Genesis 2:4: The account of the heavens and the earth when they were created.

Genesis 5:1: The written account of Adam’s line.

Genesis 6:9: The account of Noah.

Genesis 10:1: The account of Shem, Ham, and Japheth - Noah’s sons, who themselves had sons after the flood.

Genesis 11:10: The account of Shem.

Genesis 11:27: The account of Terah (where Abraham is the chief figure).

Genesis 25:12: The account of Abraham’s son Ishmael, whom Sarah’s maidservant, Hagar the Egyptian, bore to Abraham.

Genesis 25:19: The account of Abraham’s son Isaac.

Genesis 36:1: The account of Esau (that is, Edom).

Genesis 37:2: The account of Jacob (in which Joseph plays an important role).

Throughout the accounts, the promise of the Saviour is prominent. The book of Genesis establishes how sin corrupted God's good creation, how God promised a Saviour from sin, and how God promised that the Saviour would come from the line of Abraham. The book of Genesis ends with the account of the journey of Jacob's family into Egypt. There they developed into a great nation that would return to Canaan over four hundred years later and conquer it. There, in that conquered land, the promised Saviour would be born. The whole book of Genesis is historical narrative. Only those who totally ignore the message of the book itself could interpret Genesis as myth or folklore.

Jesus regarded Moses as the author of the first five books of the Bible (Mark 12:26) and as a historical figure (Matt. 8:4). Jesus accepted the creation of man and woman as historical fact (Matt. 19:4). The apostles and the early church accepted the creation of the world as fact. They prayed, "*Master, You, who have made the heaven and the earth, the sea and everything in them*" (Acts 4:24). The apostle Paul, in his sermons at Lystra (Acts 14:15-17) and Athens (Acts 17:22-31), spoke of the creation of the world by God as a fact. The book of Revelation speaks of God as the Creator when it states, "*You are worthy, our Lord and God, to receive glory and honour and power, for You created all things, and by Your will they were created and have their being*" (Rev. 4:11).

The whole Bible, then, accepts the Genesis account of creation as historical fact. To interpret it in any other way is to ignore the context of Genesis itself, the witness of the rest of the Bible, and the testimony of Christ and His apostles (to whom He promised the gift of inspiration). It is only when people approach the Genesis account of creation with a biased mind that they can try to harmonise creation and evolution. If a person looks carefully at the context of Genesis and the testimony of the rest of the Bible, he or she cannot arrive at the view that the creation account is a myth.

*To be continued...*

*Welcome to all worshipping with us today!*

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

**COMING SERVICES**

**PLEASE ALWAYS CHECK YOUR BULLETINS FOR ANY LATE CHANGES –  
THEY CAN HAPPEN!!!**

<b>28 August 12 Pentecost</b>	<b>4 September 13 Pentecost</b>	<b>11 September 14 Pentecost</b>
8.30am OAK LR 9.00am TMBA LR 9.30am GRN LR 9.30am AUB LR 9.00am LOWOOD HC	9.00am TMBA LR  10.00am GRN HC AELC Service	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am LOWOOD LR
<b>Sunday, 28 August</b>		
READINGS: Proverbs 25:2-10; Hebrews 13:1-17; Luke 14:1-14		
HYMNS: 503 287 v. 1-3 343 (840 291) 206		
<b>Sunday, 4 September</b>		
READINGS: Deuteronomy 30:15-20; Philemon 1-21; Luke 14:25-35		
HYMNS: 505 347 355 (148 287) 466		

**ANNOUNCEMENTS**

Thursday, 25 August, 10.00am. Bible Study at Lowood.

A tentative plan has been set for a concert to be held at Bethlehem Toowoomba (for more info on the concert, see announcement below). The following is the program:

**Sunday, 20 November.**

9.30am AELC HC service at Bethlehem Toowoomba.

Shared lunch and fellowship after service

12.30pm Concert

Cup of tea after the concert

Renovation work has commenced on the church hall in Toowoomba. Once work is completed (which should be in a couple months, depending on weather etc), Bethlehem Toowoomba would like to hold a concert, in thanks to all who have supported the project. Therefore, they are looking for items. If you as an individual, or even as a group, would like to perform (skits, jokes, musical items, singing, anything!!), please contact Barry Zischke on 0427 600073, or [bjzisc@gmail.com](mailto:bjzisc@gmail.com).