

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

29 October Reformation

**HYMNS:** 468 195 418 368 285 465

**INTROIT:** Psalm 46.

God is our Refuge and Strength, a very present help in troubles.

Therefore, we shall not be afraid, although the earth quakes and the mountains topple into the middle of the seas, although its water roars and foams, and the mountains quake with its surging.

There is a river, and its streams make the city of God glad, the holy dwelling-place of the Most High.

God is inside it. It will not be shaken. God will help it when the morning dawns.

Nations rage, kingdoms totter. He utters His voice, the earth melts.

The LORD of hosts is with us. The God of Jacob is our refuge.

Come! See the works of the LORD! He has brought devastation on the earth.

He makes wars cease to the end of the earth. He breaks the bow and cuts the spear in pieces. He burns the chariots with fire.

“Cease striving and know that I am God! I shall be exalted among the nations. I shall be exalted in the earth.”

The LORD of hosts is with us. The God of Jacob is our refuge.

**COLLECT:** Heavenly Father, give Your Holy Spirit to Your faithful people. Keep us strong in grace and trust, protect and comfort us in times of difficulty and temptation. Defend us against all who would attack Your Word, and bless the church on earth with Your saving peace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God for ever and ever. Amen.

**READINGS:** Revelation 14:6–7 “Fear God and give Him glory.”

Romans 3:19–28 “One is justified by faith.”

Matthew 11:12–19 “He who has ears . . . let him hear.”

**Revelation 14:6-7**

<sup>6</sup> Then I saw another angel flying in the zenith of the sky. He had the eternal Good News to tell those who are living on the earth and every **nation, tribe, language and people**. <sup>7</sup> He was saying with a loud voice: “Fear God and give glory to Him! For the hour has come for Him to judge. Worship Him who has **made the heaven, the earth, the sea** and the springs of water!”

**Romans 3:19-28**

<sup>19</sup> We know that, whatever the Law says, it says to those who are under the Law, that every mouth may be silenced and the whole world may be held accountable to God. <sup>20</sup> Therefore, **no human being will be justified in His sight** by doing what the Law says. For through the Law comes the recognition of sin.

<sup>21</sup> Now, however, the righteousness of God apart from the Law has been made known, and the Law and the Prophets testify to it. <sup>22</sup> It is the righteousness of God through faith in Jesus Christ, to all who believe. For there is no difference.

<sup>23</sup> For all have sinned and fall short of the glory of God. <sup>24</sup> They are justified freely by His grace, through the redemption that is in Christ Jesus. <sup>25</sup> God has publicly displayed Him as the **propitiatory-cover** through faith in His blood, to show His righteousness, because He had let go unpunished the sins that had been committed in the past, <sup>26</sup> in His patience. God has done this to show His righteousness at the present time, that He may be righteous and the One who declares righteous the person who believes in Jesus.

<sup>27</sup> Therefore, where is boasting? It has been excluded. Through what principle? Through the principle of works? No, rather, it is excluded through the principle of faith. <sup>28</sup> For we conclude that a person is justified by faith, apart from the works of the Law.

**Or Matthew 11:12-19**

<sup>12</sup> From the days of John the Baptist until now the kingdom of heaven has been advancing with triumphant force, and violent men are laying hold of it. <sup>13</sup> For all the Prophets and the Law prophesied until John. <sup>14</sup> If you are willing to accept it, he is the Elijah who was to come. <sup>15</sup> Let the one who has ears hear!

<sup>16</sup> “To what shall I compare this generation? They are like children sitting in the marketplaces and calling out to others: <sup>17</sup> ‘We have played the flute for you, and yet you have not been dancing. We have sung a funeral song, and yet you have not been mourning.’ <sup>18</sup> For, when John came, he was neither eating nor drinking, and people used to say, ‘He has a demon.’ <sup>19</sup> When the Son of Man came, He

was eating and drinking, and people are saying, ‘Look at the glutton and drunkard, a friend of tax-collectors and sinners!’ Yet wisdom is proved right by her actions.”

## **GOD IS OUR REFUGE AND STRENGTH** **Sermon for the Festival of the Reformation 2023**

### **Psalm 46**

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 Psalm 46: **God is our Refuge and Strength, a very present help in troubles.**

**<sup>2</sup> Therefore, we shall not be afraid, although the earth quakes and the mountains topple into the middle of the seas,**

**<sup>3</sup> although its water roars and foams, and the mountains quake with its surging.**

**<sup>4</sup> There is a river, and its streams make the city of God glad, the holy dwelling-place of the Most High.**

**<sup>5</sup> God is inside it. It will not be shaken. God will help it when the morning dawns.**

**<sup>6</sup> Nations rage, kingdoms totter. He utters His voice, the earth melts.**

**<sup>7</sup> The LORD of hosts is with us. The God of Jacob is our refuge.**

**<sup>8</sup> Come! See the works of the LORD! He has brought devastation on the earth.**

**<sup>9</sup> He makes wars cease to the end of the earth. He breaks the bow and cuts the spear in pieces. He burns the chariots with fire.**

**<sup>10</sup> “Cease striving and know that I am God! I shall be exalted among the nations. I shall be exalted in the earth.”**

**<sup>11</sup> The LORD of hosts is with us. The God of Jacob is our refuge.**

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

Dear friends in Christ,

On November 10, 1483, a woman in Eisleben, Germany, gave birth to her and her husband’s first child - a son. The next day that child was taken to the basement chapel of St. Peter’s Church in Eisleben to be baptised. Because it was St. Martin of Tours Day, these new parents, Hans and Margaret Luther, proceeded to name their firstborn child, Martin - Martin Luther.

However, as they held this new baby boy in their arms, little did these parents realise *the tremendous impact* their son would have on the history of Germany and the history of the whole world. Little did they know the role this child would play in restoring to the church of his day the truth of God’s Word and retaining that truth for believers still today. Today we say, “Thank you, God, for the birth, life, and work of Dr. Martin Luther, and for the Reformation of the church.”

There are many facets of the life of Martin Luther on which we could focus our attention. For instance, moving through his life from Eisleben to Mansfield, from Magdeburg to Eisenach to Erfurt and finally to Wittenberg - we could well focus our attention on those events surrounding Luther's nailing of the 95 Theses to the door of the Castle Church at Wittenberg on October 31, 1517. Those ninety-five theses declared: *You cannot earn or buy forgiveness from God. Rather, in Jesus Christ you have complete and full forgiveness. Believe it and be saved.* Or, looking in a slightly different direction, we could focus our attention on the three basic truths that became for Luther the hallmarks of the Reformation: Scripture alone, grace alone, faith alone.

But the specific emphasis that we shall focus our attention on today is the truth that Luther found in Psalm 46, namely, that **“God is our Refuge and Strength, a very present help in troubles.”** That same message and truth served as the basis for his hymn, “A Mighty Fortress Is Our God.”

Psalm 46 was one of Luther's favourite psalms. It is not very long, only 11 verses. Written under the inspiration of God, it celebrated a miraculous victory of the children of Israel during the days when King Jehoshaphat was on the throne of David. Briefly, the circumstances surrounding the psalm were this. The nomadic tribes of the Moabites, Ammonites, and Edomites were gathered together in a siege against the children of Israel. And to say the least, things looked very dismal for the children of Israel. In fact, only a miracle of God could save them, and they knew it. So Jehoshaphat turned to the Lord who responded through His prophet Jahaziel, *“Do not be afraid or dismayed... the battle is not yours but God's”* (2 Chronicles 20:15).

The armies of Moab and Ammon and Seir were filled with confusion and began to fight with one another. The battle was fierce, and the outcome was devastating. They ended up literally destroying one another. And when the morning hours arrived and the children of Israel saw what had happened, they immediately knew that this victory was not theirs but God's. Moved by the Spirit of God, the sons of Korah, hymnists of the children of Israel, penned this 46th psalm, which says, **“<sup>1</sup> God is our Refuge and Strength, a very present help in troubles. <sup>2</sup> Therefore, we shall not be afraid, although the earth quakes and the mountains topple into the middle of the seas, <sup>3</sup> although its water roars and foams, and the mountains quake with its surging... The LORD of hosts is with us. The God of Jacob is our refuge... Cease striving and know that I am God!”**

Luther recognised the close parallel between what he saw here in the lives of the children of Israel and what he saw in his own life and the unfolding of the Reformation. He picked up the emphasis of this psalm, and in his hymn “A Mighty Fortress Is Our God,” he spoke to himself and his fellow believers down through the ages: *“Don't ever forget that yours is a mighty, saving God.”* God is truly and always will be the believer's refuge and strength. Whenever you think things are getting a little tough - whenever questions begin to arise in your mind as to whether God really is aware of you and your

problems - remember that yours is a God about whom we can boldly say: “**God is our Refuge and Strength.**” Yes, a mighty fortress is our God. He was then - He is today. And He will ever be such a God to the ends of time. Yes, God truly is our “**Refuge and Strength.**”

It really doesn't take all that much examination of the life of Luther to see what an impact this divine spiritual truth had upon him. At the beginning of his work as a pastor and professor, in the middle of the Reformation, and at the end of his life, to Luther, God was - *again and again* - a mighty fortress, his “**Refuge and Strength, a very present help in troubles.**” Repeatedly you see this in the various aspects of Luther's life. And repeatedly, you see the power, the strength, and the courage that this truth, again and again, gave to him, as step by step, he moved from one phase to still another of his life.

For instance, one cannot help but think of Luther's personal faith-life and what he says concerning it. The God Luther first had come to know and believe in was not a God who loved and wanted to save him. If anything, he was a God who was *just waiting to throw Luther into eternal damnation*. The only reason Luther wanted to become a monk was because he wanted peace with God. But even after he entered the monastery, the harder he tried to make peace with God, *the further he felt himself drifting from God*. Finally, writing to a friend, Luther made this statement: “*I daily find myself approaching closer and still closer to hell.*” And he signed this letter, “*an exiled son of Adam.*”

But then, thanks to God, Luther began to study the Scriptures more intensely. He came across one passage after another in Romans, Galatians, and Ephesians that pointed him to the fact that he could not earn peace and forgiveness from God but that peace and forgiveness have already been earned for us through the life, death, and resurrection of our Lord Jesus Christ. Salvation is a free gift from God to all who believe in Jesus Christ as their Saviour. As this truth more and more began to take possession of Luther's life, Luther could see in it a God who was truly his “**Refuge and Strength,**” first of all when it came to his *own* salvation.

Turning to another segment of Luther's life, what you see and find in Luther's personal faith life you also find in his work as a reformer of the church and in his dealings with his family. Early in the Reformation, Luther was summoned to a Diet at Worms to defend his faith and the truth of God's Word. All of Luther's friends and associates advised him not to go. They were convinced that he would be put to death if he went. But Luther's reply was, “*Even if there are more devils on the rooftops than the clay shingles, I will still go to Worms and defend the truth of God's Word.*” For Luther, God was his “**Refuge and Strength.**”

Regarding his family life, who can ever forget Luther, the father, as he sat in the upper room of their home in Wittenberg, holding in his arms his dying child, Magdalena, his little girl whom he loved so much? With tears flowing from his eyes, Luther said, “*Oh, how it hurts to lose my little Maggie. But God wants her and she is his. Therefore, I*

*release her into the hands of a gracious and loving God.”* God is our **“Refuge and Strength.”**

Turning to the end of Luther’s life, we find him going to Eisleben to mediate a dispute that had arisen between two princes. The trip was difficult. Luther was not well. But once again, he went - working to the very end. We are told of his severe chest pains, and he knew the end was approaching. We are told of his standing at the window and praying, *“The pain is so severe, God, but I am ready to come home to You, Father.”* And shortly before his death, when he was asked, *“Brother Martin, are you willing to die in that faith which you have proclaimed?”* Luther could say with much gusto, *“Yes, yes.”* A little later, he fell asleep in the Lord - in the hands of a God who was again showing him that He truly is his **“Refuge and Strength.”**

Again and again, as you view the life of Luther from almost any aspect or angle, clearly Luther had come to see that in Jesus Christ, we have full and free forgiveness from God. You can see the impact which this truth had, not only upon Luther but also upon the entire Reformation. To Luther, whether it was in his hymn, *“A Mighty Fortress Is Our God,”* or in his preaching, his teaching, his defence of the Gospel, his dealing with his family, his life, and his death - Luther had learned to say with the psalmist here in Psalm 46, **“God is our Refuge and Strength, a very present help in troubles.”**

Dear friends, by the grace of God, that same conviction, that same dynamic truth which Luther found in these words of Psalm 46, are also yours and mine. Like Luther, we are not unaware of our sins and transgressions before God. We know we sin much and deserve nothing but God’s wrath and damnation. We also know that if God were to deal with us according to His justice, there would be but one thing that He would have to say to us. It would be the words, *“Go away from Me, cursed ones, into the everlasting fire prepared for the Devil and his angels!”* (Matthew 25:41). But thanks be to God, like Luther, you and I have also come to know a God who has not only sent His only Son into this world to keep the Law perfectly in our stead, but who then went to the cross and rose victorious for your sins, mine, and the sins of all mankind. Through faith in that saving God in Christ, we, too, have come to recognise that God truly is for us - when it comes to our sins and eternity - *a Refuge and an unending Strength.*

Like Luther, I am sure your life has not been free from the troubles and trials that so frequently bring tears and sorrow to our hearts. Perhaps it has come in the form of illness, family troubles, and financial woes. Perhaps, like Luther, you, too, have had to stand on the deathbed of a son or daughter, a husband or a wife, feeling the burdens of life as only these can weigh down upon us. But again, also like Luther, through your faith in Jesus Christ, you have come to know and believe in a God who has said to you in His Word, *“I will not abandon you or forsake you... Cast all your anxieties on Me for I care for you... Come to Me... and I shall give you rest”* (Deuteronomy 31:6; 1 Peter 5:7; Matthew 11:28). Yes, like Luther, you have found God to be a **“Refuge and Strength.”**

Also, like Luther, you know that the day will come - maybe sooner or later, but it will certainly come - when you cross the threshold of death and face your God and Creator at the conclusion of your life. Maybe six months from now - maybe six years from now - maybe sixty years from now. But thanks be to God that, like Luther, you also have come to know and believe in a Saviour who has said, *“In My Father’s house there are many rooms. If it were not so, I would have told you, because I am going to prepare a place for you. If I go to prepare a place for you, I shall also come again and take you to be with Me, that you also may be where I am”* (John 14:2-3). Yes, a God who, even in the moment of death, continues to be for us an unending **“Refuge and Strength.”**

What power, what confidence, what glorious comfort it is for us, the children of God, that together with the psalmist here, with Luther, and with countless believers down through the ages, we can declare in this Reformation service, **“God is our Refuge and Strength, a very present help in troubles. <sup>2</sup> Therefore, we shall not be afraid.”** “Jesus Christ is my Saviour.”

It’s quite significant that once Luther came to know this glorious truth of God’s holy Word and the full assurance that was his through this truth, he was not about to keep it just to himself. Luther recognised that God had not revealed this divine truth to him just so he alone could be saved and feel secure. Rather, God revealed this truth to Luther in order that he may now become an instrument in the hands of God and spread this message of salvation, grace, and good news to all those around him. All you have to do is read through the life of Luther to see how willingly, how completely, how totally he allowed himself and his life to be spent - yes, *totally spent* - to the end of declaring to all alike that in Jesus Christ there is salvation; yes, that God is truly our Refuge and Strength in Christ.

Dear friends, it is to that same task, that same mission, that each and every one of us assembled here at this Reformation service has also been called. Whether you are a man or woman, young or old, God did not entrust this glorious truth to us in order that we may sit on it. Rather, He places before us both the duty and the challenge of reaching out in every direction to those who are around us and to people all around the world in order to share with them in an ever-expanding manner the Good News of our God and the salvation we have in His name.

As your pastor, I join with you this day in thanking God that He truly is for you and for me, a God who is our **“Refuge and Strength.”** I join with you in trumpeting to the ends of heaven our praise to the Lord for this great truth. But I also come before you this day to challenge you and myself to a renewed determination to spread the knowledge of this God and the salvation that is ours through Him as far and wide as possible. Spread that Word until, like Martin Luther and thousands of other believers who have gone before, we too finally join the great throng of believers gathered before the throne of the Lamb who say, *“Worthy is the Lamb who has been slain to receive power and riches and wisdom and strength and honour and glory and blessing!”* (Revelation 5:12).

Yes, on this Reformation Day, thanks be to God, both now and forever, that truly ours is a God about whom the psalmist could say, **“God is our Refuge and Strength, a very present help in troubles. <sup>2</sup> Therefore, we shall not be afraid, although the earth quakes and the mountains topple into the middle of the seas The LORD of hosts is with us. The God of Jacob is our refuge.”** Thanks be to God for this great assurance through His almighty, Spirit-filled Word. Amen.

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

## PRAYER FOR THE FESTIVAL OF THE REFORMATION

Lord God almighty, we praise You for calling us by the Gospel into the glorious company of the saints, into the Church of Jesus Christ. We praise You for Your kindness to us, and for Your continual care of Your Church. Continue to protect Your people from the attacks of Satan and from all enemies of Your Word and will.

We praise You especially that, when the Church was weakened by the false words and misguided wisdom of men, You freed and revived it by Your grace and goodness. When people had tampered with the Gospel that we are justified through faith in Christ, without doing what Your Law requires, You once again restored the Gospel. Through Your Holy Spirit You raised up people of courage, and faith, who led Your people back to the living truth of Your Word, and restored to them the joy of salvation in Jesus Christ. Grant that we may continue in Christ by continuing in His Word, which makes us free.

Protect Your Church today from every false way. Liberate us from all false teachings that reject or corrupt the Gospel of free grace in Christ. Rid the Church of all half-heartedness, love of this world, fear of ridicule, and persecution of the truth. Renew and strengthen it for Your gracious purposes. Preserve each one of us in faith in Your Son, through which we are justified in Your sight. Grant that we may continually trust in Your loving kindness, receive the peace of Your free pardon, and live by the Spirit in faith, hope, and love. Send out workers into Your harvest to preach Your pure, unchanging Gospel to all nations, and richly bless Your Word.

Look kindly on the nations of the world, and especially on our own. Give those who govern us love of the truth, warmth of heart, and purity of mind, that they may serve our country faithfully on Your behalf. Let Your light shine in countryside and city, that people everywhere may come to know You and turn to You in repentance and faith.

God of all comfort, we commend to Your loving care our homes and families, and all people in every situation and circumstance. Be the refuge and strength of all, always ready to help in times of trouble.

Bless us daily with Your Spirit so that we may always trust in Your grace alone to save us, through Jesus Christ Your Son. Finally receive us into Your eternal presence, where we shall serve and praise You for ever and ever. Amen.

**Article: Sin and the Gospel**

On October 31, 1517, Martin Luther nailed 95 theses on the door of the Castle Church in Wittenberg, Germany. That event is regarded as the beginning of the Reformation.

During the Lutheran Reformation of the 16th century, God graciously brought to light a truth long hidden, the truth that enlightens us and clarifies for us everything God teaches us about everything.

That truth lies at the heart of our faith and is the teaching of justification by faith alone. To be justified is to be reckoned by God to be righteous or just. We cannot justify ourselves. God justifies us by imputing to us the righteousness of Christ. Apart from this gracious imputation, we would remain guilty as sin and under the condemnation of the law. But because of this gracious reckoning, we are righteous. The righteousness we have is not our doing. It is what Jesus Christ did for us when He obeyed God's Law perfectly in our stead and suffered on the cross to pay for our sins. It is not our doing. It is Christ's doing. It is God's gift to us. We receive the gift through faith alone. We do not become righteous by obeying the Law. That is legalism and it is a denial of the Gospel. We become righteous not by doing good deeds but through faith alone in the Gospel.

To understand faith, we need to understand sin. There is no Saviour from sin unless sin is real. Jesus will mean nothing to us if our sins mean nothing to us. When people define away sin, they soon tire of the Saviour. Jesus becomes unnecessary. When people define away their sin, they no longer see their need for a Saviour who suffered and died for them. Jesus' blood and righteousness are set aside.

That's what's happening in the church today. During the Reformation of the 16th century, people were looking for salvation. The debates between Rome and the Evangelical Lutherans were serious stuff because the eternal destiny of souls was at stake. Today, many no longer believe in hell or if they do, they don't seriously think that real people will actually go there. Sin is excused as of little import. God's Law is dismissed as irrelevant.

Does the law apply to us Christians? *Antinomianism* is a fancy word for the teaching that it does not. Now it is true that the Gospel fulfills the Law and we do not trust in the Law to save us. We trust in Jesus, who fulfilled the Law. It is true that Jesus rescues us from the curse of the Law, so we cannot do anything to rescue ourselves from what He has already rescued us. He bore the sins that we commit against the Law. Does this mean that we can do without the Law?

By no means! We need to hear the Law! Faith is born in the penitent heart and the penitent heart listens to the Law of God and repents of the sin that God's Law reveals. Where sins are no longer identified and where sinners are no longer called upon to repent of their sins, there is no Gospel. There is no forgiveness for sin. There is rather license to sin.

After thoroughly explaining and defending the doctrine of justification by faith alone in his Epistle to the Romans, St. Paul writes in Romans 6:1-4 *“Therefore, what shall we say? “Shall we go on sinning that God may be more gracious to us?”<sup>2</sup> Certainly not! How shall we, who died to sin, live any longer in it?<sup>3</sup> Or do you not know that all of us who were baptised into Christ Jesus were baptised into His death?<sup>4</sup> Therefore, we were buried with Him through baptism into death, so that, as Christ was raised from the dead by the glory of the Father, so we too might begin to live a new life.”*

The Gospel is not a license to sin. It is forgiveness from sin. It gives a new life that is lived in union with Christ's death and resurrection. The teaching of grace is not a teaching of license. Grace is not cheap. It cost the most holy obedience, bitter suffering, and death of God's only begotten Son. This we treasure as our greatest good in this life here on earth, for it is what will see us to heaven some day, where there will be no sin or temptation to sin, but only the pure love of God.

As we rejoice in Luther's rediscovery of the Gospel and the freedom from legalism that the Gospel grants us, we pray that God will deliver us from antinomianism as well, that we may never regard God's grace as license to sin, but will rather rejoice in the new life God has given us to live and when we fail to live it will return to our baptism to reclaim that holy life as our life.



**Children's Message:**

I have a question for you this morning. Have you ever been afraid? What are some of the things you're afraid of? When you're afraid, what do you do? Whom do you look to for help?

A long time ago, when I was young, I would get afraid. I never liked being out in the dark on my own. Whenever I went shopping with my mum in a big shopping centre, I always kept an eye on her because I was afraid I would get lost! Maybe when you get afraid of something, you run to your mum or dad and grab hold of them. They give you a big hug and let you know you are okay, that you are safe.

In our Introit today, which was Psalm 46, we hear that God is our "Refuge." Refuge. That's a tough word. Does anybody know what a refuge is? A refuge is a place you go when you're in danger. It's a place or person you go to when you need help.

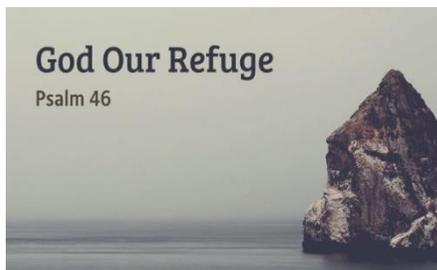
So, if you saw a fire, whom would you call to help? You would call the fire brigade. Firefighters would come, and they would help. They'd be your refuge.



How about if there was a big thunderstorm coming and you heard huge hail was in that storm? Where would you go for refuge? Where would you go to stay safe?

So what does it mean in Psalm 46 when it says God is our Refuge? It means when we're afraid, when we're in danger, we can run to God, and He'll protect us. Jesus dying on the cross took away the sin that put us far from God, so now God holds us close again. He's our Refuge! And how do we run to God? What does that look like? Well, there are a few ways. We can come to church and be with all of God's people. We can open the Bible, which is

God's Word to us. The Bible can be a big help and a big comfort to us. And we can pray. God is always listening. He invites us to come to Him whenever we need anything. We can always ask Him to help us. *Dear Jesus, thank You for being our refuge whenever we need help. Amen.*



WEEKLY ANNOUNCEMENTS

<b>5 November All Saints' Day</b>	<b>12 November 24 Pentecost</b>	<b>19 November 25 Pentecost</b>
9.30am OAK HC Confirmation Service No service at GRN 9.00am TMBA LR 9.30am AUB LR 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC (Harvest)
<b>Sunday, 5 November</b>		
READINGS: Revelation 7:2-17;      1 John 3:1-3;      Matthew 5:1-12		
HYMNS: 164 213 199 436      OAK: 301 213 296 164 293 299		
<b>Sunday, 12 November</b>		
READINGS: Amos 5:18-24;      1 Thessalonians 4:13-18;      Matthew 25:1-13		
HYMNS: 16 452 487 510		

Wednesday, November 22, 10am. Women's Guild & Breakup at Lowood.

Opening devotion: *Margaret*. Choose a Bible verse from Numbers Chapters 9-12. Item of Interest: *A pretty dress hanger*. Bring a Christmas gift to the value of \$10 to exchange. Afterwards our breakup lunch will be at the Club Hotel Lowood. All welcome.

Pastor is going to be away from 9-15 November. Please note the change of services for Sunday, 12 November. Harvest Festival services will be as follows:  
19 November, Marburg/Lowood.

26 November, Oakey and Greenwood

3 December, Toowoomba and Aubigny.