

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

10 September The Fifteenth Sunday after Pentecost

**HYMNS:** 499 431 345 789 291 607

**INTROIT:** Psalm 32:1-7

Blessed is the person whose transgression is forgiven and whose sin is covered!

Blessed is the person whose iniquity the LORD does not count against him, and in whose spirit is no deceit!

When I kept silent, my bones became brittle because of my groaning all day long.

For Your hand lay heavily on me by day and by night. The dry heat of summer overturned my energy.

I acknowledged my sin to You and did not conceal my iniquity. I said, "I shall confess my rebellious acts to the LORD," and You forgave the iniquity of my sin.

For this reason let every devout person pray to You in a time when You may be found. Surely, when great floodwaters come they will not reach him.

You are a hiding place for me. You will protect me from trouble. You will surround me with shouting over deliverance.

**COLLECT:** O God, from whom all good proceeds, grant to us, Your humble servants, Your holy inspiration, that we may set our minds on the things that are right and, by Your merciful guiding, accomplish them; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

*Welcome to all worshipping with us!*

Pastor Peter Ziebell, Phone 0407583922.

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

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

**READINGS:**

Ezekiel 33:7-9 "Warn the wicked."

Romans 13:1-10 "There is no authority except from God."

Matthew 18:1-20 "If your brother sins against you .

**Ezekiel 33:7-9**

<sup>7</sup> “As for you, son of man, I have appointed you as a watchman for the family of Israel. You shall listen to what I say and give them a warning from Me! <sup>8</sup> When I tell a wicked person, ‘You wicked person, you will certainly die!’ and you do not speak to warn the wicked person to turn from his way, that wicked person will die in his wickedness, but I shall hold you responsible for his death. <sup>9</sup> However, if you warn a wicked person to turn from his way, and he has not turned from his way, he will die because of his sin. However, you yourself will have saved your own life.

**Romans 13:1-10**

<sup>1</sup> Let everyone be subordinate to the governing authorities! For there is no authority except from God, and the authorities that exist have been ordained by God. <sup>2</sup> Therefore, he who refuses to subordinate himself to the authority resists God’s ordinance, and those who resist it will bring judgment on themselves. <sup>3</sup> For rulers hold no terror for those who do right but for those who do wrong. Do you want to be free from fear of the governing authority? Do what is right, and it will praise you! <sup>4</sup> For it is God’s servant for your benefit. However, if you do wrong, you should be afraid! For it does not bear the sword for nothing. It is God’s servant, an avenger that is an agent of wrath to anyone who does wrong. <sup>5</sup> Therefore, it is necessary to subordinate oneself, not only because of God’s wrath but also because of conscience. <sup>6</sup> For that is why you also pay taxes. For they are God’s servants, who attend continually to this work. <sup>7</sup> Pay to all what you owe them! If you owe anyone tribute, pay tribute; if taxes, then taxes; if respect, then respect; if honour, then honour! <sup>8</sup> Do not owe anyone anything, except to love one another! For the person who loves the other person has fulfilled the Law. <sup>9</sup> For the Commandments, “**You shall not commit adultery!**” “**You shall not murder!**” “**You shall not steal!**” “**You shall not covet!**” and whatever other Commandment there may be are summed up in this: “**You shall love your neighbour as yourself!**” <sup>10</sup> Love does no harm to the neighbour. Therefore, love is the fulfilment of the Law.

**Matthew 18:1-20**

<sup>1</sup> At that hour the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?” <sup>2</sup> He called a little child to Him and set him among them. <sup>3</sup> He said, “Truly, I tell you, unless you are converted and become like little children, you will certainly

not enter the kingdom of heaven.<sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven,<sup>5</sup> and whoever welcomes one child like this in My name welcomes Me.

<sup>6</sup> “Nevertheless, if anyone causes one of these little ones who believe in Me to sin, it would be better for him that a large millstone were hung around his neck and that he were drowned in the deepest part of the sea.<sup>7</sup> How terrible for the world because of the things that cause people to sin! Things that cause people to sin must come, but how terrible for the person through whom the cause for others to sin comes!<sup>8</sup> If your hand or your foot causes you to sin, cut it off and throw it away from yourself! It is better for you to go into life maimed or crippled than to have two hands or two feet and be thrown into the eternal fire.

<sup>9</sup> If your eye causes you to sin, gouge it out and throw it away from yourself! It is better for you to enter life with one eye than to have two eyes and be thrown into hell-fire.<sup>10</sup> Be careful that you do not despise one of these little ones! For I tell you that their angels in heaven are always looking at the face of My Father, who is in heaven.

<sup>12</sup> “What do you think? If a man acquires a hundred sheep, and one of them goes astray, will he not leave the ninety-nine on the hills and go to look for the one that is going astray?<sup>13</sup> If he happens to find it, truly, I tell you that he rejoices more about it than about the ninety-nine that have not gone astray.<sup>14</sup> In the same way your Father in heaven does not want one of these little ones to be lost.

<sup>15</sup> “If your brother sins against you, go and point out his sin to him when you are alone with him! If he listens to you, you have won your brother.<sup>16</sup> However, if he will not listen, take one or two others with you so that you **have two or three witnesses to verify every word!**<sup>17</sup> If he will not listen to them, tell it to the church! However, if he will not listen even to the church, treat him like a heathen and a tax-collector!<sup>18</sup> Truly, I tell you, whatever you tie up on earth will be tied up in heaven, and whatever you untie on earth will be untied in heaven.

<sup>19</sup> “Again I tell you, if two of you on earth agree about anything at all that they ask, My Father in heaven will do it for them.<sup>20</sup> For where two or three have come together in My name, there I am among them.”

## THE SERIOUSNESS OF SIN AND OUR NEED TO TREAT IT AS SUCH

Sermon for the Fifteenth Sunday after Pentecost, 2023

Matthew 18:1-20

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 the Gospel read before, Matthew 18:1-20: Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

In the *Small Catechism with Explanation*, the question is asked, “*What is sin?*” and the answer given is “*Sin is humanity’s fallen condition. We are turned away from God and are unable to look to Him for security, meaning, and righteousness. This inner sinful condition results in actual sins of thought, desire, word, or deed that are contrary to God’s will as summarised in the Ten Commandments.*”<sup>1</sup> Other names for sin in the Scriptures are debt, disobedience, fault, iniquity, lawlessness, rebellion, transgression, trespass, unbelief, wickedness, and wrong.

How seriously do any of us take the matter of sin? From our text for today, the theme running through the teachings of Jesus is the seriousness of sin and our need to treat it as such.

Generally speaking, in our culture today, people do not treat sin as a serious matter, and we certainly do not deal drastically with it. We let it slide. We excuse it. We rationalise it. We explain it away. Even Christians get sucked into the mindset of thinking, “*Well, if I sin, it’s not that big a deal. I know God will forgive me, so I’ll go ahead and do what I want, and I’ll feel sorry about it later.*” But planned repentance, to give ourselves the go-ahead and the green light to do what we know God would not want us to do, is risky business. Even though we all know that, we still play it and become good at it with practice, making God appear like an adoring grandfather who lets us get away with anything and dares not punish anyone because that would not be nice, fair, or tolerant. We transform God into an image of our own making, the God we’d like Him to be, not the God who is.

Yes, our culture indoctrinates us into this false belief, but let’s not blame it all on the culture. Our sinful flesh likes to play this game, which is as old as that tree in the middle of the Garden. The man and his wife blocked out God’s voice and decided to follow their desires instead, and we all take after Dad and Mum, *doing the same old thing*.

This is not an easy message for us to hear today. We do not take sin as seriously enough as we should. We do not take drastic, radical action to deal with the sin in

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<sup>1</sup> Luther. (2017). *Luther’s Small Catechism with Explanation* (p. 56). St. Louis, MO: Concordia Publishing House.

our lives. Our repentance is light and only appears on the surface. It doesn't last. It doesn't take. But in Jesus' view, which is God's view, sin is a grave matter, and we must deal drastically with it. In our text today, Jesus warns us not to take sin lightly. Instead, He teaches us to take decisive, drastic action to deal with it.

So it is that each paragraph underscores this central point. Our text begins: **“He called a little child to Him and set him among them. <sup>3</sup> He said, “Truly, I tell you, unless you are converted and become like little children, you will certainly not enter the kingdom of heaven. <sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven.”**

This is the lesson of humility. Humbling oneself means not thinking more highly of yourself than you ought. It's giving up on self-advancement, as though one could advance into God's graces and earn your way into heaven. No, that won't work. Pride before God is a sin because it does not reckon seriously enough with sin, with our lack of righteousness. Are any of us willing to become like a little child before God, to just be given to? Because that's the only way you'll make it in God's kingdom. The righteousness we need *must come from outside ourselves*. It must come from God. We must be given to, like a child.

Jesus continues: **“Nevertheless, if anyone causes one of these little ones who believe in Me to sin, it would be better for him that a large millstone were hung around his neck and that he were drowned in the deepest part of the sea.”**

How seriously do we take the impact our influence and example may have on others, especially on children? Do we consider how we live can lead people toward God or away from Him? That how we live can be leading others into temptation? For instance, when we “take a Sunday off from church” - now I'm not talking about being sick or in hospital or away on holidays or unable to come due to old age or something like that - but when we take a Sunday off from church, when we could be there if we really made the effort, we are breaking the Third Commandment. We are sinning against God. We think we don't need what God has for us that day. *We are despising His gifts and His Word.* We are forgetting that we are part of the body of Christ here in this congregation and have a responsibility toward our brothers and sisters. Our absence has a demoralising effect on our fellow parishioners. They see an empty space in the pews where they should see us. They hear one less voice in the liturgy and the creed and the hymns, and it's a voice they miss.

That's just one example of what could be a myriad more. How we live impacts others, either weakening or strengthening their faith. By sliding into a lax self-behaviour, my example influences others negatively, and Jesus says this is a serious thing. If I cause someone else to fall away from the faith, it would be better if I had

a heavy millstone hung around my neck and be drowned in the deepest part of the sea.

Jesus here is giving some severe warnings, and we should take them seriously. He goes on: **“How terrible for the world because of the things that cause people to sin! Things that cause people to sin must come, but how terrible for the person through whom the cause for others to sin comes! <sup>8</sup> If your hand or your foot causes you to sin, cut it off and throw it away from yourself! It is better for you to go into life maimed or crippled than to have two hands or two feet and be thrown into the eternal fire. <sup>9</sup> If your eye causes you to sin, gouge it out and throw it away from yourself! It is better for you to enter life with one eye than to have two eyes and be thrown into hellfire.”**

Take seriously the reality of hell, Jesus says. Don't kid yourself into thinking there will not be a day of reckoning. There will, and if you are causing others to fall to temptation and sin - if you are causing yourself to fall to temptation and sin - then you need to deal drastically with what you are doing, lest woe befall you. You'd be better off to be maimed or crippled and still enter eternal life than to be happy, healthy, and cast into hell. That's how seriously Jesus tells us to take the danger of unrepentant sin.

Now, how seriously does Jesus Himself take the danger of sin? He tells us: **“Be careful that you do not despise one of these little ones! For I tell you that their angels in heaven are always looking at the face of My Father, who is in heaven.**

<sup>12</sup> **“What do you think? If a man acquires a hundred sheep, and one of them goes astray, will he not leave the ninety-nine on the hills and go to look for the one that is going astray? <sup>13</sup> If he happens to find it, truly, I tell you that he rejoices more about it than about the ninety-nine that have not gone astray. <sup>14</sup> In the same way your Father in heaven does not want one of these little ones to be lost.”**

Look at how seriously Jesus takes the matter of sin. He goes to extreme measures to rescue us from the danger, the mortal peril, we are in. Jesus is the Good Shepherd who comes looking for us to find us and save us. He Himself said, *“For the Son of Man has come to save the lost”* (Luke 19:10), and that's us - each one of us. Jesus, the only Son of God, came down from heaven for us men and our salvation. He did not choose the easy road but took instead the more difficult path, the way of sorrows, the way of the cross.

Jesus deals drastically and decisively with our sin. *He dies for it.* That tells us how seriously God regards this matter of sin. It takes the death of God's own Son, innocent and holy and suffering unjustly, to atone for our sin, taking the wrath and the woe upon Himself. Nothing less would do.

But this should also tell us how much and to what extent God loves us, cares for us, and wants us to be free of our sin and its condemnation that He would send His own beloved Son to do this for us! God has done everything to save us! Jesus has sought us out! He puts each one of us on His shoulder and carries us back home to God and in His good graces. Jesus carries us back home, rejoicing. We have been brought back to the sheepfold, to the church, God's little flock under the care and protection of our Shepherd Jesus. That's a good place to be. In this little flock, following our Good Shepherd and hearing His voice, we are led into green pastures, and we can go even through the valley of the shadow of death and fear no evil. Jesus will lead us into life. Life is waiting for us on the other side, better than we've ever experienced.

Because God has taken our sin so seriously to forgive it for Christ's sake, now we are called to take our brother's sin seriously, if he is caught in it, and to take determined steps to lead him to repentance and forgiveness. This part of Matthew 18 follows: **"If your brother sins against you, go and point out his sin to him when you are alone with him! If he listens to you, you have won your brother. <sup>16</sup> However, if he will not listen, take one or two others with you so that you have two or three witnesses to verify every word! <sup>17</sup> If he will not listen to them, tell it to the church! However, if he will not listen even to the church, treat him like a heathen and a tax-collector! <sup>18</sup> Truly, I tell you, whatever you tie up on earth will be tied up in heaven, and whatever you untie on earth will be untied in heaven."**

Jesus says further, **"<sup>19</sup>Again I tell you, if two of you on earth agree about anything at all that they ask, My Father in heaven will do it for them. <sup>20</sup> For where two or three have come together in My name, there I am among them."** This is a word of comfort and authority as the pastor and the Christian congregation seek how best to reach out in love to a straying brother or sister. As they love and pray, the promise is that God Himself will hear their request and be present in their common efforts.

Dear friends, God has designed His church to be a community of repentance and forgiveness. Repentance and forgiveness - this is the rhythm of the Christian life, daily baptismal dying and rising with Christ, for each of us personally and all of us as a community. We care for our brother when he goes astray and wanders off the path. We care enough to call him back.

Sin is a serious matter that needs to be dealt with *drastically*. That's what Jesus has been telling us today throughout this text. Throughout our lives, we need to hear our Shepherd's voice, warning us against the dangers that would cause us harm or

cause harm to others as well, and know that Jesus speaks this way for our good so that none of us will be missing when He comes to call us home.

Jesus earnestly desires our salvation! He died, rose, and lives now and will return to accomplish our salvation. God does not want even one of us to perish. He wants all of us to live in His eternal kingdom of life and love forever. Jesus is here right now, speaking to us today, to reassure us of this. Amen.

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 without 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: Hypocrites!**

How many times have you heard someone say, “I don’t go to church because the church is full of hypocrites!”

Tragically, there are thousands of people who won’t darken the door of the church because they say that the church is full of hypocrites. (A brief reminder to all of us that a hypocrite is nothing more than a person who acts contrary to their stated beliefs or behaves contrary to who they are).

It may be easy for us to get defensive over this accusation. However, we have to confess that this accusation is – right. Yes, you heard that correctly. The church is indeed full of a bunch of hypocrites. Take a look around you on a Sunday at church, and you will see a bunch of hypocrites. Every single one of us is a hypocrite.

But what about people who make this accusation? Aren’t they hypocrites as well? Some may be, but most are not. Let me explain all of this.

In Romans 6:19-22, Paul says to you and me that there are only two masters in this world; either a person is a slave to sin, or they are a slave to God. Either a person is in bondage to sin – under sin’s rule and authority – or they are a bondservant to God – under God’s rule and authority. There is no middle ground. There is no autonomous neutral position for anybody. There are only two teams – sin or God. And so, here is the reason why unbelievers are typically not hypocrites. An unbeliever is a slave to sin, which means that they do whatever they feel like doing while ignoring God. In other words, being a slave to sin means that you don’t have to bother with right thinking, living, or anything for that matter. Unbelievers are not under the influence of righteousness; they neither have faith or the Holy Spirit, so they do whatever they want.

And so, it should not surprise us when unbelievers act and think like unbelievers. It is not hypocritical when a person who is enslaved to sin – sins. That is logically consistent. When ungodly people do things, they act and behave just as we would expect.

However, what about us who call ourselves Christians? Paul says, “*You have been set free from sin and have become slaves of God*” (Romans 6:22). We have been baptised. Through the mighty waters of baptism, Jesus is our master. Righteousness is our gift. You and I have been freed from sin and given the benefits of God’s holiness and everlasting life. But this is where the problem arises. The world looks at you and me, and what do they see? They see hypocrites. And guess what? They are right. You and I

have been freed from sin and placed under the Lord God to walk in perfect newness of life; however, we don't. You and I want to do what is right, but we can't. We know perfectly well that we shouldn't sin but can't help ourselves. When we want to do good, we don't; and when we try not to do wrong, we do it anyway. And so, the world is right. We are a bunch of hypocrites. Don't deny it; we are. The unbelievers are right about us. Through our baptisms, we are servants of Christ, but our actions betray us – by our actions, it appears that we are servants of sin.

This is a terrible predicament. It should bother you and me. How shall we resolve this?

Some 500 years ago, Martin Luther wrote in the 95 Theses that the entire life of believers should be repentance. In other words, repentance is not a prefabricated elaborate ritual. It is not something that can be bought at one time for all time. No, instead, repentance is a life-long project for all believers. It must be personal, it must be sincere, and it must take place throughout all of our lives. In a word, repentance acknowledges our hypocrisy. It acknowledges the inconsistency. Being a Christian is not about you and me chasing some moralistic carrot on a stick on a road to flawlessness. We are not trying to do good and be good to earn brownie points from God. We are not chasing perfection. Instead, we have been chased. Goodness is given as a gift. In other words, you don't do good works to become a Christian, but you do good works because you already are a Christian. Or, let's phrase it this way, you do not do good works to buy yourself out of sin's slavery, but you do good works because you have already been redeemed out of sin's slavery. And when we don't do good works? Well... that's the point - we repent.

Being a Christian has never been about accumulating morality points and holding them before God to show that we are somehow worthy. No! Being a Christian is being snatched from master sin and delivered unto master Jesus. Being a Christian is a work of God – a divine rescue of you and me where we are free from master sin, master death, and master evil.

And so, because we are freed from sin and because we belong to Jesus, we walk in newness of life. We walk in holiness. We walk in righteousness because we belong to the Righteous One – Jesus. But again, we don't always walk in righteousness. Instead, we often act as if we still belong to master sin. Like the prodigal son who left the goodness of his father's house for hellish living, like a man looking intently in a mirror and then forgetting what he was like, and like a dog returning to its own vomit, we Christians are prone to wander and leave the God that loves us. We forget who we belong to, and we run back to master sin. We act like unbelievers when we in reality, we are baptised saints placed in God's goodness and holiness. Again, we are hypocrites.

So, we repent. Not just once but every single day - as often as we wander back to master sin. Everyday we ask, "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10)

Daily repentance is at the heart of the Christian life. It is hard to recognise our sins; it is hard to grieve for our horrible sins each day, and yet at the same time, while it is

difficult for us to repent, God almighty and the angels of heaven rejoice greatly when we do. Yes, there is joy when we repent because, through the gifts of repentance and faith, we are centred right where we are supposed to be – in the Lord's grace and goodness.

So, while the world may accuse us of being hypocritical Christians, let us be so bold to confess our hypocrisies before God and a world that accuses, but then, let us be even bolder to hear and embrace Christ's amazing work on the cross, for we know that there is more forgiveness in Christ than there is hypocrisy in us.

### **Children's Message:**

Have you ever had to do something you didn't want to do? I can remember when I was young, my dad would make me clean out the dirty pig pens on some Saturdays. That job would take all day, and I would do what I could to get out of doing it. Maybe you have not been asked to clean dirty pig pens, but have you been told to eat all your vegetables on the plate, or to clean your room? Did you want



to? Have you ever had to finish your homework before you could play? Did you want to? There are many things we're asked to do that we don't want to do.

Let me tell you about a man named Ezekiel. Ezekiel is a prophet in the Bible, but Ezekiel did not want to be a prophet. Ezekiel did not want to do all the things God told him to do so the people would know what God was saying. One time Ezekiel was told to lie on his side for 390 days and then roll over and lie on his other side for forty days (4:1-8). Would you want to do that? Not me! God even made it so that Ezekiel couldn't talk unless God told him to. Would you like that? Not me! How could Ezekiel do all these things God asked him to do?

God gave Ezekiel the power to do these things. Even though Ezekiel didn't want to do them, even though he was afraid he couldn't, God helped him do what God asked.

Did you know God asks us to do things too? He asks us to love people, even when they aren't very lovable. He asks us to follow Him no matter what. He asks us to talk to others about Jesus. He asks us to follow His commandments and live as His children. These aren't easy for us. How can we do them? Like Ezekiel, God gives us the power to do what He asks.

Any ideas about how God gives us this power? God gives us this power by first making us His children. He sent Jesus into our world to make us His children. On the cross, Jesus suffered and died for us so our sins would be washed away and we'd be God's children. So, when you are baptised in the name of the Father, Son, and Holy Spirit, you are made a child of God. And because you are a child of God, you have God's power to do the things He asks.

Ezekiel could do all those strange things God asked because he was a child of God; God gave him the power. The same is true for us. We can do all God wants because we're His children, and God gives His children the power to follow Him.

*Thank You, God for making me Your child. Help me to always follow You. Amen.*

**WEEKLY ANNOUNCEMENTS**

<b>17 September 16 Pentecost</b>	<b>24 September 17 Pentecost</b>	<b>1 October 18 Pentecost</b>
8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC (Baptism)	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 LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD LR
<b>Sunday, 17 September</b>		
READINGS: Genesis 50:15-21;          Romans 14:1-12;          Matthew 18:21-35		
HYMNS: 263 119 376 24 verse 6 MARBURG: 831 119 376 839 849 24 verse 6		
<b>Sunday, 24 September</b>		
READINGS: Isaiah 55:6-9;          Philippians 1:12-14, 19-30;          Matthew 20:1-16		
HYMNS: 426 324 346 (79 839) 379		

Tuesday, 12 September, 7.30pm. Men's Fellowship at Oakey. Opening devotion: Don.

September Bible Studies:

Greenwood: Wednesday, 13<sup>th</sup>, 7.30pm.

Marburg: Sunday, 17<sup>th</sup>, after service.

Lowood: Thursday, 21<sup>st</sup>, 10.00am at Lowood.

Aubigny/Oakey: Friday, 22<sup>nd</sup> 7.30pm at Oakey .

Please take home with you today a copy of the latest Seminary Committee minutes.

Pastor will be away from 25 September - 1 October. If there are any emergencies during this time, contact an elder.