

Australian Evangelical Lutheran Church  
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,  
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKY  
23 April – The Third Sunday of Easter

**HYMNS:** 768 14 541 459

**INTROIT:** Psalm 116:1-14

I love the LORD, because He hears my voice, my plea for mercy.

Because He has turned His ear to me, I shall call on Him all my life.

The cords of death had entangled me. The distresses of Sheol had taken hold of me. I was encountering affliction and anguish.

However, I kept on calling on the name of the LORD: "O LORD, I pray, save my life!"

The LORD is gracious and righteous. Our God is compassionate.

The LORD protects simple people. When I was weak, He saved me.

Return to your resting place, O my soul! For the LORD has been good to you.

For You have delivered my soul from death, my eyes from tears and my feet from stumbling.

I shall walk before the LORD in the land of the living.

I believed even when I said, "I am severely afflicted."

I myself said, when I was alarmed, "Every human being is a liar."

What shall I repay to the LORD for all the good that He has done to me?

I shall lift up the cup of salvation and call on the name of the LORD.

I shall fulfil my vows to the LORD, right in the presence of all His people.

**COLLECT:** O God, through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

*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.***

**READINGS:** Acts 2:14a, 36-41 God has made Him Lord and Christ.

1 Peter 1:17-25 God has raised Him and given Him glory

Luke 24:13-35 He explained what was said about Him in the Scriptures.

### Acts 2:14a, 36-41

14 Then Peter stood up with the Eleven, raised his voice and addressed them: ...

36 “Therefore, all the people of Israel should know for certain that God has made this Jesus, whom you crucified, Lord and Christ!”

37 When the people heard this, they were cut to the heart. They asked Peter and the rest of the apostles, “Brethren, what are we to do?”

38 Peter answered them: “Repent and let everyone of you be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For this promise is for you and for your children and for all who are far away, all whom the Lord, our God, calls.”

40 With many other words he testified to them by argument. He urged them, “Be saved from this crooked kind of people!”

41 Those who received what he said were baptised, and that day about three thousand persons were added.

### 1 Peter 1:17-25

17 Moreover, since you **call on** Him as your **Father**, who judges impartially, according to what each person has done, conduct yourselves reverently, as you spend your time as resident foreigners! 18 For you know that you have **not been redeemed** with perishable things, **with silver** or gold, from the worthless lives you had handed over to you from your fathers, 19 but with the precious blood of Christ, as of a spotless and unblemished lamb. 20 He was chosen previously, before the foundation of the world but was revealed in the last time for your sakes. 21 Through Him you believe in God, who has raised Him from the dead and has given Him glory, so that your faith and hope are in God.

22 You have purified yourselves by obeying the truth, with the result that the love that you have for your fellow-Christians is not insincere. Therefore, love one another eagerly with pure hearts! 23 For you have been born again, not from a seed that can perish but from one that cannot perish, through the **Word** of God, which **lives and remains**. 24 For “**All human beings are like grass, and all their glory is like the flower of the grass. The grass withers, and the flower falls,** 25 **but the Word of the Lord remains for ever.**” This is the **Word** that has been **told** you as the **Good News**.

### Luke 24:13-35

13 On the same day, two of them were going to a village called Emmaus, eleven kilometres from Jerusalem. 14 They were talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus Himself came up to them and began to walk along with them. 16 Their eyes were restrained, so that they did not know who He was. 17 He asked them, “What are you discussing with one another as you are walking along?”

They stood still, with gloomy faces. 18 The one by the name of Cleopas asked Him, “Are You the only visitor staying in Jerusalem. and do You not know what things have happened there during these days?”

19 He asked, “What things?”

They told him, “The things about Jesus from Nazareth, who was a Prophet, mighty in what He did and said before God and all the people,<sup>20</sup> and how our Chief Priests and officials handed Him over to be sentenced to death and crucified Him.<sup>21</sup> However, we were hoping that He would be the One who was going to redeem Israel. What is more, today is the third day since these things have happened.<sup>22</sup> However, then some of our women startled us. They went to the tomb early this morning<sup>23</sup> and did not find His body. They came and told us that they had even seen a vision of angels, who said that He is alive.<sup>24</sup> Some of our companions went to the tomb and found it as the women had said but did not see Him.”

<sup>25</sup> Jesus told them, “O foolish people, and slow in your hearts to believe everything that the prophets have said!<sup>26</sup> Was it not necessary for the Messiah to suffer these things and enter His glory?”<sup>27</sup> Then He began from Moses and all the other prophets and explained to them what had been said about Himself in all the Scriptures.

<sup>28</sup> They approached the village to which they were going, and He acted as if He were going further.<sup>29</sup> They urged Him strongly, “Stay with us! It is nearly evening. and the day has almost gone.”

So, He went in, to stay with them.

<sup>30</sup> When He sat at the table with them, He took the bread and said a blessing. He broke it and began to give it to them.<sup>31</sup> Then their eyes were opened, and they recognised Him. However, He vanished from them.

<sup>32</sup> They said to each other, “Were not our hearts burning in us as He was speaking to us on the road. and as He was opening the Scriptures to us?”

<sup>33</sup> That same hour they got up and returned to Jerusalem. They found the Eleven and those who were with them gathered together.<sup>34</sup> They were saying, “The Lord really has risen and has appeared to Simon.”

<sup>35</sup> Then the two related what had happened on the road, and how they had recognised Jesus when He was breaking the bread.

## **JESUS OPENS THE SCRIPTURES FOR US AND BREAKS THE BREAD**

### **Sermon for the Third Sunday of Easter 2023**

#### **Luke 24:13-25**

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 read before, Luke 24:13-35:

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

Dear friends in Christ,

What a day and experience that must have been for those two disciples on their way to Emmaus! To have Jesus open the Scriptures to you personally would be something one could only wish to happen. And to have Jesus present with you at a meal, breaking bread. Imagine that! No, don't just imagine it. Experience it! Because that is precisely what Jesus does as we gather in His house. He opens the Scriptures for us and breaks the bread.

Let's return to when those two **“were going to a village called Emmaus, eleven kilometres from Jerusalem.”**

It was a Sunday afternoon, and these two had been in Jerusalem for the Passover celebration. As they are going back to the town of Emmaus, they are sad, confused, and discouraged. Their faces are downcast because their master, Jesus, had been crucified on Friday, just a couple of days earlier. They had been followers among His larger group of disciples. So naturally, the tragic events of the last few days were all they could think about.

Suddenly, **“Jesus Himself came up to them and began to walk along with them.”** They didn't know it was Jesus because **“their eyes were restrained.”** To them, He was just a stranger. God was keeping them from recognising Jesus at this point; He had something for them to learn first. So the stranger asks them what they're talking about. They're surprised He doesn't know everything that has happened in Jerusalem the last few days. **“What things?”** He asks. They fill Him in: **“The things about Jesus from Nazareth, who was a Prophet, mighty in what He did and said before God and all the people,<sup>20</sup> and how our Chief Priests and officials handed Him over to be sentenced to death and crucified Him.<sup>21</sup> However, we were hoping that He would be the One who was going to redeem Israel.”**

These disciples had their hopes set on Jesus, but now they were dashed, and their dreams were shattered. All their hopes had ended because Jesus was dead. He had been crucified, no less, before He could do anything to achieve the goal they had wanted Him to accomplish. **“We were hoping that He would be the One who was going to redeem Israel,”** they said. But now, who would deliver their nation from the hands of the Romans? Who would lead their nation to glory? No one, it seems, at least for the foreseeable future. These two men felt like God had let them down. How long, O Lord, how long before the promised Messiah finally arrives? Apparently, it must not have been Jesus because He didn't get the job done.

But the stranger rebukes them: **“O foolish people, and slow in your hearts to believe everything that the prophets have said!<sup>26</sup> Was it not necessary for the Messiah to suffer these things and enter His glory?”** They were rebuked for not recognising what had been there under their nose all along. The Scriptures - the part we call the Old Testament - had been telling them all along what would happen to the Messiah, but they had missed it. Just like everybody else, they didn't get it. They were looking for another kind of Saviour that fit their expectations. They were certainly not looking for a Messiah who would be rejected by their own religious leaders. They were not expecting a Messiah who would have to suffer and die in shame and weakness.

So Jesus then takes them through the Scriptures, so they can see what they've been missing. **“He began from Moses and all the other prophets and explained to them what had been said about Himself in all the Scriptures.”**

What a Bible study that must have been! What Scriptures did He use? Jesus could have taken them to the stories of Moses, Elijah, and Jeremiah - prophets who spoke God's Word to God's people and yet were rejected. He would surely have taken them to Isaiah 53, which tells of the Suffering Servant: "*He was despised and rejected by men, a Man of sorrows and familiar with suffering*" (53:3). Jesus may have taken them also to Psalm 22, the cry of the righteous Sufferer: "*My God, My God, why have You forsaken Me?*" (2:1). This stranger on the road opened up the Scriptures to them, so they could see that what had happened to Jesus was God's plan, that it had been prophesied, that the Christ needed to suffer these things.

Those same Scriptures tell us why the Christ needed to suffer and die. Beginning in Genesis 3, God told Adam and Eve that in the very act of the serpent striking the woman's Seed in the heel, one would strike the serpent in the head and thus destroy his power. Then there are all the Scriptures where it takes a death, the shedding of blood, to make a sacrifice for sin. Again, think of Isaiah 53: "*He was pierced for our rebellious acts. He was bruised for our wrongdoings... and the LORD has laid on Him the iniquity of us all*" (53:5-6).

Telling these two disciples what was said about Himself in the Scriptures, Jesus gives us the interpretive key for understanding all of Scripture. He gives us the lens to look through to see the Scriptures correctly. Here on the road to Emmaus, Jesus teaches the church how to read the Bible - the overall way to approach the Scriptures and interpret and understand them correctly. That approach and understanding have a suffering Christ as its heart and centre. Jesus Himself says this is how the Scriptures are to be understood. Jesus' own interpretation of the Bible stresses the necessity and the centrality of the suffering Christ.

Therefore any preaching that does not have at its core a suffering Christ is not Christian preaching. Any church that simply doles out "principles for living" and panders to itching ears<sup>1</sup> - yes, they may throw in a little Jesus on the side - but a church that turns the Divine Service of Word and Sacrament into a manmade show of performance and entertainment - a church that replaces the Passion of Christ with the programs of men - such a church, however successful it may seem, is going in the wrong direction. The church that does not have Christ crucified at the centre of its worship, preaching, and congregational life has left the Emmaus road and has taken a wrong turn.

The Emmaus disciples had been looking for a "successful" Messiah, as they envisioned it. Therefore they thought things had turned out rather badly, that this whole Jesus enterprise was a failure. They had hoped that Jesus would be the one to redeem Israel, but because He had died, they thought He had failed. Little did they realise it was precisely in dying that He would redeem Israel! This is how Jesus has redeemed the

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<sup>1</sup> 2 Timothy 4:3

whole world! It is a redemption far greater, far different than they were expecting. With His precious holy blood and His innocent suffering and death, Jesus Christ has redeemed us lost and condemned persons. He has purchased and won us, rescued us and set us free from all our sins, the death that sin brings, and the devil's enslaving power. Our Redeemer has died that we may live<sup>2</sup> - really live, now and forever - just as He is risen from the dead, lives and reigns to all eternity.

Yet all that the Emmaus disciples knew as they headed down the road that day was that Jesus had died, and they didn't know why. **"Today is the third day since these things have happened."** <sup>22</sup> **However, then some of our women startled us. They went to the tomb early this morning** <sup>23</sup> **and did not find His body. They came and told us that they had even seen a vision of angels, who said that He is alive.** <sup>24</sup> **Some of our companions went to the tomb and found it as the women had said but did not see Him."** You and I know that the women's report is true, as amazing as it sounds. It is true! Jesus is alive! God has vindicated His righteous Messiah. He's walking beside them on the road, and they don't even realise it. But soon, they will.

The three travellers come to the town of Emmaus. It's getting late in the day, so they say, **"Stay with us! It is nearly evening, and the day has almost gone. So, He went in, to stay with them."** This stranger enters their house, but while He is sitting at the table with them, the guest becomes the host! **"He took the bread and said a blessing. He broke it and began to give it to them."** Now, in Emmaus, it is in the breaking of the bread that their eyes are opened, and they recognise Jesus for who He is.

Now, some have wanted to interpret this meal as a celebration of the Lord's Supper. After all, the words and actions of Jesus are reminiscent of the Supper He had initiated on the night of His betrayal. It is also argued that breaking bread in Acts 2:42 and elsewhere refers to the Lord's Supper. Though possible, taking bread, saying a blessing, and distributing it with someone usually means eating a meal together, as in Acts 27:35, where we read, *"When daylight was about to dawn, Paul began to urge all of them to eat something. He said, "Today is the fourteenth day that you have been in constant suspense, going without food, without eating at all."* <sup>34</sup> *Therefore, I urge you to take some food. For this is essential for your survival. For none of you will lose a hair of his head.* <sup>35</sup> *After he said this, he took some bread, gave thanks to God in front of them all, broke it and began to eat."* Obviously, there was no celebration of the Lord's Supper here. Since we are not told that Jesus shared the cup with the two Emmaus disciples, we cannot understand this meal as a celebration of the Sacrament.

Though every meal in the Gospel has its own significance, the Emmaus meal, due to its singular character as the first meal *after* the resurrection, differs from the meals that precede and follow it. The meal Jesus shared at Emmaus differs from Jesus' prior meals,

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<sup>2</sup> Corinthians 5:15

including the Last Supper, because Jesus had not yet experienced the passion and resurrection. The Last Supper of Jesus is different from all prior meals, for it is there that He had first declared the bread to be “*My body, which is given for you*” and the cup to be “*the new Covenant in My blood, which is poured out for you*” (Luke 22:19-20). The Last Supper is the only meal Jesus had instructed His disciples to repeat in His remembrance. The meal Jesus shared with those Emmaus disciples was unique since Jesus is recognised as the crucified and risen Messiah for the first time in breaking the bread.

Yet there is a common bond between the Emmaus meal, the meals of Jesus during His earthly ministry - including the Last Supper - and the early Christian celebrations of the Lord's Supper.<sup>3</sup> All these meals are acts of table fellowship where Christ is present to teach and eat with His people. Therefore each meal of table fellowship is revealing, and the meal at Emmaus is the first post-Easter revelation. All of Jesus' meals are connected in one way or another to the cross and the resurrection. At these meals, Jesus proclaims the kingdom of God, often with explicit teaching about His death and resurrection. As He breaks bread, He reveals His mission as Saviour. Jesus' table fellowship is itself an expression of the new era of salvation. Moreover, each meal is sacred because Jesus is accomplishing sacred purposes through it. Jesus hallows each meal by His presence, and Jesus' presence is a sacred mystery - the mystery that the Son of God<sup>4</sup> became incarnate to suffer, die, rise on the third day, and so “**enter His glory**” - the glory we caught a glimpse of at the transfiguration<sup>5</sup> but first revealed to the disciples at this meal in Emmaus.

So it is that our text today forms part of Luke's post-resurrection teaching about the sacred mystery of the crucified and risen Christ's presence in His church. In their conversation with Jesus along the road, the Emmaus disciples were only partially aware of the significance of the teaching they had received and remained unaware of the reality of Jesus' presence with them up until that point in the meal when “**their eyes were opened, and they recognised Him.**” Only after they had experienced the revelations of Jesus in His interpretation of the Scriptures and in His breaking of the bread did they finally understand the mystery of His resurrection and abiding presence with them.

Dear friends, the Emmaus meal reinforces the pattern for Christian liturgy set by Jesus Himself during His earthly ministry. Throughout Luke's Gospel, we see a liturgical rhythm of teaching and eating, which has deep roots in the Old Testament. The three days of Jesus' passion and resurrection are capped by the Emmaus meal. The revelation

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<sup>3</sup> Acts 2:42, 46; 20:7

<sup>4</sup> Luke 1:35

<sup>5</sup> Luke 9:28-36

of Jesus as the risen Christ, who lives for evermore, gives table fellowship an added dimension to our understanding of eternal destiny. The new era of salvation that has begun will never end, and the resurrection life revealed at Emmaus will continue at the eternal banquet in the presence of Jesus, whose glory will then be fully revealed. Table fellowship of teaching and breaking bread becomes the occasion for the presence of the coming kingdom because it is a celebration of the new covenant that is founded on Christ's death and resurrection.

The first fellowship meal in the new era begun with Jesus' resurrection comes at Emmaus, where the order is clearly set forth: teaching, then eating, the Word of God followed by a meal with God. In the Book of Acts, this same divine pattern of teaching and eating is followed in the table fellowship practice of the church.<sup>6</sup> Luke's summary of the entire Emmaus episode lays the foundation for early Christian worship: "**Then the two related what had happened on the road, and how they had recognised Jesus when He was breaking the bread.**" This is the pattern preserved in the Divine Service, which we continue to follow today, namely, the Service of the Word followed by the regular celebration of the Lord's Supper.

The stranger who walked with the Emmaus disciples on the road, who became their guest and then their host at the meal, is a stranger no more. Every time the church follows His institution and gathers to celebrate the new testament in His blood, He is present as the unseen host, feeding His church with His body, which He gave into death on the cross, and with His blood, shed for the forgiveness of sins. The old covenant meals have passed away. The Lord's Supper will be the feast of the church until that day when Jesus again eats with His disciples at the marriage feast of the Lamb in His kingdom, which has no end when the Passover "*is fulfilled in the kingdom of God*" (Luke 22:16).

In the meantime, we continue to rejoice in the presence of Jesus' kingdom through the teaching of His words and the breaking of the bread as we tantalisingly wait for His visible return. Come Lord Jesus! Amen.

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

#### PRAYER FOR THE THIRD SUNDAY OF EASTER

Almighty God, the Father of our Lord Jesus Christ, You have sent Your Son into the world, not to be served, but to serve and to give His life to redeem all people. After He had offered His life as the one sacrifice for all sins for ever, You raised Him from the dead by Your glorious power. Give us a living faith in Him, so that we may possess the sure hope of eternal life through Him. We thank You for all Your kindness in our lives. Do not let us forget that every good gift comes from You.

We thank You for taking away the darkness of our minds and spirits, and for revealing to us Your Word of truth in Jesus Christ. Pour out Your Spirit on us, that He may keep

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<sup>6</sup> Acts 1:1-4; 2:42



us spiritually alive through Your Word in our hearts. Give us deeper understanding of Your truth, and of Your great love for us.

We thank You for the fellowship of believers that we have in Your church. Protect your church from enemies without, and keep us all in the unity that the Spirit gives. Prevent disunity, party spirit, and discord from giving Satan a foothold among us. Keep us all in Christ Jesus by faith and joyful obedience, and in loyalty to Your infallible Word. Shower Your blessings upon Your Church everywhere, and give it success in all Your work.

Give us opportunities to tell the Gospel to others who need to hear it, and give us the wisdom and the courage to use them. Enable us to draw people into Your Word, through which Your Spirit works faith, and fill us with the message of Jesus' resurrection and the ability to tell it forth.

We thank You for giving us Christian homes. Surround every family with the presence and power of the Holy Spirit, that love, peace, forgiveness, comfort, joy, and moral purity may fill our lives.

We thank You, Lord, for the blessings we enjoy in our rich land. Defend it, both within and without, from all who would harm it by sin, undermine it by strife and rebellion, or destroy it by war.

We thank You, O Father, for the gifts of our daily bread, for health and healing, education and social joys, friends and companions, and all the beauties and wonders of Your creation. Give us weather that is appropriate for our needs. Alongside all the blessings that you give us daily and richly, give us, as well, joyful and thankful hearts, and the willingness to use what You give us to serve You.

We commend to Your gracious care those among us who are ill, lonely, or depressed. Comfort them with the good news of their redemption and the hope of life eternal through Jesus' sacrificial death and glorious resurrection.

Surround us with Your love, and finally receive us into perfect, unbroken fellowship with You and our Saviour Jesus Christ. Hear the prayers we bring You in His precious name. Amen.

### **Article:           How Will They Believe?**

The question pops up again and again. What about people who never had the opportunity to hear the Gospel? Must they be lost, damned? Is there no possibility for them to be saved?

Can a person be saved without having heard the Gospel? Paul says it all in Romans 10: "*For "Whoever calls on the name of the Lord will be saved."* How then are they to call on Him in whom they have not believed? Moreover, how are they to believe in Him of whom they have not heard? How are they to hear without a preacher?" (Romans 10:13-14; see Joel 2:32).

If we ask more questions in this area, we quickly get into matters which are beyond our understanding (Romans 11:33). The whole matter must be left up to the will of God. We must not, dare not, accuse God of being unfair to those who died

without having heard the Gospel. We cannot know why God did not provide more intense preaching for Tyre and Sidon, Sodom and Gomorrah (Matthew 11:21-24). We still know that He wants everyone to be saved (1 Timothy 2:4). We must leave it at that.

Some people have tried to say that such people could have believed without having heard. That is contrary not only to Romans 10 but also to the whole discussion in the first two chapters of 1 Corinthians. There is no faith in Christ apart from the Gospel of Christ (Romans 10:17; 1 Peter 1:23-25). We should remember that the Word in general has gone out to the whole world - if not the Gospel, then the Law, so that there is no excuse for sin (Psalm 19:1-4; Romans 2:1-15; 10:18). We should also remember that at two different times, everyone in the world was a Christian - right after God converted Adam and Eve, and when only Noah's family was left alive on earth. There has been a great deal of Christian missionary work, stretching far and wide, especially at the time of the Apostles and as a result of the Reformation.

All attempts to say that there is salvation apart from the Gospel must end up in works righteousness. It is usually phrased in such a way that one doubts (by human reason!) the damnation of non-Christians who were "good" people. That was true when Zwingli, one of the fathers of the Reformed, said that he expected to see Socrates and Plato and others in heaven. It is true when modern Romanists try to claim that "good" non-Christians are "anonymous Christians." The idea is that salvation comes to people because they are good, not because Christ was good for us and in our place-keeping the laws we have broken and dying for our breaking them. The only hope for salvation is hope in Christ-specifically and by name (Acts 4:12).

Biblically, we have no reason to expect to see anyone in heaven except those who have been brought to and kept in faith in Christ by means of Word and Sacrament, the Gospel by itself and in connection with the water in Baptism and the elements in Communion.

We really ought to stop asking about those already dead. It is not a practical question. It has nothing to do with our task in mission work. We can do nothing to help those already dead. We have no responsibility for them. What is practical is that we still today have the requirement, the duty, the task, the labour, the joy of preaching the Gospel to all people now alive! There is nothing more urgent than spreading the Word of God. For there is no other way for people to be saved than by Christ through the Gospel. That is the point of Romans 10 and many other sections in the Bible.

It is a waste of time and energy to think about our ancestors in Africa or America, Asia or Europe, before missionaries reached them. But it is important and urgent that we spend our time and energy bringing the Word of God, Law and Gospel, to those alive in this world today and preserving the Gospel for future generations (if there are such before Christ returns). We cannot do or accomplish anything toward this goal on our own. But Christ can do everything through the Word which He wants us to spread and proclaim.

**Children's Message:**

Can you picture in your minds a piece of wood with three nails sticking out. One nail is higher than the other two. You want them all to be even, so which nail do you hit with a hammer? Of course, it's the one that is higher than the other two!



There's a saying, "The nail that sticks out gets hammered down." What that means is, if you compare people to other people in their communities, the person who sticks out, who's not acting like the others or, say, is getting more than others, tends to get "hammered down" by people so as to be like everyone else. People may tell that person who sticks out, who's different, "You should be like everybody else. You should do things the way everybody else does. If you don't, you're weird." People may be jealous of that person because he or she seems to win at things a lot, or maybe they just don't like what the person says or does. People want that person to be "like everyone else."

But is that what God wants you to be like? Doesn't He want you to stand out, to be like the taller nail, to be a witness to living as God wants you to live by speaking about things that God wants others to hear? Sure He does. Of course, He doesn't want us to be mean to others as we live, but he also doesn't want us to stop living and speaking as He wants. The Holy Spirit had inspired Peter to write, "*conduct yourselves reverently... For you know that you have not been redeemed with perishable things, with silver or gold... but with the precious blood of Christ*" (1 Peter 1:18-19). We live our lives with Jesus as our Head.

Unfortunately, because we live our lives this way, that is going to make you look like the tall nail, and people might not like what you say or why you act so different from them. They might say mean things about you and make fun of you to make you be like them - like knocking you down with a hammer. I bet if you ask your mum and dad, you'll find it's happened to them. But we keep living and speaking the way God wants us to, because we have the great gift of eternal life that Jesus has won for us on the cross and given to us. And being the tallest nail for Jesus might just bring others to know Him and receive the same gift of eternal life we have. *Thank You, Jesus, for earning salvation for me. Help me to boldly proclaim this wonderful news to others, so they too, will stand boldly in Your Name! Amen.*

WEEKLY ANNOUNCEMENTS

<b>30 April 4 Easter</b>	<b>7 May 5 Easter</b>	<b>14 May 6 Easter</b>
10.00am OAK 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 LOWOOD HC
<b>Sunday, 30 April</b>		
READINGS: Acts 2:42-47;                      1 Peter 2:19-25;                      John 10:1-10		
HYMNS: 105 391 604 387 287 602		
<b>Sunday, 7 May</b>		
READINGS: Acts 6:1-9; 7:2a, 51-60;   1 Peter 2:2-10;                      John 14:1-14		
HYMNS: 90 181 260 (333 289) 511		

Choir practice for parish service. Tonight, at Trinity Oakey. 7.30pm.

Confirmation classes resume at Oakey, this coming Tuesday, 3.30pm.

Next Sunday, 30 April. 10.00am AELC Service at Trinity Oakey. Please bring something for a shared lunch and remember to mark your offering back to your own congregation. Loose offering will remain with Trinity. The parish AGM will also be held at Oakey on this day.