

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

4 September 2022  
The 13<sup>th</sup> Sunday after Pentecost

**HYMNS:** 505 347 355 148 287 466

**INTROIT:**

Blessed is the man who does not walk in the counsel of wicked people, stand in the path of sinners, or sit in the seat of scoffers.

Rather, his delight is in the Law of the LORD, and on His Law he meditates day and night.

He will be like a tree planted by streams of water, which produces its fruit in its season, and has leaves that do not wither; and whatever he does will prosper.

The ungodly are not like that, but are like the chaff that the wind blows away.

Therefore, wicked people will not stand up in the judgment, or sinners in the assembly of righteous people.

For the LORD knows the way of righteous people, but the way of wicked people will perish. Psalm 1

**COLLECT:** O merciful Lord, You did not spare Your only Son but delivered Him up for us all. Grant us courage and strength to take up the cross and follow Him, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

**READINGS:**

Deuteronomy 30:15-20 Life for obedience and death for disobedience.

Philemon 1-21 I prefer an appeal on the basis of love.

Luke 14:25-33 Whoever does not follow Me cannot be My disciple.

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. Since people cannot honestly hold two differing confessions at the same time, they cannot honestly commune with those whose confession is in conflict with their own. If any do this nevertheless, they deny their own confession, and so deny Christ Himself (2 Cor. 6:14-18). **We ask visitors who are communicant members in a church not in fellowship with the AELC, or are not familiar with the *AELC Statement of Faith*, to refrain from communing today. If you have questions, please speak with the pastor after service.**

**Deuteronomy 30:15-20**

<sup>15</sup> “See, I have set before you today life and prosperity, death and calamity. <sup>16</sup> For I am commanding you today to love the LORD, your God, to walk in His Ways and to keep His Commandments, His Statutes and His Decisions, that you may live and become numerous and that the LORD, your God, may bless you in the land that you are entering to possess. <sup>17</sup> However, if your heart turns away and you do not listen but are led astray, worship other gods and serve them, <sup>18</sup> I have been telling you today that you people will certainly be ruined. You will not live for long in the land that you are crossing over the Jordan to enter and to possess. <sup>19</sup> I call on heaven and earth as witnesses against you today. I have set before you life and death, the blessing and the curse. Therefore, you shall choose life, that you and your descendants may live, <sup>20</sup> that you may love the LORD, your God, that you may listen to what He says and cling to Him! For He is your life and your length of days, that you may dwell in the land that the LORD has promised with an oath to give to your forefathers, Abraham, Isaac and Jacob.”

**Philemon 1-21**

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our fellow-Christian, to Philemon, our dear fellow-worker, <sup>2</sup> to Apphia, our sister in the faith, to Archippus, our fellow soldier, and to the church that meets in your house: <sup>3</sup> Grace to you and peace from God, our Father, and the Lord Jesus Christ!

<sup>4</sup> I am always thanking my God when I mention you in my prayers, <sup>5</sup> because I hear about your love and faith, which you have toward the Lord Jesus and toward all God’s holy people. <sup>6</sup> I pray that the sharing of your faith may be effective, as you fully understand every good thing that is in us in Christ. <sup>7</sup> For your love has given me great joy and encouragement, because, brother, you have refreshed the hearts of God’s holy people.

<sup>8</sup> Therefore, although in Christ I am so bold as to order you to do what you ought to do, <sup>9</sup> I prefer to appeal to you moved by love. I am appealing as Paul, an old man, and now a prisoner of Christ Jesus. <sup>10</sup> I am appealing to you about my son Onesimus, who has become my son while I have been in chains. <sup>11</sup> Once he was useless to you but now has become useful both to you and to me. <sup>12</sup> I am sending him back to you, and he is my very heart. <sup>13</sup> I would have liked to keep him with

me that he might serve me on your behalf while I am in chains for the Good News. <sup>14</sup> However, I do not want to do anything without your consent, that you may not be kind because you are compelled to be, as it were, but because you want to be. <sup>15</sup> For perhaps Onesimus left you for a while that you might have him back again for ever, <sup>16</sup> no longer as a slave but better than a slave, as a dearly loved brother. He is especially dear to me but how much dearer to you, both as a human being and in the Lord. <sup>17</sup> Now if you think of me as a partner, welcome him as you would welcome me! <sup>18</sup> If he has wronged you in any way or owes you anything, charge it to me! <sup>19</sup> I, Paul, am writing this with my own hand: I shall pay it back. I do not want to mention that you owe me more than that, your own self. <sup>20</sup> Yes, my fellow-Christian, I would like to have some benefit from you in the Lord. Refresh my heart in Christ! <sup>21</sup> As I write to you, I am confident that you will be obedient, since I know that you will do even more than I ask.

### **Luke 14:25-35**

<sup>25</sup> Large crowds were travelling with Jesus. He turned to them and said, <sup>26</sup> “If anyone comes to Me and does not hate his father, mother, wife, children, brothers and sisters, yes and his own life also, he cannot be My disciple. <sup>27</sup> Whoever does not carry his cross and come after Me cannot be My disciple. <sup>28</sup> For which of you, intending to build a tower, does not first sit down and calculate what it will cost, to see if he has enough to finish it? <sup>29</sup> Otherwise, when he has laid a foundation and cannot finish the building, all who watch him might begin to make fun of him, <sup>30</sup> and say, ‘This man began to build but could not finish it.’ <sup>31</sup> Or what king, on his way to make war against another king, does not first sit down and consider whether with ten thousand men he can oppose the one coming against him with twenty thousand? <sup>32</sup> Otherwise, while the other is still far away, he sends a delegation to ask for terms of peace. <sup>33</sup> In the same way, therefore, whoever of you does not give up everything that he has cannot be My disciple. <sup>34</sup> Therefore, salt is good. However, if salt loses its taste, how will it be seasoned? <sup>35</sup> It is no good either for the soil or for the manure pile. People throw it away. He who has ears to hear should listen!”

**HOW THE GOSPEL TRANSFORMS RELATIONSHIPS**  
**Sermon for the 13<sup>th</sup> Sunday after Pentecost, 2022**  
**Philemon 1-21**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is our Second Reading from before, Philemon 1-21: **Paul, a prisoner of Christ Jesus, and Timothy our fellow-Christian, to Philemon, our dear fellow-worker,<sup>2</sup> to Apphia, our sister in the faith, to Archippus, our fellow soldier, and to the church that meets in your house:<sup>3</sup> Grace to you and peace from God, our Father, and the Lord Jesus Christ!**

**<sup>4</sup> I am always thanking my God when I mention you in my prayers,<sup>5</sup> because I hear about your love and faith, which you have toward the Lord Jesus and toward all God's holy people. <sup>6</sup> I pray that the sharing of your faith may be effective, as you fully understand every good thing that is in us in Christ. <sup>7</sup> For your love has given me great joy and encouragement, because, brother, you have refreshed the hearts of God's holy people.**

**<sup>8</sup> Therefore, although in Christ I am so bold as to order you to do what you ought to do,<sup>9</sup> I prefer to appeal to you moved by love. I am appealing as Paul, an old man, and now a prisoner of Christ Jesus. <sup>10</sup> I am appealing to you about my son Onesimus, who has become my son while I have been in chains. <sup>11</sup> Once he was useless to you but now has become useful both to you and to me. <sup>12</sup> I am sending him back to you, and he is my very heart. <sup>13</sup> I would have liked to keep him with me that he might serve me on your behalf while I am in chains for the Good News. <sup>14</sup> However, I do not want to do anything without your consent, that you may not be kind because you are compelled to be, as it were, but because you want to be. <sup>15</sup> For perhaps Onesimus left you for a while that you might have him back again for ever, <sup>16</sup> no longer as a slave but better than a slave, as a dearly loved brother. He is especially dear to me but how much dearer to you, both as a human being and in the Lord. <sup>17</sup> Now if you think of me as a partner, welcome him as you would welcome me! <sup>18</sup> If he has wronged you in any way or owes you anything, charge it to me! <sup>19</sup> I, Paul, am writing this with my own hand: I shall pay it back. I do not want to mention that you owe me more than that, your own self. <sup>20</sup> Yes, my fellow-Christian, I would like to have some benefit from you in the Lord. Refresh my heart in Christ! <sup>21</sup> As I write to you, I am confident that you will be obedient, since I know that you will do even more than I ask.**

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.  
Dear friends in Christ,

Philemon is one of those little one-chapter books that we have in the Bible. There are five of them: Obadiah in the Old Testament, and Philemon, 2 John, 3 John, and Jude in the New Testament. Today we have before us 21 out of the 25 verses that make up Paul's Letter to Philemon.

Now even though Philemon is a very short letter, there's a lot here. This Letter from Paul tells us a lot about *how Christians deal with each other*. Philemon is about *reconciliation and relationships between Christians*. It tells us about grace, mercy, kindness, and forgiveness. It is a demonstration of the power of God to restore relationships. So, while this letter may be short, yet it has much to speak to us.

There are three main persons who are featured prominently in this letter. We've already mentioned two of them, namely, Paul and Philemon. The third character in our story is someone by the name of Onesimus. More about him in a little bit. So, let's take each of these three - Paul, Onesimus, and Philemon - and see how the gospel of Christ was changing who they were and how they related to one another.

First, Paul. This is the one we know the most about, of course. How the gospel of Christ had changed the direction of his life! Paul, first known as Saul, started out as a violent persecutor of the church. But then the Lord had called Paul and converted him.<sup>1</sup> Paul then went from being a persecutor to a preacher, from an *enemy* of the gospel to an *apostle* - the greatest preacher, teacher, theologian, and missionary the church has ever known.

The gospel had made such a big change in Paul's life that he himself was willing to be persecuted for the sake of Christ. And so it was that after many years of his missionary journeys and his tireless labours all around the Mediterranean world, that Paul was arrested and taken to Rome to be imprisoned there. That, most likely, is where Paul is writing from when he writes this letter to Philemon - in Rome, under house arrest, for a couple of years sometime around the year 60.

While under house arrest in Rome, Paul was able to receive visitors, and so, it was during this time that he had come in contact with this fellow named Onesimus. Onesimus had come to Rome from Colossae, a city in western Asia Minor, modern-day Turkey. Only Onesimus had not come to Rome on business or on vacation or anything like that. No, Onesimus was a runaway slave. He had left Colossae and gone far away, all the way to the big city of Rome.

Now, when we say that Onesimus was a slave, we need to explain this word, "*slave*" because it was different from the types of slavery we know best. In the New Testament, the Greek word for slave (*doulos*) had a broad meaning. In the Roman world, slaves

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<sup>1</sup> Acts 8ff

would quite often hold positions of great power and responsibility, serving in a variety of positions (from chain gang to cook, from hairdresser to obstetrician). Also, a slave would not necessarily be a slave for life. Typical Roman slaves hoped for release at age 30, the usual age for discharge.

So it was that if a slave had proved to be trustworthy, then he could be given a good deal of responsibility and eventually win his freedom. Slaves were not mistreated, however, if a slave disobeyed his master or showed himself to be untrustworthy or ran away and was caught, then it would not go so well for the slave, and he could expect to be punished.

Onesimus was a runaway slave, and somehow Paul got to know him while they both were in Rome. Having contact with Paul, Onesimus had been converted to Christianity. This, then, defined the relationship of Paul and Onesimus. Paul had become *his spiritual father*. He regarded Onesimus as his child, his child in Christ, since it was through Paul's ministry that Onesimus was given the new birth as a Christian. That's why, in our text, Paul refers to him as **“Onesimus, who has become my son while I have been in chains.”** There clearly was a warm personal relationship between the older Paul and the presumably younger Onesimus. Paul had come to feel toward Onesimus as a father would toward a son. He calls him **“my very heart.”**

But now what would become of Onesimus? He was a Christian now, and had been staying in Rome, but his home was back in Colossae. But how could he go back? Remember, he was a runaway slave. What would his master do to him if he came back to town? Well, it just so happens that his master back in Colossae was this other man, Philemon, who himself was a Christian. We see this as Paul addresses Philemon as **“our dear fellow-worker”** and then says, **“I am always thanking my God when I mention you in my prayers, <sup>5</sup> because I hear about your love and faith, which you have toward the Lord Jesus and toward all God's holy people. <sup>6</sup> I pray that the sharing of your faith may be effective, as you fully understand every good thing that is in us in Christ. <sup>7</sup> For your love has given me great joy and encouragement, because, brother, you have refreshed the hearts of God's holy people.”** Obviously, Paul knew Philemon, the master back in Colossae, and he knew Onesimus, the runaway slave now returning to Colossae. Indeed, Paul is sending Onesimus back to Philemon, the master from whom he had run away. That's the reason for this Letter. Paul is interceding for Onesimus and appealing to Philemon on his behalf.

Paul is counting on the power of the gospel to transform the relationship of Philemon and Onesimus, from that of offended master and punishable slave *to brother and brother in Christ*. Paul writes that he wants Philemon to have Onesimus back, **“no longer as a slave but better than a slave, as a dearly loved brother.”** That brotherly bond, in Christ, would transform the relationship of Philemon and Onesimus.

And this transforming power of the gospel also shaped how Paul appeals to Philemon. Paul could have ordered Philemon to do what he says, commanded him, saying: “*I’m an apostle! You have to obey me!*” Instead, Paul appeals to Philemon, in a spirit of gentle persuasion, so that Philemon, of his own volition, would let love and forgiveness direct his actions. Paul calls Philemon his brother, and tells him: “**although in Christ I am so bold as to order you to do what you ought to do,** <sup>9</sup> **I prefer to appeal to you moved by love**”; and again, “**I do not want to do anything without your consent, that you may not be kind because you are compelled to be, as it were, but because you want to be.**”

So, we see here in this Letter *how the gospel transforms relationships*: the relationship of Paul to Onesimus, that of spiritual father and child; the relationship of Paul to Philemon, Paul appealing to him as a brother rather than ordering him as a superior; and the hoped-for relationship now of Philemon to Onesimus, brother to brother, not just master to slave.

What empowered those transformed relationships was the gospel of Jesus Christ. And that is the same gospel and the same power that will transform the relationships we have in our lives. How we treat one another in the body of Christ, in the family of God, the church - our lives will be different because we are Christians. It happened in the lives of Paul, Onesimus, and Philemon, and it will happen in our lives, as well.

Love, mercy, grace, forgiveness - these are not just words on a page. *These are realities in our lives*. These are the ways in which we treat our brothers and sisters in the church. We are a family. We live in a close relationship. But we are not without sin. We’re not perfect people. We do hurt one another from time to time, but we do not hold grudges. But we also know the reality of forgiveness. We ourselves have received forgiveness, from God. And this is how we learn to forgive one another. We know the importance of restored relationships, for God has restored us back to Himself through our Saviour Jesus Christ.

So, we can see in the way that Paul writes to Philemon, of the *love and grace that Paul had learned from Christ*. It’s demonstrated in how Paul *appeals* for Onesimus. He *intercedes* for Onesimus, just as Christ ever lives to make intercession for us. From Isaiah 53, that wonderful chapter of the Bible where the LORD promises His exalted Servant, namely Jesus Christ, it is written, “*He has carried the sin of many people and intercedes for the wrongdoers*” (53:12). Jesus is our Advocate before the Father, like Paul was an advocate for Onesimus. Paul is simply putting into practice the love that he had learned from Christ.

Likewise, Paul demonstrates a sacrificial love for Onesimus, even offering to cover any debts that Onesimus may owe Philemon. Paul writes: “**If he has wronged you in**

**any way or owes you anything, charge it to me!”** Isn't this just like our Saviour, Jesus Christ, who covers all of our debts before God? Yes, Jesus did indeed pay the price we owe, all our debts before God, when He shed His holy precious blood for you and for me on the cross. *“It is finished!”* Jesus cried. *“Paid in full!”* All our sins, all of the ways in which we have done wrong and offended God and hurt our neighbour - Jesus says of that whole thing, that whole mountain of debt, *“Charge it to Me!”* And with that debt fully paid, fully forgiven, now we are free, out from under our bondage to sin and death, free to love, free to serve, alive to God, part of His family, which will last forever.

So we see how the love of Christ permeates and transforms how we live toward one another. In his commentary on Philemon, Martin Luther expressed it like this: *“This epistle gives us a masterful and tender illustration of Christian love. For here we see how St. Paul takes the part of poor Onesimus and, to the best of his ability, advocates his cause with his master. He acts exactly as if he were himself Onesimus, who had done wrong. Yet he does this not with force or compulsion, as lay within his rights; but he empties himself of his rights in order to compel Philemon also to waive his rights. What Christ has done for us with God the Father, that St Paul does also for Onesimus with Philemon. For Christ emptied himself of his rights and overcame the Father with love and humility, so that the Father had to put away his wrath and rights, and receive us into favor for the sake of Christ, who so earnestly advocates our cause and heartily takes our part. For we are all his Onesimus's if we believe”* (Luther's Works, Vol. 35, p. 390).

Yes, this little letter to Philemon gives us a big lesson on how the gospel transforms our relationships. Paul, Onesimus, Philemon - we could just as well write in names from our congregations. For by God's grace in Christ, the same spirit of mercy and forgiveness is alive in us: the bonds of brotherly love. *“We love because He first loved us”* (1 John 4:19). Amen.

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

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

O Lord, we thank You for all Your goodness to us, but especially for the gift of Your Word and for the knowledge that we have of You through its message. We thank You for teaching us Your commandments, but, far more, we thank You for showing Yourself and Your limitless grace to us in Jesus Christ Your Son. Enable us to listen to Him in faith and to obey Him in love.

Send forth Your Word into our world today. Open doors of opportunity for us, and equip us to be active witnesses to Your Gospel, so that more and more may come to know Jesus Christ. Sow Your Word in the hearts and minds of people everywhere.

Change their blindness to sight. Change their enslavement to sin, Satan, and death into the freedom that Christ alone gives.

Heavenly Father, let Your Word, as a living power, judge the thoughts and desires of our hearts. Increase our knowledge of what is good, and strengthen us to examine ourselves, amend our lives, and give up our pet sins. Grant that, through feeding on Jesus, the Son of Man, we may remain in Him, and He in us, and that, remaining in Him, we may be guided by His Word, and bring forth abundant fruit.

Let Your Word shine in our homes, that parents and children may live together in love, serve one another in kindness, and experience true joy, both in this life and the one to come.

Give the Spirit of Christ to all who are facing sickness, sorrow, hardship or need. Grant that they may find You quick to strengthen and bless them, and lead them to praise You for doing everything well.

Continue to keep us by the power of Your Holy Spirit; comfort us by Your Gospel, and sustain us by Your love.

This we pray in the name of Jesus, who gave Himself for us, that we might live through Him, and praise You for ever and ever. Amen.

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

God gave humans the rule over His creation. Mankind is not simply an animal that emerged from the pack. We are not simply organisms who are being sorted out by death and the survival of the fittest. Human life has dignity, *and it has worth*. To treat humans like animals is to deny the special dignity God has bestowed upon mankind by creation.

In Genesis 2, Moses, by inspiration of God, records for us some additional details concerning the creation of woman. Those who accept the idea that the book of Genesis is pieced together from various sources have tried to say that one author wrote the creation account in Genesis 1 and another author wrote a contradictory account in chapter 2. They base their hypothesis on their observation that chapter 1 employs the Hebrew name *Elohim* for God, and in chapter 2 the name that is used for God is *Yahweh* (Jehovah). So they say that the ‘Elohists’ is responsible for chapter 1 and the ‘Jahvist’ is responsible for chapter 2, and they say that the two chapters contradict each other.

Such a view does not come from reading the text with an unbiased mind. It is clear that chapters 1 and 2 form a unified account of creation. In chapter 1, Moses gives us the outline of the creation of the world. In chapter 2, he gives us some more

details about the account he had outlined in chapter 1. We understand this as the way one writes an account of something. In the first paragraph you will give a basic outline of what you intend to cover. In subsequent paragraphs you will get into the details. Our newspapers and news magazines employ this technique on a daily basis. I can't remember the last time someone accused a newspaper of employing a multiplicity of writers for a story because one paragraph gives a brief overview of the news event and the subsequent paragraphs give additional details. As far as using two names for God, the Bible has quite a number of names for God. Moses, who wrote Genesis, was acquainted with quite a number of them. He knew God by the name *Elohim* and by the name *Yahweh* (Jehovah). Thus, he was quite capable of using these different names for God. Furthermore, he wrote by inspiration of God, so God Himself caused Moses to use the different names he used.

Genesis 2 gives us the information that God watered the vegetation by means of streams. Rainfall apparently did not come until the time of the flood. We are also told that God created the first man from the dust of the ground. The Hebrew word used for formed is a word that means to fashion as a potter fashions a piece of pottery (*yasar*) from dust. God fashioned the first man with great care and attention. God *"breathed the breath of life into his nostrils and the man became a living being"* (Gen. 2:7). God gave the first man life. He also gave him a soul that is immortal, which also gave him his personality. He gave humans rationality. The exact relation between the organs, which keep bodily functions going, and the soul is something we cannot determine scientifically. All we can say is that, theologically, death occurs when the soul is separated from the body. *"The dust will return to the ground as it was, and the spirit will return to God, who has given it"* (Eccl. 12:7). Biologically, doctors say death occurs when the heart or the brain stops functioning.

God also placed the man He created into a special garden He had made. This indicated to the first man that he was the object of God's special love. This garden was full of trees that were nice to look at and were good for food. God watered the garden by means of a river, which broke into four streams. We cannot identify the location of the Garden of Eden by means of these rivers. Since the flood, we cannot tell whether the rivers mentioned even flow in the same banks they once had.

God had placed man in the garden to work it and care for it. Before the fall into sin, work was good and pleasant. Work is still good, but since the fall into sin, work is fraught with difficulties. We cannot say that work is evil. God also gave the first man a command. God had placed two special trees in the middle of the garden (Gen. 2:9), the tree of life and the tree of the knowledge of good and evil. If Adam and

Eve had not sinned, they could have eaten of the tree of life and lived forever. When they did sin, God drove them from the garden and stationed cherubim to guard the way to the tree of life. In their sinful state, humans were not fit for eternal life (Gen. 3:22-24; 1 Cor. 15:50). Perhaps we shall eat of the tree of life again in heaven when we are confirmed in holiness (Rev. 22:2). It should be mentioned that the tree of life did not contain some magical fruit which was the fountain of youth. Rather, in connection with God's Word, the fruit would have been the vehicle by which God distributed His gift of eternal life.

God told Adam he was not to eat of the tree of the knowledge of good and evil. God based that command over against the background of His great love for His creature. He had said, "*You may freely eat from every tree of the garden*" (Gen. 2:16). If the owner of a Manchester store told you that you could have anything in the store free of charge but could not take one certain spool of cotton thread, it would not be a restrictive command. Yet sin would cause us to say, "*Why is he holding out on that one spool of thread? There must be something special about it. I want it!*" In this way the devil turned Eve's heart from the amazing love of God to jealous envy of her Creator. The Lord also warned Adam, "*For in the day when you eat from it you will surely die*" (Gen. 2:17). The Lord gave the first man a command by which he could demonstrate his love for God by consciously obeying it.

*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 [ddaelc@gmail.com](mailto:ddaelc@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>11 September 14 Pentecost</b>	<b>18 September 15 Pentecost</b>	<b>25 September 16 Pentecost</b>
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	9.30am O/G/A combined at AUB HC 9.00am TMBA LR 9.00am LOWOOD LR
<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		
<b>Sunday, 18 September</b>		
READINGS: Amos 8:4-7; 1 Timothy 2:1-15; Luke 16:1-15		
HYMNS: 171 339 381 327 MARBURG: 564 814 563 51 293 568		

**ANNOUNCEMENTS**

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 Allen and Sheilagh Beutel's home in 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.