

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

4 June – Trinity Sunday

HYMNS: 140 139 136 221

INTROIT: Psalm 8

O LORD, our Lord, how splendid is Your name in all the earth! O set Your glory above the heavens!

Out of the mouths of children and nursing infants You have established strength, because of Your enemies, that You may silence the enemy and the avenger.

When I look at Your heavens, which Your fingers have made, the moon and the stars, which You have set in place, what is man, that You should be mindful of him, and the son of man, that You should be concerned about him?

You have made him lower than God is for a little while, and You have crowned him with glory and honour.

You have made him master over the works that Your hands have made. You have put all things under his feet, all sheep and oxen, and even wild animals, the birds of the sky, and the fish of the sea, which pass through the paths of the seas.

O LORD, our Lord, how splendid is Your name in all the earth!

COLLECT: Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and reign, one God, now and for ever. Amen.

READINGS: Genesis 1:1-2:4a God said, "Let us make the human race."
Acts 2:14a, 22-26 God has made this Jesus both Lord and Christ.
Matthew 28:16-20 Baptise in the name of the Father, Son, and Holy Spirit.

Welcome to all worshipping with us today!

Pastor Peter Ziebell, Phone 0407583922.

Email him at paziebell@gmail.com or to the church office at ddaalc@gmail.com.

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

Genesis 1:1-2:4a

In the beginning, God created the heavens and the earth.² The earth was formless and empty, darkness covered the surface of the deep and the Spirit of God was hovering over the surface of the water.³ God said, “**Let there be light!**” And there was light.⁴ God saw that the light was good. God separated the light from the darkness.⁵ God named the light “day” and named the darkness “night.” There was evening and there was morning, the first day.

⁶ God said, “Let there be an expanse between the waters to separate water from water!”

⁷ So, God made the expanse and separated the water below the expanse from the water above it. It was so.⁸ God named the expanse “sky.” There was evening and there was morning, the second day.

⁹ God said, “Let the water under the sky be gathered to one place and let the dry land appear!”

It was so.¹⁰ God named the dry land “earth,” and named the gathered water “seas.” God saw that it was good.

¹¹ God said, “Let the **earth sprout vegetation:** plants bearing seeds and fruit trees bearing fruit with seeds in it, each according to its kind!”

It was so.¹² The **earth produced vegetation:** plants bearing seeds according to their own kinds and trees bearing fruit with seeds in it each according to its kind. God saw that it was good.¹³ There was evening and there was morning, the third day.

¹⁴ God said, “Let there be lights in the expanse of the sky to separate the day from the night! Let them serve as signs to mark feasts, days and years,¹⁵ and let them be lights in the expanse of the sky to give light on the earth!”

It was so.¹⁶ God made the two great lights, the greater light to govern the day and the smaller light to govern the night. He also made the stars.¹⁷ God set them in the expanse of the sky to give light on the earth,¹⁸ to govern the day and the night and to separate the light from the darkness. God saw that it was good.¹⁹ There was evening and there was morning, the fourth day.

²⁰ God said, “Let the water teem with living creatures and let flying creatures fly above the earth across the expanse of the sky!”

²¹ Therefore, God created the large sea creatures, every living and moving thing with which the water teems, according to their kinds and every winged creature according to its kind. God saw that they were good.²² God blessed them and said: “Be fruitful and increase in number and fill the water in the seas; and let there be many flying creatures on the earth!”²³ There was evening and there was morning, the fifth day.²⁴ God said, “Let the earth bring forth living creatures according to their kinds: domestic animals, crawling animals and wild animals according to their kinds!” It was so.²⁵ God made the wild animals according to their kinds, the domestic animals according to their kinds and every animal that crawls on the

ground according to its kind. God saw that it was good.

²⁶ God said: “Let Us make man **in Our image, in Our likeness** and let them rule over the fish in the sea, over the flying creatures in the sky, over the domestic animals and over every kind of animal that crawls on the earth!”

²⁷ So, God created man **in His own image**. He created them **in God’s image**. **He created them male and female.**

²⁸ God blessed them and told them: “Be fruitful and increase in number, fill the earth and bring it under your control! Rule over the fish in the sea, the flying creatures in the sky and over every kind of animal that crawls on the earth.

²⁹ God said: “Look! I have given you every seed-bearing plant on the face of all the earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ I have also given every green plant as food to every wild animal, to every flying creature in the sky and to every animal that crawls on the ground, to everything that has the breath of life.” It was so. ³¹ God saw all that He had made and, indeed, it was very good. There was evening and there was morning, the sixth day.

^{2:1} Thus the heavens and the earth were completed in their entire vast array. ² By the seventh day God had completed the work that He had been doing. **Then, on the seventh day, He rested from all His work**, which He had done. ³ Therefore, God has blessed the seventh day and has set it apart as holy, because on that day He rested from all the work of creation that He had done.

^{4a} This is the account of the origin of the heavens and the earth.

Acts 2:14a, 22-26

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

²² “Men of Israel, listen to these words! Jesus of Nazareth was a Man whom God commended to you, as you yourselves know, by miracles, wonders and miraculous signs, which God worked among you through Him. ²³ This Man was handed over to you by God’s set plan and foreknowledge, and you, with the hands of wicked men, nailed Him to a cross and put Him to death. ²⁴ Nevertheless, God raised Him and loosed the pains of death, because it was not possible for death to hold Him.

²⁵ For David says about Him: **‘I have continually been foreseeing the Lord before Me. For He is at My right hand, that I may not be shaken.** ²⁶ **For this reason My heart is glad, and My tongue rejoices; yes, even My body will rest in hope.**

Matthew 28:16-20

¹⁶ The eleven disciples went to the mountain in Galilee where Jesus had told them to go. ¹⁷ When they saw Him, they worshipped Him; but some doubted. ¹⁸ When Jesus came near, He spoke to them. He said, “All authority in heaven and on earth has been given to Me. ¹⁹ Go, therefore, and make disciples of all the nations by baptising them in the name of the Father and of the Son and of the Holy Spirit ²⁰ and by teaching them to keep all that I have commanded you! Certainly, I am with you always, until the end of the age.”

THE TRIUNE GOD HAS MADE US HIS DISCIPLES**Sermon for Trinity Sunday, 2023****Matthew 28:16-20**

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

The text for our sermon today in our Gospel reading from before, Matthew 28:16-20: **The eleven disciples went to the mountain in Galilee where Jesus had told them to go. ¹⁷ When they saw Him, they worshipped Him; but some doubted. ¹⁸ When Jesus came near, He spoke to them. He said, “All authority in heaven and on earth has been given to Me. ¹⁹ Go, therefore, and make disciples of all the nations by baptising them in the name of the Father and of the Son and of the Holy Spirit ²⁰ and by teaching them to keep all that I have commanded you! Certainly, I am with you always, until the end of the age.”**

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

Dear friends in Christ,

Today we celebrate who God is: The Holy Trinity, one God composed of three persons. We do not worship three gods, but One. We do not worship one God who puts on three different masks to deal with us; we worship three distinct persons of the one God - the Father, Son and Holy Spirit.

The Trinity is perhaps one of the most challenging doctrines of the Christian faith to understand or believe, yet we do only because this same Triune God has given us the faith to believe. By ourselves, we cannot comprehend the persons and identity of God. We know He is Father, Son and Holy Spirit, for that is what He tells us, but beyond that, His being defies our logic. Still, we celebrate God for who He is, *even though we cannot comprehend Him*.

Furthermore, belief in the Triune God is a fundamental doctrine of the Christian faith. If we do not believe in the Trinity, we believe in a false god. Yes, God is the Father, but it is God the Son who has carried out all that is needed for our salvation, and God the Holy Spirit dwells in our hearts, giving us faith to believe. Simply put, there is no salvation outside of this belief.

Celebrating the Festival of the Holy Trinity as we are today, is a great cause for joy as God tells us who He is, even though we cannot fully comprehend it. But God tells us who He is because He wants us to know, trust, and pray to Him. Especially, though, God tells us who He is so that we may be comforted in His three-person love for us.

The Trinity has many different attributes like “*eternal*” and “*all-powerful*,” but one specific attribute to focus on today is servanthood. The Father, Son and Holy Spirit are busy at work serving one another among the Trinity itself. Jesus, the Son of God, submits Himself to the authority of the Father. He says, “*I have come down from heaven, not that I may do My will but the will of Him who has sent Me*” (John 6:38). From our text

today, we see God the Father giving His Son all authority in heaven and on earth. Jesus tells His disciples, **“All authority in heaven and on earth has been given to Me.”** With these words, Jesus claimed to be the Son of Man who was given all authority by God the Father. The authority that had been delegated to Him by the Father, Jesus now delegated to His disciples who would **“make disciples of all the nations by baptising them in the name of the Father and of the Son and of the Holy Spirit”²⁰ and by teaching them to keep all that I have commanded you!** The Holy Spirit proceeds from the Father and the Son to fulfil their will, working through the Word and Sacraments.

What do the Father, Son and Holy Spirit do as almighty God? They serve one another. But they do not serve one another as an example to us before getting back to their godlier duties. No, they serve one another because that is who they are by their godly nature. By nature, they are servants!

But even more surprising is that the Father, Son and Holy Spirit don't just serve each other: *They serve us.*

Think about it: God the Father provides all good things for our bodies, life, and eternity. Especially, He has sacrificed His Son for our sins and continues to shower all sorts of blessings upon us. God the Son has gone to the cross to die for our salvation and rise for our justification and continues to give us forgiveness by His means of grace. God the Holy Spirit continues to call, gather, enlighten and sanctify us with the forgiveness of sins so that we remain a member of the one, holy Christian Church. The all-powerful, all-knowing, all-present Holy Trinity is all at work in service to us to save us from our sins and raise us to everlasting life!

It should come as no surprise that when Jesus speaks of the Trinity, He does so as He speaks of forgiveness and evangelism. As He is about to ascend into heaven, He tells the disciples how people will be saved throughout the ages until He comes again. The Church will be His instrument, and they will **“make disciples of all the nations by baptising them.”**

Disciples will be made by baptising, and it is not just any old washing with water, but baptising **“in the name of the Father and of the Son and of the Holy Spirit.”** Whenever a person is brought to the font, God the Father makes that person His own. God the Son washes away his sins, declaring, *“Now you have died My death with Me, and I shall raise you from the dead.”* God the Holy Spirit is there, sanctifying and giving faith, to keep that person in the one true faith. In Holy Baptism, the Holy Trinity is at work, personally serving one poor, miserable sinner for the sake of his salvation.

Jesus also says to make disciples **“by teaching them to keep all that I have commanded you.”**

The Apostle Paul writes, *“Faith comes from hearing, and hearing through the Word of Christ”* (Romans 10:17). People become Christians by hearing both Law and Gospel.

In hearing God's Law, they hear of their sins against Father, Son and Holy Spirit. In hearing the Gospel, they hear that "*God so loved the world that He gave His only Son, that everyone who believes in Him might not perish but have eternal life*" (John 3:16), and whoever believes in Him, believes because the Holy Spirit is at work through the Word to bring about repentance and faith. So it is that in evangelism, in making disciples, the Holy Trinity - Father, Son and Holy Spirit - is at work.

By baptism and the Word of God, the Trinity is at work to forgive our sins and grant us eternal life. It is clear from all this that the Church is the Lord's. It is He who has created her, redeemed her, sanctified her, and keeps her. Evangelism is the Holy Trinity at work, and we, unworthy sinners though we are, are honoured to be used as His instruments to baptise and teach.

But now we must *warn of sinful dangers and dangerous sins*.

Throughout history, those within the Church have had the idea that the Church grows as a result of their efforts, works, strategies and plans. Consider, for instance, the Church at the time of the Reformation.

During that time of history, baptism and the preaching of the Word were still somewhat present but had been terribly obscured by man's schemes. The bishops of the church had the idea that the Church was the result of their muscle-flexing. Rather than pointing people to the means of grace for forgiveness, they had created other ceremonies and programs instead, such as going on pilgrimages, sending financial contributions to the church, and commanding people not to eat meat on certain days. When Christians objected to these things, the bishops would take action against them, sometimes resulting in exile, imprisonment or death. Far too many churchmen concluded that disciples became disciples by following the manmade rules of the church.

When Martin Luther responded to all this, he used the words of today's Gospel, reminding such church leaders that Jesus did not tell them to make disciples through pilgrimages, contributions and eating fish instead of meat. No! The Lord told His disciples to make disciples "by baptising them in the name of the Father and of the Son and of the Holy Spirit" ²⁰ and by teaching them to keep all that (Jesus had) commanded (them)!" The bishops were wrong on several counts. They claimed that Jesus had given them authority to enact these ceremonies and punish dissenters with the sword when Jesus did no such thing. Furthermore, in creating their own methods of making disciples apart from the means of grace, the bishops rejected the means of grace that Jesus had given. We may also add that by rejecting the means of grace, the bishops were effectively shoving the Holy Trinity aside and saying, "*We don't need Your help. We'll do it our way instead.*" We must beware today of the same sinful temptation to set aside the Trinity and trust in our methods and strategies instead when it comes to church growth.

Again, today, many approach evangelism as a business proposition.

In business, the customer is always right, and you must package your product so that it “grabs” the customer right away and doesn’t turn them off. Unfortunately, too often, this principle is also applied to church: The visitor is always right. Therefore, the worship service must grab them right away. The Gospel must be packaged in a way that doesn’t offend, perhaps rearranged into a message of “things to do” rather than sin and grace. But there is a great problem in applying these manufactured business principles. Businesses survive by changing to meet the customers’ needs or desires; the Church lives on by *not changing* - by remaining faithful to the Word of God. The Church declares eternal truth to those who do not know it, and, as one not familiar with Christianity, the visitor is not the best one to determine what is right and wrong in Christian worship.

Furthermore, far from proclaiming it attractive to the world, Scripture declares that the Gospel is an offence to those without faith. Quoting Isaiah 28:16, the Apostle Paul writes, “*See, I am putting in Zion a Stone over which people will stumble and a Rock over which they will fall*” (Romans 9:33). By the time one “re-packages” the Gospel so that it no longer offends the non-Christian, it is no longer the Gospel. Any church that follows a business philosophy and adapts everything to draw people in might be packed on a Sunday morning, but if it no longer proclaims the saving Gospel, then it has pushed aside the Holy Trinity in favour of manufactured efforts, and man cannot save.

Let us be clear: If we offend visitors with rudeness or unfriendliness, we repent of such sins. However, if any visitors are offended by the preaching of sin and grace, we do not change our preaching. Instead, we preach the Word of God and pray that they hear and believe.

Dear friends, how many church bodies today do you think still acknowledge the Bible to be the Word of God, where the Father, Son and Holy Spirit are at work for our salvation? Sadly, very few. How many teach that baptism is a means of grace by which the Father, Son and Holy Spirit bring sinners to salvation? Even fewer. And if one sets aside the means of grace by which the Holy Trinity works, he sets aside the work of the Holy Trinity, exchanging the service of the one true God in favour of the futility of something else.

We rejoice this day in the Holy Trinity and gratefully acknowledge that the Father, Son and Holy Spirit are still working to make disciples through baptising “**in the name of the Father and of the Son and of the Holy Spirit²⁰ and by teaching**” all that Jesus has commanded, given to us through the Word of God. We confess those times when we are tempted to push the Trinity aside and trust in our own efforts instead. We thank the Lord for making us His own through our baptism and that He continues to strengthen us through His Word and Supper, and if we are criticised for being old-fashioned, or not moving with the times, then we respond with a cheerful, “*Thank you! By God’s grace, we try to stay true to our Lord’s command to make disciples His way.*”

This is our cause for rejoicing: The all-powerful, all-knowing, all-present Father, Son, and Holy Spirit has made us their disciples. They have washed away our sins and declared our salvation. The works of man cannot save, but the work of the Holy Trinity can and has. Amen.

PRAYER FOR TRINITY SUNDAY

O God, the ever-living Author of our being, and the Source of our blessings, we thank You for the Scriptures, by which we come to know You, and for Your mercy, by which we come to worship You in love and trust. You are the one true God, to be praised for ever, the one in whom we live, and move, and have our being.

O God the Father, we worship You as the maker of all things seen and unseen. We thank You for our creation, Your daily care for us, and Your government of everything that happens for our benefit. Your blessings are new every morning. Above all, we thank You for Your love in planning and carrying out our salvation from sin through Your Son, Jesus Christ. Keep us, we pray, in Your love and mighty power, and help us to live before You day by day under Your fatherly protection.

Beloved Son, Saviour of the world, we worship You, because You became man to achieve our salvation by Your suffering, death, and resurrection. Have mercy on us, and with Your most precious blood cleanse us from all sin. Draw all people to Yourself, and enable all Your people to fulfil their task of spreading the kingdom of Your grace among all nations. Protect and prosper Your Church, and lead it through struggles and suffering to eternal glory. Inspire and renew Your Church. Fill our hearts with Your love, and our lips with Your truth. Use our gifts for Your work, and our lives for Your purposes. Make us, Lord Jesus, vessels of Your grace, examples of Your teaching, and witnesses of Your truth and glory.

Blessed Holy Spirit, the Lord, the Giver of life, we worship You together with the Father and the Son, for You have brought us to saving faith in Jesus Christ and given us spiritual life in Him. Keep us faithful in the use of the holy Word, in which You have spoken to the apostles and prophets. Continually renew us in the spiritual life that You created in us at baptism. Strengthen our faith, and cleanse us for a life of holiness and unselfish service of God and our neighbour.

O Holy Trinity, Father, Son, and Holy Spirit, keep us in fellowship with You. Bless and keep us by Your steadfast love, and fill us with daily joy in Your grace. Look in compassion on all people who do not know and love You, the only true God. Feed the hungry, comfort the sorrowing, strengthen the weak, restore the erring, heal the sick, uphold the bereaved, and if any wish to be remembered in our prayers this day, look on them in Your mercy, and give them their desires according to Your will.

Give us everything needful, and so direct us in all our ways, that we may walk in the light of Your truth and serve You joyfully until we enter eternal life in heaven, where we shall perfectly bless and praise You as our God for ever and ever. Amen.

Article: Young or Old Earth?

Since the LCA held their synod a few months back, some of the ‘conservative side’ (both pastors and laymen) have been debating the issue of women’s ordination on a closed email chat group of which I am a member. They all heartily agree that the issue of women’s ordination is contrary to Scripture, but they still will not act. They say all the right things but won’t turn these words into actions.

Recently, another debate has arisen on the chat group which shows that they have more than just the women’s ordination debate to think about. There is currently ongoing debate about the age of the earth. Some are stating that we live on a young earth, while others say the earth is old, as in billions of years.

To date the age of the earth, it is vitally important that we have a proper understanding of the Hebrew word for day (*yom*) which occurs over 2,000 times in the Old Testament. Like our English word “day,” *yom* can be used to mean an ordinary 24-hour day or an indefinite period of time (such as “in the day of Abraham”). In both English and Hebrew, the intended meaning of “day” is generally obvious by the context in which it is used. For example, in over 100 instances where the phrase “evening and morning” accompany the word *yom* in the Old Testament (as it does in the days of creation in Genesis), it always refers to an ordinary 24-hour day. Also, in all the places in Scripture where the word *yom* is preceded by a number (as it is in the days of creation), it always means a 24-hour day. Despite these simple and quite obvious rules governing its use, the interpretation of the Hebrew word *yom* in the creation week of Genesis has become one of the most contested issues among professing Christians. How could this be, and is it really important?

For centuries, the six days of creation in Genesis were understood by nearly all Church Fathers and Biblical Hebrew scholars to be ordinary 24-hour days. However, due to the widespread acceptance of evolution over the last century and a half (even in the church), attempts have been made to interpret the days of creation in a way consistent with the evolutionary time scale. Even many who accept creation out of nothing through the power of God’s Word feel compelled to somehow incorporate the evolutionary time scale, if not the evolutionary process itself, into the Genesis account of creation. Thus, some creationists have attempted to stretch the seven “days” of the creation week into several billion years.

The reason “old-earth creationists” have accepted the evolutionary time scale is they believe that current estimates of the ages of the earth and universe are absolute facts, with which it would be foolish to disagree. But estimations of both the age of the earth and the universe critically depend on unprovable assumptions regarding their origin. The prevailing evolutionary assumption regarding the origin of the universe is known as the “big-bang theory.” According to this view, the universe began with an outward expansion of a small and unimaginably dense ball of matter/energy known as the “singularity.” As the material (originally mere protons and hydrogen) expanded uniformly in all directions, it somehow condensed to form the various celestial objects

such as the stars and planets, though this would not be expected. The essential evidence for this theory is that all stars seem to be continually moving away from one another (the so-called “red shift”). Thus the age of the universe is calculated, in part, by determining how long it would take for the universe to expand at its current rate to its current dimensions. Unfortunately, no one knows what the actual rate of expansion or dimensions of the universe is, but estimates of the age of the universe based on “big-bang” assumptions have been in the range of 14-17 billion years.

Perhaps the most popular evidence for an old universe is the apparent time required for light to reach the earth from our more distant stars. Some stars are estimated to be several billion light years away (a light year is the distance light travels in a year). Thus it is argued that since it would take billions of years for the light from such stars to reach the earth, these stars must have been in existence and emitting light for billions of years. Creationists who find this a compelling argument for an old universe apparently assume that even a God who can create stars by the power of His Word must still wait patiently for their light to reach the earth. While young-earth creationists believe that God instantly created the stars and their long light beams (and thus only give the appearance of age), old-earth creationists counter that God would never instantly create anything with the appearance of age as this would be “deception.” The issue, however, is really one of God’s sovereignty, not deception.

The God who created light (to separate the day from the night on earth) three days before He created the sun would hardly have to wait for “poky” light beams! Not only starlight but virtually everything God created would have the appearance of age at the very moment of its creation. Consider Adam and Eve. God created Adam and then Eve and told them to populate the earth (Gen. 1:28). They were created as mature people, able to procreate. God did not create them as babies who then had to wait until they were of age before commanding them to have children. Adam and Eve had the appearance of age (actually the appearance of maturity) *at the moment of their creation*.

Old-earth creationists generally accept without question the ages given by evolutionary geologists for the various layers of the “geologic column.” The estimated ages of these sedimentary layers (which get increasingly older as you descend the column) are primarily based on the assumed evolutionary age of the fossilised organisms they contain. Thus, old-earth creationists are obliged to accept a progressive appearance of living organisms (whether by creation or evolution) spread out over hundreds of millions of years.

Young-earth creationists, on the other hand, believe that the sedimentary layers of the geological column and its fossils were deposited in a short period of time by the Flood. Thus, while young-earthers see the geologic column and its fossils as evidence of God’s catastrophic punishment for sin, old-earthers interpret these same fossils as evidence of God’s good “creative” work! It is difficult to imagine more diametrically opposing views. I will leave it to the reader to decide whether the world-wide death and

destruction we see in the fossil record is more consistent with God's work as a loving Creator or with His work as a wrathful destroyer.

The major problem with accepting the geological column and its fossils as evidence of God's "creative work" is that all fossils (including human fossils) are dead - stone-dead, in fact. This requires us to believe that suffering and death (for both man and animals) have been with us from the very beginning of creation; indeed, that God intended for us to suffer and die. But the Bible teaches that God created everything perfectly and pronounced it "good." Suffering and death are not natural, but rather came into the world through the sin of disobedience. This is the very essence and meaning of the Bible, and the purpose of Christ's redemptive work.

Children's Message:

Sometimes God gives us what we need even when we can't see it. God created everything.

Now I'm going to talk about something God created that we need, but we can't see. Take a deep breath. What did you just get that we need but you can't see? Right! Air! We need air to live; God created it for us, but we can't see it.

At the front of our churches is the baptismal font. In our Gospel lesson today from Matthew, Jesus gave us the words we use when we baptise someone. When someone is baptised, water is sprinkled on their head as the words are spoken: *"I baptise you in the name of the Father and the Son and the Holy Spirit."* Now, can you see God when I do that? No. But God is there. At your Baptism, you were brought to Jesus, who forgave you and made you His child. At your Baptism, the sign of the cross was made over you to mark you as one redeemed by Christ, who died and rose for you. We need Jesus; even though we can't see Him, He's always with us.



Sometimes you hear about the Holy Spirit too. Can you see the Holy Spirit? No. But we can see what He does! Who taught you about Jesus? Maybe it was your parents, Sunday School teacher, or pastor. That's the Holy Spirit at work. Every time you learn something about Jesus - and we need to learn lots about Him! - the Holy Spirit is right there helping someone teach you about Him.

What an amazing God we have! He creates just what we need to live. He gives us Jesus in our baptism, and His Holy Spirit teaches us what we need to know about Him. *Dear Father, Son, and Holy Spirit, thank You for all that You have done to make me Your child! Amen.*

WEEKLY ANNOUNCEMENTS

11 June 2 Pentecost	18 June 3 Pentecost	25 June 4 Pentecost
8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA HC 9.30am GRN LR 10.45am AUB HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA LR 9.30am GRN LR 9.30am AUB LR 9.00am MARBURG HC (Baptism)
Sunday, 11 June		
READINGS: Hosea 5:15-6:6; Romans 4:13-25; Matthew 9:9-13		
HYMNS: 329 300 305 (170 292) 440 verse 1		
Sunday, 18 June		
READINGS: Exodus 19:2-8; Romans 5:6-15; Matthew 9:35-10:8-20		
HYMNS: 347 852 456 (326 51) 451		

Next Sunday, 11 June, 1.30pm. Seminary Committee meeting at Bethlehem Toowoomba.

Tuesday, 13 June, 7.30pm. Men's Fellowship at Oakey. Opening devotion: Jeff.

Wednesday, 14 June (note the date!) 10.00am. Women's Guild at Bethlehem Toowoomba. Opening devotion: Jeanette. Choose a Bible verse from Leviticus 17-20. Item of Interest: a bag or handbag.

BIBLE STUDIES:

Thursday, 15 June, 10.00am LOWOOD.

Thursday, 15 June, 7.30pm GRN.

Sunday, 18 June, 8.00am TMBA.

Friday, 23 June, 7.30pm. OAK/AUB at Oakey.

Sunday, 25 June, MARBURG after service.