

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

28 August 2022

The 12<sup>th</sup> Sunday after Pentecost

**HYMNS:** 503 287 v1-3 343 206

**INTROIT:**

O LORD, my heart has not been conceited, and my eyes have not been haughty. I have not been occupied with matters too great or things too wonderful for me.

Instead, I have calmed and quietened myself like a weaned child on its mother. My soul is in me like a weaned child.

Israel, hope in the LORD, both now and for ever! Psalm 131

**COLLECT:** O Lord of grace and mercy, teach us by Your Holy Spirit to follow the example of Your Son in true humility, that we may withstand the temptations of the devil and with pure hearts and minds avoid ungodly pride; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

**READINGS:** Proverbs 25:2-10 Do not glorify yourself.

Hebrews 13:1-17 Do not forget to show hospitality.

Luke 14:1-14 When you give a banquet, invite the poor.

**Proverbs 25:2-10**

<sup>2</sup> It is the glory of God to hide a matter, but it is the glory of kings to investigate a matter.

<sup>3</sup> Like the high sky with respect to its height and the earth with respect to its depth, the minds of kings cannot be searched.

<sup>4</sup> Remove impurities from silver, and the silversmith will have success with a vessel.

<sup>5</sup> Take a wicked person away from the presence of a king, and his throne will be made secure by justice.

<sup>6</sup> Do not behave arrogantly before a king or stand in the place that belongs to great men! <sup>7</sup> For it is better for someone to tell you, "Come up here!" than that someone should put you lower in front of a prince.

With reference to what your eyes have seen, <sup>8</sup> do not be in a hurry to go to contest a lawsuit! Otherwise, what will you do at the end of it if your neighbour puts you to shame? <sup>9</sup> Argue your lawsuit with your neighbour, but do not reveal another person's secret! <sup>10</sup> Otherwise he will bring shame on you when he hears about it, and your bad reputation will stick to you.

**Hebrews 13:1-17**

<sup>1</sup> Keep on loving each other as fellow-Christians! <sup>2</sup> Do not forget to welcome strangers! For by so doing some have welcomed angels without knowing it. <sup>3</sup> Remember the prisoners as if you were in prison with them! Remember those who are being mistreated, since you yourselves are in the body also! <sup>4</sup> Let everyone honour marriage and let the marriage bed be kept pure! For God will judge sexually immoral people and adulterers. <sup>5</sup> Let your way of life be free from a love for money! Be content with what you have! For God has said: "I shall never leave you or forsake you." <sup>6</sup> Therefore, we may boldly say: "The Lord is my Helper, and I shall not be afraid. What can any human being do to me?" <sup>7</sup> Remember your leaders, who have spoken the Word of God to you! Consider the outcome of their way of life and imitate their faith! <sup>8</sup> Jesus Christ is the same yesterday and today and for ever. <sup>9</sup> Do not be carried away with different kinds of strange teachings! For it is good for the heart to be strengthened by grace, not by foods. Those who live in them have not been helped by them. <sup>10</sup> We have an altar from which those who are serving the Tabernacle have no right to eat. <sup>11</sup> For the bodies of the animals whose blood is brought into the sanctuary by the High Priest as a sin-offering are burnt outside the camp. <sup>12</sup> Therefore, Jesus also suffered outside the gate to make the people holy through His own blood. <sup>13</sup> Let us, then, go to Him outside the camp, bearing His reproach! <sup>14</sup> For here we have no continuing city but are looking for the future one. <sup>15</sup> Through Jesus, therefore, let us continually offer to God a sacrifice of praise, that is, the fruit of lips that praise His name! <sup>16</sup> Do not forget to do good and to share! For with such sacrifices God is pleased. <sup>17</sup> Obey your leaders and submit to them! For they keep watch over your souls as men who must give an account. Let them do so with joy and not with grief! For that would not be to your advantage.

**Luke 14:1-14**

<sup>1</sup> On a Sabbath Jesus went to the home of one of the rulers of the Pharisees to eat a meal, and they were watching Him closely. <sup>2</sup> He saw a man in front of Him who had dropsy. <sup>3</sup> Jesus asked the lawyers and Pharisees, "Is it lawful to heal on the Sabbath or not?" <sup>4</sup> However, they remained silent. Jesus took hold of the man, healed him and sent him away. <sup>5</sup> Then He asked them, "Which of you, whose son or ox falls into a well, will not immediately pull him out on the Sabbath day?" <sup>6</sup> They could not answer this.

<sup>7</sup> Then He began to tell a parable to those who had been invited, since He noticed how the guests were trying to choose the places of honour: <sup>8</sup> “When you are invited by someone to a wedding feast, do not sit down in the place of honour! It may be that he has invited a person who is more distinguished than you are. <sup>9</sup> Then he who has invited him and you will tell you, ‘Give this man your place!’ and then with shame you will begin to take the last place. <sup>10</sup> However, when you are invited, go and sit down in the last place, and so when your host comes he will tell you, ‘Friend, move up higher!’ Then you will be honoured in the presence of all the fellow guests who are sitting with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

<sup>12</sup> Then He told the man who had invited Him, “When you give a meal or a dinner, do not invite your friends, your brothers, your relatives or your rich neighbours, to avoid having them invite you back and repaying you! <sup>13</sup> Rather, when you give a banquet, invite poor people, crippled people, lame people and blind people. <sup>14</sup> Then you will be blessed, because they have nothing with which to pay you back. For you will be paid back when those who are righteous rise from the dead.”

### **“FRIEND, MOVE UP HIGHER!”**

#### **Sermon for the 12<sup>th</sup> Sunday after Pentecost, 2022**

#### **Luke 14:1-14**

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 14:1-14: **On a Sabbath Jesus went to the home of one of the rulers of the Pharisees to eat a meal, and they were watching Him closely. <sup>2</sup> He saw a man in front of Him who had dropsy. <sup>3</sup> Jesus asked the lawyers and Pharisees, “Is it lawful to heal on the Sabbath or not?”**

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shame you will begin to take the last place. <sup>10</sup> However, when you are invited, go and sit down in the last place, and so when your host comes he will tell you, ‘Friend, move up higher!’ Then you will be honoured in the presence of all the fellow guests who are sitting with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

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

Dear friends in Christ,

Last Sunday, we heard Jesus speak of comparing salvation to eating a feast in a banquet hall that one enters through a narrow door. After the door had been locked by the owner, some came knocking, seeking to gain entrance. They said, “*We ate and drank in Your presence, and You taught in our streets*” (Luke 13:26). Today, we see Jesus giving an example of people who may talk like that, as He is invited “**to the home of one of the rulers of the Pharisees to eat a meal.**”

Jesus was often invited to dine at someone’s house. He had become a well-known figure with some interesting and controversial things to say about religious matters. The dinner guests who were there on this occasion included a number of Pharisees who “**were watching Him closely.**” They had heard about this travelling Rabbi and wanted to see Him up close and in person. No doubt some of them were looking for something they could catch Jesus on, to trip Him up and trap Him.

Little did they realise, though, that *Jesus was carefully watching them*. Luke writes how Jesus “**noticed how the guests were trying to choose the places of honour.**” And not only did He notice their behaviour, but He also knew their motives. You see, Jesus could read people like a book. In his Gospel, John had written that while Jesus “*was in Jerusalem at the Passover, during the feast, many believed in His name when they saw His miraculous signs, which He was doing. However, Jesus Himself did not entrust Himself to them, because He knew all people*” (2:23-24), that is, in a person’s very heart and mind. That’s because Jesus is true God, and thus He knows the innermost thoughts of His creatures.

God sees all and knows all. Proverbs 15:3 says, “*The eyes of the LORD are in every place, keeping watch on evil people and good people.*” There is no fooling Him. There is no hiding from Him. If we think that our sins are hidden from God, well, we need to think again. Even sins like pride and envy and coveting - secret things no one can see - God sees. He knows what’s going on inside of us. God knows our deceitful hearts even better than we do.

And so, Jesus, the Son of God, knew the sinful pride that was motivating these guests at the dinner table. Their biggest concern was to look good in the eyes of others. Particularly, the Pharisees, as a group, had this desire for recognition. On several occasions, Jesus had called them out on it. “*Woe to you Pharisees,*” He had said, “*because you love the most important seats in the synagogues and greetings in the marketplaces*” (Matthew 23:6-7). On another occasion, He had said of the Pharisees, “*Everything they do is done for men to see*” (Matthew 23:5).

So it was when it came to banquet seating. Their desire was to be seen as important, and it caused them to compete for the prime places. Jesus knew this. He read it in their hearts. So He told them, “**When you are invited by someone to a wedding feast, do not sit down in the place of honour! It may be that he has invited a person who is more distinguished than you are. <sup>9</sup> Then he who has invited him and you will tell you, ‘Give this man your place!’ and then with shame you will begin to take the last place.**”

Jesus here is talking on their level, in terms the Pharisees could understand. They had a strong interest not only in seeking honour but also in avoiding shame, and so, on a practical level, Jesus’ advice might make sense to them. They didn’t want to do anything that would cause them to lose face.

At the same time, Jesus was exposing their shallow concern for attention. He cut through their pious façade and showed them what was really in their hearts. It’s like He’s saying, “*I can see what’s really going on inside of you. You’re not fooling Me. You’re not fooling God, either.*”

Jesus continues: “**However, when you are invited, go and sit down in the last place, and so when your host comes he will tell you, ‘Friend, move up higher!’ Then you will be honoured in the presence of all the fellow guests who are sitting with you.**”

Obviously, Jesus was not interested in giving the Pharisees a better strategy for gaining attention. He wasn’t implying that taking the high spot was risky, and they may get called back down. Therefore it was better for them to take a low spot and

get called up – which was a much safer way to get the attention they craved to look good in front of others. Try the false humility angle. No, Jesus was not advocating that.

By speaking to the Pharisees on a level they could understand - something that would appeal to their self-interest and their desire to look good - Jesus exposed their desire for prestige as their real main concern. That was their god. That was their idol, and Jesus is saying, *“I see that desire inside of you. God sees it, too. He knows what is in your heart.”*

Jesus here exposes the dark and hidden recesses of the human heart. He shows us the pride and self-centeredness that lurk inside *every one of us*, for we all do this in one way or another. Like the Pharisees, we like to look good in front of others and be recognised. And we do this at the expense of humbly trusting in God and serving our neighbour. In many different ways, we do that same thing every day. Ask yourself: How have I been advancing myself and my own interests at the expense of others? Have I been trusting in God even when I’m not getting the attention or respect I think I deserve? Have I been seeking God’s approval or the popularity of my peers? The answers to these questions will reveal the heart of a sinner.

Jesus wants us to realise that and admit it so that we shall come to Him for mercy - so that we shall come to the place of repentance and be in a position to receive God’s help. For until we realise how low we are, we don’t realise how much we need God’s grace to lift us up. Once we know that God knows how sinful our hearts are, all that’s left to us then is true humility. Then we can beat our chests and say, *“God, be merciful to me, a sinner!”* (Luke 18:13). We can admit that we are poor miserable sinners in need of God’s mercy.

Now Jesus sums it up: **“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”** This is a truth running throughout the Bible. It’s all over the place: *“God resists the proud but gives grace to the humble”* (Proverbs 3:34). *“God brings down the mighty and exalts those of humble estate”* (Luke 1:52). *“Humble yourselves under the mighty hand of God, that He may exalt you at the right time”* (1 Peter 5:6), and so on. The point is clear: Don’t advance yourself before God with your pride and accomplishments and your supposed goodness. That won’t work. Rather, let God advance you, out of His mercy and grace in Christ. Come to God as a sinner in need of forgiveness, rely on Christ and His righteousness, and this is how you will be moved up higher.

**“Everyone who exalts himself,”** before God, **“will be humbled”** by God. **“He who humbles himself,”** before God, **“will be exalted”** by God. Jesus here is giving us the key to true exaltation - the kind that comes when God lifts up a helpless and undeserving sinner. Repentance and faith are the aim of Jesus’ teaching: Repentance that admits our

sin and our need. Faith in God's promise to forgive us and lift us up and give us better than we deserve.

God lifts us up because His Son Jesus Christ was lifted up. Where? On the cross. Christ Jesus came and took the lowest place, our place, the place of a sinner condemned to die. Jesus took our place; He took our sins and died the death that we deserve, so that we would not die eternally. He has come that we may live<sup>1</sup>, live forever! Philippians says of Christ: "*He humbled Himself, becoming obedient to the point of death, even the death of the cross. That is why God also has very highly exalted Him*" (2:9). Yes, our risen and ascended Saviour has been highly exalted, and we find our life and our security in Him.

Now, as God's people, we have this same mind among ourselves, which is ours in Christ Jesus, to live humbly toward one another and to walk humbly before our God, to take the lower part and to let God exalt us. This is the way of greatness in God's kingdom.

Today Jesus is saying to each one of us, "**Friend, move up higher!**" "*Move up to a better place. I shall lift you up from the miry pit and set your feet upon solid ground. I shall lift you up from the place of sin and pride to the place of forgiveness and faith. I shall lift you up from a selfish striving after position, and I shall give you a place in My kingdom, freely, purely out of My grace. And at the resurrection of the just, I shall raise you from the grave and give you eternal life.*" Today, Jesus is addressing each one of us as "friend" and invites us to move up higher.

Joined to Jesus by faith, you and I now have the undeserved honour of dining at Christ's banqueting table. Now we have the freedom, as God's forgiven people, to "move on up" - to enter into the presence of the holy God, to seek Him in prayer, and to sing His praises. Now, in Christ, we have the security we need to be able to lower ourselves and to serve our neighbour at the point of his need, for we have moved up higher by Christ's gracious invitation.

"**Friend, move up higher!**" Today move up and take your place at this altar, where you shall receive the bread of life and the cup of salvation. We are invited to the wedding feast! It is the wedding feast of the Lamb in His kingdom, which will have no end. Listen to the words of our gracious Lord who invites us, saying, "**Friend, move up higher!**" Amen.

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

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<sup>1</sup> John 10:10

**PRAYER FOR THE TWELFTH SUNDAY AFTER PENTECOST**

Lord God, we rejoice that we are Your children because of Your constant love and mercy. We are what we are purely by Your grace. You have made us Your own, and fulfilled all Your rich promises to us. You give power and strength to Your people. Therefore hear our prayers as we come to You, not in our own name or goodness, but in the name and by the merits of Jesus Christ.

We praise You for the glorious Gospel of Your grace. We rejoice to know that You have kept Your word by sending Your Son Jesus Christ when the right time came, to give His flesh, and to rise again on the third day so that through Him we may never taste death.

We thank You for the apostles' sure witness to Christ's resurrection in Your holy Word, on which our faith can stand firm. Fill us with love and faith in our risen Lord, so that we may live in a joy that words cannot fully express, and that we may confidently wait for eternal fellowship with You in the life to come.

Give us Your Spirit's power to remain strong in our faith, in spite of all the doubt and ridicule of our age. Keep us each day in repentance for sin, in humble reliance on Your mercy, and in the peace of Your forgiveness. Give us such love for You that we may devote our whole lives to serving You in cheerful obedience.

Pour Your Holy Spirit's power on the Church, that it may take Your Gospel to others, and proclaim Jesus Christ to them as their only hope of forgiveness, life, and salvation. Defend Your Church from its enemies and from all false teaching, that it may know no other Gospel than the one You gave it once and for all.

We pray for our country. Give us leaders in all walks of life who respect Your commandments, promote what is good, and oppose what is evil, so that our citizens may live in harmony, peace, and uprightness, and show concern for the good of all.

We pray for our homes. Give all parents a burning desire to teach their children to know, love, and respect You in Jesus Christ. Enable all families to live together in peace, love, and true wisdom.

Hear the prayers of the suffering, the bereaved, the needy, the homeless, the wounded, the worried, and the despairing. Lead them in mercy out of all that distresses them. Deliver us from every evil of body and soul, and at our last hour mercifully take us from the troubles of this life to Yourself in heaven.

Give us these things, O Father, and whatever else is necessary for us, in the name of Jesus, who, together with You and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

**Article: : Creation** (*continued*)

Since Genesis records historical fact, the creation account itself must tell us how long it took God to create the world. Genesis tells us that God created the world in six normal days: Genesis 1:5 (day 1), 8 (day 2), 13 (day 3), 19 (day 4), 23 (day 5), 31 (day 6). Each of these days are said to have an evening and a morning, which was the typical way in which the people of Israel reckoned a normal day. We cannot accept the six days of creation as long periods of time because each of these days had what is characteristic of a normal day, an evening and a morning.

In addition, the Lord Himself told us that the six days of creation were normal days. When He gave the Third Commandment to Israel, God said, *“For six days you shall labour and do all your work! <sup>10</sup> However, the seventh day is a Sabbath to the LORD, your God.... For in six days the LORD made the heavens and the earth, the sea and everything that is in them but rested on the seventh day. Therefore, the LORD has blessed the Sabbath day and has declared it holy”* (Ex. 20:9-11). The Lord compared the six days of creation with the six-day Jewish workweek. Israel was not to work for six million years and then rest for one million years. They were to work for six normal days and rest on a normal seventh day, since God created the world in six normal days and rested on a seventh normal day.

It is true that the word day (Hebrew *yom*) can mean something other than a normal day on occasion (cf. Is. 7:18-20). However, in Isaiah, the context clearly indicates that the meaning is other than a normal day. When we are told that the ‘days’ of creation had a normal morning and evening and are comparable to the six-day work week, we cannot but conclude that the six days of creation were six normal days.

The Bible records that God made the world and all in it in six days.

Day 1: God made the heavens and the earth, and light (Gen. 1:1-5). The earth was without specific form. It was empty of inhabitants. The earth was covered with water. God created light, which brought about day and night. The Holy Spirit was active in creation, as was the Son (John 1:3). God would more definitively shape the world over the next days. Concerning this creative act, the Lord Himself said to Job, *“Where were you when I laid the foundation of the earth? Tell Me, if you know how to discern it! <sup>5</sup> Who determined its dimensions? Surely you know! Or who stretched a measuring line over it? <sup>6</sup> On what were its bases sunk? Or who laid its cornerstone?”* (Job 38:4-6).

Day 2: The expanse, ‘sky’ (Gen. 1:6-8). God separated the water on the earth from the water above the earth. He gave this expanse the function of being the sky. It is

this special creation of God which gives us a planet that can support life as He created it.

Day 3: The dry land and vegetation (Gen. 1:9-13). God caused the waters to be gathered together to form seas. This also produced dry land, upon which God's creatures could live. Concerning this, the Lord asked Job, "*Who shut off the sea with doors when it burst from the womb and came out... when I marked out My limits for it and set its bars and doors in place,* <sup>11</sup> *and when I said, 'You may come as far as this but no farther, and here your proud waves will meet opposition'?*" (Job 38:8, 10-11). God caused the ground to produce vegetation (plants and trees). God designed the vegetation so that it could reproduce itself (seed-bearing plants and trees). God built into the vegetation genetic blueprints so that it reproduced according to its own kind, that is, within the genetic blueprints God had built into it. There can be a variety of species of vegetation within the realm of the genetic blueprints God placed into the vegetation. The vegetation will not reproduce outside of these genetic blueprints. The creation account answers for us the question of what came first, the apple or the tree. God created the tree with the ability to produce more apple trees.

Day 4: The sun, moon, and stars (the heavenly bodies) (Gen. 1:14-19). God set the myriads of heavenly bodies in the expanse of the sky. They differentiate day from night. They mark seasons and days and years. They give light on the earth. The heavenly bodies are beyond our counting. Yet the psalmist declared, "*He counts out the number of stars. He gives all of them their names*" (Ps. 147:4). The Lord said to Job, "*Can you tie together the chains of the Pleiades or undo the fetters of Orion? 32 Can you bring out the constellations at their right times? Or can you lead out the Great Bear with its children?*" (Job 38:31-32). As we contemplate the vastness of the heavens, we are led to exclaim with the psalmist, "*When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him?*" (Ps 8:3-4). And yet Jesus assures us, "*Even the very hairs of your head are all numbered*" (Matt. 10:30).

Day 5: Fish and fowl (Gen. 1:20-23). God caused the waters to teem with living creatures. A drop of water teems with life. The rivers and the oceans are filled with fish. God created the "*great creatures of the sea and every living and moving thing with which the water teems*" (Gen. 1:21). God also created "*every winged bird*" (Gen. 1:21). In chapter 2 Moses adds the detail that God created the birds from the dust of the earth and gave them life (Gen. 2:19). God gave the fish and the birds the ability to reproduce according to the genetic blueprints he had placed into them by

His creation (according to its kind). Concerning the creation of the birds, the Lord said to Job, “*Is it by your understanding that the hawk takes flight and spreads out his wings toward the south? <sup>27</sup> Is it at your command that the eagle flies loftily and builds his nest high up?*” (Job 39:26-27). One side note: Were the insects created on the fifth day? The Bible does not give us the answer.

Day 6: Land animals and humans, man and woman (Gen. 1:24-31). God created the land animals on day 6. According to Genesis 2:19, the land animals were also created out of the dust of the earth. This included domestic animals (livestock), wild animals, and the creatures that move along the ground (reptiles). God also gave these creatures the ability to reproduce according to the genetic blueprints that He had placed into them at creation.

God also made humans, man and woman, as the crown of His visible creation. The triune God took counsel with Himself, “*Let Us make man in our image, in Our likeness*” (Gen. 1:26). The image of God in which man and woman were created (Gen. 1:27) was not a physical likeness. “*God is spirit*” (John 4:24), the Creator-Spirit. He does not have flesh and blood as we do. The image of God in which man was created consisted of a blissful knowledge of God and His will, holiness (Adam’s and Eve’s will conformed perfectly to God’s will, and they desired only what God desired) and righteousness (Adam and Eve had the ability to carry out God’s will perfectly).

*To be continued...*

*Welcome to all worshipping with us today!*

Pastor Peter Ziebell, Phone 0407583922.

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

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

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).

**COMING SERVICES**

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

<b>4 September 13 Pentecost</b>	<b>11 September 14 Pentecost</b>	<b>18 September 15 Pentecost</b>
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	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC Harvest Thanksgiving
<b>Sunday, 4 September</b>		
READINGS: Deuteronomy 30:15-20;      Philemon 1-21;      Luke 14:25-35		
HYMNS: 505   347   355   (148   287)   466		
<b>Sunday, 11 September</b>		
READINGS: Ezekiel 34:11-24;      1 Timothy 1:5-17;      Luke 15:1-10		
HYMNS: 442   317   418   (54   67)   604		

**ANNOUNCEMENTS**

Next Sunday, please bring a plate to share for lunch. Also, place your collection in an envelope marked back to your own congregation. Loose offering will stay with Greenwood.

Wednesday, 7 September. 10.00am. Women's Guild at Aubigny. Opening Devotion: *Carolyn*. Choose a Bible verse from *Exodus 25-28*. Item of interest: *Set of salt and pepper shakers*. This meeting will also be an opportunity for those present to look through and take any remaining items Clarence Priebbenow left after his recent home sale.

There will be a quick book club meeting after Guild on 7 September.

Saturday, 10 September. 1.00pm. Fellowship afternoon at Bethlehem Toowoomba. All are welcome.

Sunday, 11 September, 12pm. A shared lunch will be held at Bethlehem Toowoomba, celebrating Sheilagh (Pip) Beutel's 70<sup>th</sup> birthday. Please, no presents. All are invited to attend.

**BIBLE STUDIES FOR SEPTEMBER:**

Sunday, 18. After service at Marburg.

Thursday, 22. 10.00am at Lowood,

Sunday, 25. O/A/G combined after service at Aubigny.