

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY
18 September 2022
The 15th Sunday after Pentecost

HYMNS: 171 339 381 327

INTROIT: Praise the LORD! Praise, you servants of the LORD, praise the name of the LORD!

Let the name of the LORD be blessed from this time and for ever!

From the rising of the sun to its going down let the name of the LORD be praised!

The LORD is high above all nations, His glory is above the heavens.

Who is like the LORD our God, who makes His throne high, who stoops down to look at the heavens and the earth?

He raises the poor man from the dust and lifts the needy man from the ash pit; that He may seat him with princes, with the princes of His people.

He settles a barren woman in her home as the joyful mother of her children. Praise the LORD. Psalm 113

COLLECT: O Lord, keep Your Church in Your perpetual mercy; and, because without You we cannot but fall, preserve us from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Amos 8:4-7 I shall never forget any of their deeds.
1 Timothy 2:1-15 One Mediator between God and mankind, the Man Christ Jesus.
Luke 16:1-15 You cannot serve God and Mammon.

Amos 8:4-7

⁴ Listen to this, you who trample on a needy person and put an end to the oppressed people of the land! ⁵ You ask yourselves: ‘When will the New Moon be over, that we may sell grain? When will the Sabbath be over, that we may offer wheat for sale, that we may shrink the forty-litre corn-measure, make the twelve-gram money-weight large and cheat with fraudulent scales, ⁶ that we may buy helpless people with silver and a needy person for a pair of sandals, that we may sell the chaff-sweepings as wheat?’”

⁷ The LORD has sworn by the Pride of Jacob: “I shall certainly never forget anything that they have done.”

1 Timothy 2:1-15

¹ Therefore, I exhort, first, that supplications, prayers, intercessions and thanksgivings be made for all people, ² for kings and all who are in authority, that we may live a tranquil and quiet life in all godliness and reverence. ³ This is good and acceptable in the sight of God, our Saviour, ⁴ who wants all people to be saved and to come to know the truth. ⁵ For there is one God, and one Mediator between God and men, the man Christ Jesus, ⁶ who gave Himself as a ransom instead of all, to be testified in its proper time. ⁷ For this purpose I was appointed as a preacher and an apostle – I am telling the truth and not lying – a teacher of the Gentiles in faith and truth.

⁸ Therefore, I desire that the men should pray everywhere, lifting holy hands, without anger and doubting.

⁹ Similarly, I also desire that the women should adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or expensive clothes, ¹⁰ but with good works. This is proper for women who profess godliness.

¹¹ Let a woman learn in quietness, with all subordination! ¹² Nor do I permit a woman to teach or to have authority over a man, but she should be in quietness! ¹³ For Adam was formed first, then Eve. ¹⁴ Moreover, Adam was not deceived; but, when the woman was deceived, she fell into transgression. ¹⁵ However, she will be saved in childbearing, if they continue in faith, love and holiness, with self-control.

Luke 16:1-15

¹ Then Jesus also told His disciples: “There was a certain rich man who had a manager, and allegations were brought to him that this man was squandering his property. ² He called the manager and asked him, ‘What is this that I hear about you? Give an account of your management! For you cannot be manager any longer.’”

³ “The manager said to himself, ‘What am I to do? For my master is taking my position as manager away from me. I am not strong enough to dig, I am ashamed to beg. ⁴ I have realised what I should do, so that, when I am dismissed from my position as manager, people may welcome me into their homes.’”

⁵ “So, he called in each one of his master’s debtors. He asked the first one, ‘How much do you owe my master?’”

⁶ “He answered, ‘Three thousand litres of olive-oil.’”

“The manager said, ‘Take your bill and sit down quickly and write “one thousand, five hundred!”’”

⁷ “Then he asked another, ‘How much do you owe?’”

“He answered, ‘Thirty tonnes of wheat.’”

“The manager told him, ‘Take your bill and write, “Twenty-four!”’”

⁸ “The master praised the dishonest manager because he had acted shrewdly. For the people of this world are shrewder than the people of the light in dealing with their own

kind of people. ⁹ I also tell you: Make friends for yourselves with unrighteous mammon, so that, when it runs out, they may welcome you into the eternal dwellings! ¹⁰ The person who is trustworthy in what is least is also trustworthy in much. The person who is unjust in what is least is also unjust in much. ¹¹ Therefore, if you have not been trustworthy with unrighteous mammon, who will trust you with what is genuine? ¹² If you have not been trustworthy with someone else's property, who will give you property of your own? ¹³ No household slave can serve two masters. For either he will hate the one and love the other or he will be loyal to the one and despise the other. You cannot serve God and mammon.

¹⁴ The Pharisees, who were fond of money, heard all this and began to sneer at Jesus. ¹⁵ He told them, "You are the ones who justify yourselves in the sight of men, but God knows your hearts. For what is exalted among men is detestable in the sight of God."

FAITHFUL STEWARDS

Sermon for the 15th Sunday after Pentecost, 2022

Luke 16:1-15

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 16:1-15: **Then Jesus also told His disciples: "There was a certain rich man who had a manager, and allegations were brought to him that this man was squandering his property. ² He called the manager and asked him, 'What is this that I hear about you? Give an account of your management! For you cannot be manager any longer.'**

³ "The manager said to himself, 'What am I to do? For my master is taking my position as manager away from me. I am not strong enough to dig, I am ashamed to beg. ⁴ I have realised what I should do, so that, when I am dismissed from my position as manager, people may welcome me into their homes.'

⁵ "So, he called in each one of his master's debtors. He asked the first one, 'How much do you owe my master?'

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"He answered, 'Thirty tonnes of wheat.'

"The manager told him, 'Take your bill and write, "Twenty-four!'"

⁸ "The master praised the dishonest manager because he had acted shrewdly. For the people of this world are shrewder than the people of the light in dealing with their own kind of people. ⁹ I also tell you: Make friends for yourselves with unrighteous mammon, so that, when it runs out, they may welcome you into the

eternal dwellings! ¹⁰ **The person who is trustworthy in what is least is also trustworthy in much. The person who is unjust in what is least is also unjust in much.** ¹¹ **Therefore, if you have not been trustworthy with unrighteous mammon, who will trust you with what is genuine?** ¹² **If you have not been trustworthy with someone else's property, who will give you property of your own?** ¹³ **No household slave can serve two masters. For either he will hate the one and love the other or he will be loyal to the one and despise the other. You cannot serve God and mammon.**

¹⁴ **The Pharisees, who were fond of money, heard all this and began to sneer at Jesus.** ¹⁵ **He told them, "You are the ones who justify yourselves in the sight of men, but God knows your hearts. For what is exalted among men is detestable in the sight of God."**

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

Dear friends in Christ,

In the Gospel for today, Jesus tells the parable of the shrewd manager, and on the surface, it is a difficult one to understand. It seems that Jesus is *commending* the shrewd manager, the unrighteous steward, for his unrighteousness! And what does Jesus mean by, **"Make friends for yourselves with unrighteous mammon"**? This particular parable presents us with some difficulties, but since Jesus is the one who tells it, it must be important. And it is because in this text, Jesus is teaching His people what it means to be "faithful stewards."

Jesus teaches us about being faithful stewards by way of a story about an unfaithful steward, a certain manager of a rich man's possessions. He begins His parable by saying, **"There was a certain rich man who had a manager, and allegations were brought to him that this man was squandering his property."**

So, this rich man had a manager. A manager is a steward, someone who is entrusted with and manages things that belong to someone else. A manager, a steward, is not the owner but works for the owner, managing his property and possessions. That is the stewardship that has been entrusted to him by his master. In this case, however, the steward was not managing his master's property well but was wasting his possessions. This got back to the master, who called in the manager and said, **"What is this that I hear about you? Give an account of your management!"**

Well, this presents the manager with a crisis. He soon will be out of a job, with no income and no place to stay. But for some reason, the master doesn't have him turn in the books right then and there. There's a little delay in time. This gives the manager a chance to think. He says to himself: **"What am I to do? For my master is taking my position as manager away from me. I am not strong enough to dig, I am ashamed to beg."** ⁴ **I have realised what I should do, so that, when I am dismissed from my**

position as manager, people may welcome me into their homes.”

The manager has come up with a plan. He knows his time is limited, but he thinks he can work it so that he'll have a place to stay when he gets booted out of where he is now: **“So, he called in each one of his master’s debtors. He asked the first one, ‘How much do you owe my master?’**

⁶ “He answered, ‘Three thousand litres of olive-oil.’

“The manager said, ‘Take your bill and sit down quickly and write “one thousand, five hundred!”’”

⁷ “Then he asked another, ‘How much do you owe?’

“He answered, ‘Thirty tonnes of wheat.’

“The manager told him, ‘Take your bill and write, “Twenty-four!”’”

Here's his plan. The manager goes to his master's debtors and *reduces* their debts. Now whether he was sacrificing his own commission, or the debtors thought the master was showing generosity toward them, or whether they were going along with the manager's crookedness and taking advantage of it - we just don't know. The text doesn't tell us. In any case, the bottom line is that by reducing their debts, the manager was making friends for himself for the future. These people would feel like they owe him one, and soon he would need them to return the favour. When he's out looking for work or needing a place to stay, these people will be more likely now to help him out and to open their homes to him.

Well, somehow, the master got word that the manager had changed those debts in order to look out for his own future, and what was the master's reaction? **“The master praised the dishonest manager because he had acted shrewdly.”** Notice that the master did not praise the dishonest manager for his dishonesty or his crookedness. No, he commended him for his “shrewdness,” that is, for his clever thinking in the midst of a crisis. He praised him for his prudence, his foresight, in that he could come up with a plan, a sensible way to solve his problem.

So that's the story, and then Jesus adds, **“For the people of this world are shrewder than the people of the light in dealing with their own kind of people.”** Notice **“the people of this world”** and **“in dealing with their own kind of people.”** This puts the story in the context of unrighteousness, in the ways of this world - shrewdness or prudence in solving a problem in this age, using whatever means might work or that someone could get away with. Again, it's not that Jesus is commending dishonesty or unrighteousness, but He is talking about prudence, wisdom in a time of crisis, and taking advantage of an opportune moment to make provision for the future, and that is how Jesus applies this story to us, to **“people of the light,”** as He calls us. Jesus would have us be shrewd, prudent, in planning for our eternal future. Christ would have us look beyond this age to the age to come and to so arrange our affairs in this life with that

long-range future in view.

To underscore this point, Jesus now adds, **“Make friends for yourselves with unrighteous mammon, so that, when it runs out, they may welcome you into the eternal dwellings!”** In other words, use the worldly wealth that is at your disposal - use it now in this life with an eye toward eternity. Use your money and your possessions now in a way that is pleasing to God and for the good of others. Realise that there is going to come a day when your life in this world will end, and your money is going to come to an end, too. What will happen then, at that time? If you are wise, you will have friends who will welcome you into your eternal home in heaven.

“Make friends for yourselves with unrighteous mammon.” The word mammon is found in the Greek text and goes back to the same Hebrew root as that found in *amen*. It means *“that in which one puts trust.”* It came to mean simply “money” or “possessions,” the earthly things in which so many trusts. **“Unrighteous mammon”** therefore, is money, possessions, or riches, but with a negative connotation. Mammon, money, is commonly used by the people of this world in ways that are not pleasing to God - hence, **“unrighteous mammon.”** But we have been made righteous by the righteousness of Christ, and so we are able to use the unrighteous wealth we have for righteous purposes. As faithful, wise, shrewd stewards, you and I can use our wealth, such as it is, for God’s purposes and for the good of others. You and I can use our time, talents, and treasures to help our neighbour in need. So many opportunities exist for us to help others. Martin Luther once said, *“What is it to serve God and to do His will? Nothing else than to show mercy to our neighbour. For it is our own neighbour who needs our service; God in heaven needs it not.”*

“Make friends for yourselves with unrighteous mammon, so that, when it runs out, they may welcome you into the eternal dwellings!” We can also use our money to support the church’s work of preaching the Gospel. The ministry of the Gospel - this is our neighbour’s greatest need. This, above all, is what people need. They need to hear and receive the Good News of the forgiveness of sins in Christ. You and I and everyone else in the world all need that precious Gospel.

And here is what’s so wonderful about it: The Gospel says, not only is our debt reduced - from three thousand to one thousand five hundred, or from thirty to twenty-four - not only is our debt reduced, but it is completely taken away! One hundred percent! Erased, wiped out, down to zero! Our debt has been paid in full! Jesus has paid it all for us! He has paid the price we could never pay. From our Second Reading today, Paul reminded Timothy, and us, that Christ Jesus *“gave Himself as a ransom instead of all”* (1 Tim. 2:6). Yes, Jesus Christ, the Son of God in the flesh, gave Himself to redeem us, to set us free. His death on the cross has paid the debt that we poor sinners owed, the entire debt of all our sins. Jesus is the wise steward who reduces our debt to nothing, and He does

it *honestly* because His holy precious blood really does pay the debt for all our sins.

That's the Gospel, the Good News. This is the testimony we have to bring to people. This is how we make friends for eternity. And our money can be used to help spread this message, to preach it and teach it. We do that here, every Sunday, week in and week out, month after month, year after year, in services and sermons and Bible classes, in Sunday School and home visits and hospital visits. This is what we are supporting when we use our money to support the work of Christ. We are making friends for eternity. As faithful stewards, you and I want to support, and even expand our Gospel ministry. This is a faithful and wise use of our money. This is using unrighteous mammon for a righteous purpose, God's purpose. This is pleasing to God our Saviour, "*who wants all people to be saved and to come to know the truth*" (1 Tim. 2:4). There is no finer use of our wealth in this world than to give it for the work of the Gospel.

And this is the Gospel being brought to us once again today! You and I may not have been as faithful of stewards as we should have been. Perhaps we have not been giving as generously as we could to support the work of this congregation. But the Good News today is that God forgives us. He forgives us and renews us. He does this not because of anything we have done or will do. It's not because of how much better we are going to do from now on. No. God forgives us and saves us and receives us into His heavenly dwellings purely and simply out of His free grace in Christ! It's all a gift. We have an eternal dwelling waiting for us because Christ Jesus has gone to prepare that place for us.¹ It's a gift. Christ has earned it for us. The Holy Spirit is working, through the means of grace, through Word and Sacrament, to strengthen our faith in Christ, and that same Spirit will make us into the faithful stewards we are meant to be.

Yes, God is at work to make us His faithful stewards. He owns it all, everything there is, and out of His marvellous grace, He gives us all the good things of this life to enjoy. He entrusts them to us as stewards to manage for His good purpose. To be a steward is a high calling.

Our true riches are in heaven, and there is no price tag we can put on them - forgiveness, life, eternal salvation, and righteousness before God. All the wealth of this world cannot buy any of those priceless gifts. Christ has purchased all those treasures for us with His holy, precious blood, and God gives them all to us as a free gift. Money cannot buy the eternal salvation we have in Christ.

But now, here in this life, we can use our earthly wealth for a heavenly purpose. Faithful stewards use unrighteous wealth for God's righteous purposes, especially for the eternal good of others. And by His grace, God will continue to make us into those faithful stewards, faithful stewards who are making friends for eternity. Amen.

¹ John 14:3

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

PRAYER FOR THE FIFTEENTH SUNDAY AFTER PENTECOST

Lord our God, we rejoice to stand in Your presence and to come before You in prayer, praise, and thanks through Your Son, our Saviour Jesus Christ. We thank You for showing us Your power and glory in this vast universe, and for enabling us to see Your majesty and might in the creation around us. We praise You for filling the earth with life and goodness, and for renewing it continually according to Your laws. Help us to harvest the fruit of honest effort, to find joy in the coming of each new day, and to rest in the peace of each night.

Above all else, we thank You for the gift of Your only Son Jesus Christ, and for revealing Yourself and Your saving love to us through Him. We praise You for His holy life of true manhood, for His innocent sufferings and death on our behalf, and for His glorious resurrection to eternal life, so that, through Him, we have the forgiveness of our sins, the power to conquer all evil, and the sure gift of eternal life. Bring us finally to the everlasting kingdom that You have promised us through Your Son.

Heavenly Father, we thank You for the gift of Your Word to be the lamp to light our path through life. Give us Your Spirit that we may listen to Your Word with eager understanding. Enrich our lives with the endurance and the encouragement that the Scriptures give, and fill us with hope, now and for ever. Lead us by the Spirit, so that we may not conform to this world, but be transformed by the renewing of our minds. Teach us to ignore the desires of our sinful natures. Give us confidence that there is wisdom in Your commandments, and grant that we may take delight in them. Fill our lives with the Spirit's fruit of love, joy, peace, humility, patience, goodness, and faithfulness.

We pray for Your Church. Rule and direct it to accomplish Your purposes and plans. Defend it against all error and doubt, and keep it in the truth. Make it alive by Your grace, that it may seek to praise You in every good work.

Uphold all leaders in our land. Help them to know and follow Your will, so that they may maintain law and order with firmness and love, and so that we may live in peace and quietness, and serve You with-out hindrance.

Bless our homes. Guide all parents that Your Word and will may have pride of place in their lives. Help the young to live in the light of Your Word and to know the happiness of a life of faith and purity.

We pray for all who are facing hardship, sickness, suffering, and danger. Fill their lives with Your grace, and hold before them the perfect peace of Christ.

These prayers, and all our unspoken desires, and anything else we should have asked of Your mercy, give us for the sake of Your Son, our Saviour, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, for ever and ever. Amen.

Article: Creation (concluded)

Evolution must be rejected as an explanation of the origin of the world and its inhabitants. Evolution was popularised by Charles Darwin (d. 1882), but was not something new. The Greeks had speculated about it before the birth of Christ. Darwin popularised it for the modern age. In 1859 he published *On the Origin of Species*. In 1871 he published *The Descent of Man*. In these works he rejected the biblical account of creation and preservation in favour of the theory of natural selection and survival of the fittest (death is a natural tool in the process of evolution for weeding out the weak).

Liberalism in the 19th century conformed its religious outlook to the ever-upward progression of humanity taught by Darwin. In our day, evolution has permeated most segments of society with its beliefs, from science to anthropology, from psychiatry to education. Many church bodies unashamedly teach that evolution is the explanation for the origin of the universe. Even in some Lutheran churches evolution is openly taught and espoused. Churches usually say they believe in theistic evolution, where God is viewed as the prime mover of the universe and evolution as the tool by which it developed. This is to be distinguished from atheistic evolution, which replaces God with chance and does not believe in the existence of a god.

Does it make any difference as to whether we accept evolution or not? A brief study of how evolution affects some doctrines of the Bible will show that evolution is not a harmless theory that we can tolerate in the name of being scientifically up to date. If you embrace evolution, even theistic evolution, you may also end up losing the gospel itself.

The Bible teaches that God created man and woman, that He made them distinct from the animals, and that He made them to rule over the world He created. God made Adam and Eve in His own image. He gave human beings an immortal soul. God made man and woman to be moral creatures from whom God expects conscious and intelligent obedience. God gave man and woman language by which they could speak with Him and with each other. The life God gives people is a precious time of grace in which the image of God, lost through sin, is to be renewed. After this life, all people must appear before God for the final judgment. Believers will enter into eternal life, and unbelievers will suffer eternal damnation.

Evolution has a totally different picture of a human. It believes that people descended from animals, that life is cheap, that death is a natural tool to get rid of the weak, that people for long periods of time were low in intelligence, unskilled in language, knowing nothing of right or wrong. It believes that when a person dies, that is it. There is no heaven; there is no hell. You just cease to exist. From evolution's perspective, the biblical account of Genesis 1 and 2 is myth and folklore. Those who accept evolution must reject the biblical account of creation.

The Bible tells us that Adam and Eve disobeyed God by eating of the fruit of the tree from which He had commanded them not to eat. Adam and Eve lost the image of God. Their relationship with their Creator was severed by their disobedience. They no longer loved God the way they should. They no longer loved each other the way they should. Adam blamed his sin on God and on his wife. Eve blamed the serpent. They each refused to accept accountability for their own actions. They lost their pristine peace. It was replaced by feelings of guilt. Their wills were corrupted. The Bible teaches that humans fell from their high state to a state of being corrupted by sin.

Evolution has a different picture of things. The account of the fall into sin is said to be a story early people told about how manlike beasts began to feel a moral responsibility for their course of action. The feelings of guilt are said to be a step upward from the beastlike state in which creatures felt no responsibility for their actions toward others. Rather than being mourned, the fall into sin is applauded as a step forward for early humans.

The Bible tells us that original sin is both a hereditary guilt and a hereditary corruption. It is a hereditary guilt in that the condemnation Adam brought upon himself by his disobedience is passed on to us (Rom. 5:12). Because of it, we are born into this world under the wrath and judgment of God (Eph. 2:3). Original sin is a hereditary corruption in that our nature lacks what it ought to have - righteousness and holiness - and has what it should not have - a lust for sin. It is passed on from parents to children (Ps. 51:5; John 3:5). Therefore, we cannot carry out God's will because of our corrupt nature (Rom. 8:7).

Evolution, however, does not believe this teaching of the Bible. It believes that people are getting better and better. It says that long ago people were animals and acted like animals. Evolutionists say that we are much better today and will be much better as time goes on. If there is any inclination to bad behaviour, evolution says it is simply a remnant of the beast within. In this way, people's evil actions are excused; and the original sin, for which we deserve God's judgment, is ignored.

The Bible tells us that any thought, word, or deed that deviates from God's will is an actual sin. There are absolute laws that God commands us to obey. God's commandments are not determined by popular opinion, nor do they change from generation to generation. Anytime we say, think, or do something God forbids or do not do something He commands, we have sinned. Sin has consequences. The Bible tells us that the "*wages of sin is death*" (Rom. 6:23). Sin separates us from God. It brings about death in this world. It leads to eternal condemnation. Sins are not merely mistakes of judgment. Sin is an affront to a holy God.

Evolution does not acknowledge any absolutes. Everything is said to be determined by culture and experience. The evolutionist tells us that animals do not always have the same mate for a lifetime. If we are merely animals, then why should humans be faithful to their spouses for a lifetime? These marriage rules were developed, they say, by a society that was prudish. Today we have passed beyond this and have developed a more enlightened attitude toward relationships. This is merely one example of how evolution does away with sin and, ultimately, with the need for a Saviour.

The Bible tells us that sin brought death into this world (Gen. 2:17; 3:19; 5:1-26; Rom. 5:12; 6:23). Death is a judgment of God on sinners. That is why Paul tells us, “*The sting of death is sin, and the power of sin is the law*” (1 Cor. 15:56). We die because we are sinners. Death is universal because all have sinned (exceptions were Enoch and Elijah, who went to heaven without dying). The only people who will escape death are those who are living at the time of Christ’s coming. Death is feared because of its connection with sin (Heb. 2:14-15).

Evolution tells us that death is not the penalty for sin but rather a necessary process of evolution. In fact, evolution could not take place without it. Therefore, the evolutionist denies the penalty for his sins and thinks of death as simply part of the process of the ‘survival of the fittest.’ Thus, the evolutionist faces death without a realisation that sin brings about eternal death as well as temporal death.

Our sins condemn us before God. Yet God loves us and sent Jesus to save us from our sins. He kept the Law of God for us. He suffered the punishment for our sins. God raised Him from the dead to show us that our salvation was secured. Through faith in Jesus, the forgiveness He won for all becomes our very own. Clothed in Christ’s righteousness, we are assured of eternal life with the Lord in heaven.

If, however, there is no sin, then why do we need a Saviour? From the perspective of evolution, Jesus was not God, Jesus was not born of a virgin, and He was merely a good example of what people should be. He died, was buried, and that was it. If that is what a person believes, he is not a Christian and has no hope of eternal life.

In conclusion, we reiterate our faith in the creation of the world as related by the Bible. With the church of all ages, we confess: “*I believe in God the Father almighty, maker of heaven and earth.*”

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.

COMING SERVICES

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

25 September 16 Pentecost	2 October 17 Pentecost	9 October 18 Pentecost
9.30am O/G/A combined at AUB HC 9.00am TMBA LR 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA HC & Bible Study 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC
Sunday, 25 September		
READINGS: Amos 6:1-7;	1 Timothy 6:6-19;	Luke 16:19-31
HYMNS: 445 385 96 (71 285) 379		
Sunday, 2 October		
READINGS: Habakkuk 1:1-4; 2:1-4; 2 Timothy 1:1-14;		Luke 17:1-10
HYMNS: 499 4 395 (839 291) 201		

ANNOUNCEMENTS

Choir Practice will be held at Oakey on 25th September at 1pm.

BIBLE STUDIES FOR SEPTEMBER:

Today at Marburg after Service, and again, Thursday the 22nd at 10.00am at Lowood.

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

AELC BOOKCLUB:

The next book we shall read is *“I Don’t Have Enough Faith to be an Athiest.”* If you would like a copy of this book, let pastor know before next Sunday so he can order them. Cost will be \$35.00, or, if you have a Kindle, you can download it for yourself from Amazon for \$16.00. Our next gathering will be at the manse on Saturday, 10.30am to begin talking about the book over morning tea. All welcome!

TOOWOOMBA HALL PROGRESS:

As work continues on the hall renovation at Bethlehem Toowoomba, a couple unexpected costs have arisen (as can be expected). The hall needed rewiring and termite damage has been exposed. The cost to remedy these issues have added roughly another \$13,000 to the final cost, which will be around \$113,000. So far, \$100,000 has been raised, leaving a shortfall. If anyone would like to help with these costs, please consider making a donation, or a loan to Bethlehem. Contact the chairman, Barry Zischke on 0427 600073, or see pastor.