

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

8 October The Nineteenth Sunday after Pentecost

HYMNS: 181 791 62 75

INTROIT: Psalm 80:7-19

O God of hosts, restore us and cause Your face to shine, that we may be saved!

You uprooted a vine from Egypt. You drove the nations out and planted it. You cleared the ground for it. It put down its roots and filled the land. The mountains were covered with its shade, and the mighty cedars with its branches.

It sent out its branches to the Sea and its shoots to the River.

Why have You broken down its walls, so that all who pass along the way have been plucking its fruit?

The wild boar from the forest is ravaging it, and the small creatures of the field are feeding in it.

O God of hosts, please return! Look down from heaven and see! Take care of this vine, of the root-stock that Your right hand has planted and of the cutting that You have let grow strong for Yourself!

The vine has been burnt with fire and cut down. They are perishing at the rebuke of Your countenance.

Let Your hand be on the man at Your right hand, the son of man whom You have let grow strong for Yourself!

Then we shall not be disloyal to You. Give us life again! Then we shall call on Your name.

O LORD, God of hosts, restore us! Make Your face shine, that we may be saved!

COLLECT: Lord, lead and support us with Your grace. Help us always to do good. We ask this through Your Son, Jesus Christ our Lord, who lives and reigns, with You and the Holy Spirit, one God, now and for ever. Amen.

Welcome to all worshipping with us!

Pastor Peter Ziebell, Phone 0407583922.

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

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

READINGS: Isaiah 5:1-7 God's disappointing vineyard.

Philippians 3:4b-14 The righteousness from God through faith; and pressing towards the goal.

Matthew 21:33-46 The parable about the wicked tenant-farmers.

Isaiah 5:1-7

¹ Let me sing, about the One whom I love, a song of the One whom I love about His vineyard! The One whom I love had a **vineyard** on a fertile hilltop. ² He dug it over, removed its stones and **planted it** with the choicest **vines**. **He built a watch-tower in the middle of it** and **cut out a wine-vat in it**. Then He waited for it to produce grapes, but it produced bad grapes.

³ “Now, you who are living in Jerusalem and you men of Judah, decide, please, between Me and My vineyard! ⁴ What more should have been done for My vineyard than I have already done in it? When I waited for it to produce grapes, why did it produce only bad grapes? ⁵ Now therefore, please let Me inform you what I shall do to My vineyard! I shall tear away its hedge, and it will be destroyed. I shall break down its wall, and it will be trampled down. ⁶ I shall make it a wasteland. It will not be pruned or cultivated. Briars and thorn-bushes will grow up. I shall also command the clouds not to let any rain fall on it.”

⁷ For the vineyard of the LORD of hosts is the family of Israel, and the men of Judah are the plantation in which He had taken pleasure. He had waited for legal decisions but saw legal infringements. He had waited for justice but heard calls for help.

Philippians 3:4b-14

^{4b} If anyone else thinks that he has confidence in something bodily, I have more. ⁵ I was circumcised on the eighth day; I belong to the race of Israel, to the tribe of Benjamin. I am a Hebrew son of Hebrew parents. Concerning the Law, I was a Pharisee. ⁶ As for zeal, I used to persecute the church. As for the righteousness that is in the Law I was blameless. ⁷ However, I have reckoned those things that were gains to me as loss because of Christ. ⁸ However, more than that, I even consider everything as a loss because of the surpassing greatness of knowing Christ Jesus my Lord. Because of Him I have lost all things and consider them as rubbish, that I may gain Christ, ⁹ and to be found in Him, not having my own righteousness that is from the Law but having the righteousness that is through faith in Christ, the righteousness that is from God based on faith. ¹⁰ I want to know Christ, the power of His resurrection and fellowship in His sufferings, as I am conformed to His death, ¹¹ if, by any means, I shall attain to the resurrection from the dead. ¹² I do not mean that I have already obtained this or have already been made perfect but eagerly strive to take hold of that for which Jesus Christ has also taken hold of me. ¹³ Fellow-Christians, I do not think I have taken hold of it. However, I do one thing: I forget the things that are behind and strain

toward the things that are ahead. ¹⁴ I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵ Let as many of us as are mature think in this way! However, if you think differently about anything, God will also reveal this to you. ¹⁶ Only be guided by what we have learned so far!

Matthew 21:33-46

³³ “Listen to another parable! There was a landowner who **planted a vineyard**. He **put a wall around it, dug a winepress in it and built a watchtower**. Then he rented the vineyard out to some farmers and went away on a journey. ³⁴ When the vintage time approached, he sent his servants to the tenant-farmers to get his fruit. ³⁵ The tenant-farmers seized his servants, beat one, killed another and stoned a third. ³⁶ Then he sent other servants, more than the first, and the tenant-farmers treated them in the same way. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ However, when the tenant-farmers saw his son, they said to one another, ‘This is the heir. Come, let us kill him and let us get his inheritance!’ ³⁹ They took him, threw him out of the vineyard and killed him. ⁴⁰ “Therefore, when the owner of the vineyard comes, what will he do to those tenant-farmers?”

⁴¹ They answered, “He will make those scoundrels die a miserable death and rent out the vineyard to other tenant-farmers, who will give him the fruit due to him at its right time.”

⁴² Jesus asked them, “Have you never read in the Scriptures: ‘**The Stone that the builders rejected has become the Cornerstone. The Lord has done this, and it is marvellous for us to see**’?”

⁴³ “Therefore, I tell you, the kingdom of God will be taken away from you and will be given to a nation that continues to produce its fruit. ⁴⁴ Anyone who falls on this Stone will be dashed in pieces and, if It falls on anyone, It will crush him.”

⁴⁵ When the Chief Priests and Pharisees heard His parables, they knew that He was talking about them. ⁴⁶ Although they wanted to arrest Him, they were afraid of the crowds, because they regarded Him as a prophet.

DYING TO SIN

Sermon for the 19th Sunday after Pentecost, 2023

Matthew 21:33-46

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 the Gospel read before, Matthew 21:33-46:

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

Dear friends in Christ

Jesus has been travelling around the land of Israel, teaching and healing for three years now. At first, He was a great sensation. Huge crowds followed Him everywhere. But then the religious leaders began to take note of Him, and for the most part, they couldn't quite figure Him out. His teaching was radical - unlike anything they'd heard before, or rather, unlike the standard ways they had come to understand God's Word and spiritual matters (wrongly understand them, I should add). They had been teaching how to be good and godly by faithfully obeying God's commands, while Jesus was teaching a Gospel of grace and forgiveness for those who failed to keep God's commands and who came to Him in repentance.

As time passed, this difference in understanding God's Word and His purpose for His people led to a series of confrontations, giving way to bitter arguing and, finally, to *open animosity*. Jesus' opponents want to kill Him. Remember how, on Palm Sunday, Jesus had ridden into town amid much fanfare and rejoicing. His followers openly proclaimed Him to be the Messiah - David's long-expected Son who would reestablish David's throne. This had infuriated His opponents. To make matters worse, Jesus marched straight up to the Temple and cleared its sacred courts of the moneychangers and sellers of livestock who had established themselves there. The fact that these merchants had been allowed to do that *was a symptom of the corrupt religious system*. The religious leaders knew very well that it was wrong, but they were getting a share of the sales and were looking the other way.

The next day, Jesus is back, although, this time, He's on the Temple courts teaching. Or, to say it another way, He was doing their jobs for them again. It was more than they could take. The trouble was that He was extremely popular with the people. If they did anything to Him, it would make them look bad. So they decided they would discredit Him in the eyes of the people before they could act against Him. Their first attempt was the one we heard in last week's Gospel.¹ Remember how they had come to Jesus and asked Him by what authority He was doing these things. It was a good point. After all, the Temple was their responsibility, and even if some things weren't right there, it was their job to take care of it. And not everyone is authorised to teach in the Temple (or in the church). You have to be properly trained and appointed to the task. They were, and to the best of their knowledge, *Jesus wasn't*. So, if they could get Jesus to admit that He was operating on His own authority, they could tell Him to go away, or better yet, arrest Him as an interposer and imposter. If He said His authority was from God, since He wasn't a product of their normal system, they could bring Him up on charges of *blasphemy*.

¹ Matthew 21:23-27

But for now, Jesus won't let their evil plan come to fruition. At this point, He follows through with His second punch: the parable we hear today of the wicked tenants. The story itself is quite simple: a landowner plants a vineyard, rents it to some tenant-farmers, and sends his servants to collect his share of the harvest at harvest time. But the tenant-farmers refuse to pay the rent. They abuse the owner's servants and kill some of them. So, the owner sends more servants who only get the same treatment. **"Finally he sent his son to them, saying, 'They will respect my son.'"** But the tenant-farmers see this as their opportunity. **"This is the heir. Come, let us kill him and let us get his inheritance!"** So that's what they do. **"They took him, threw him out of the vineyard and killed him."**

A couple of things are worth pointing out here. First is *the attention the owner spends on the vineyard*. Usually, it takes time to get a project like this underway. First, you clear the ground and plant the vines. It's years before they'll come into commercial production. Only then do you worry about spending more money to build a wall around it, dig a winepress and build a watchtower. But this landowner spares no expense. This project is very important to him. It's a work of love. The second thing is *the owner's monumental patience*. Imagine hearing that the tenant-farmers refused to pay the agreed rent and even killed some of your servants. You would think the landowner would seek justice immediately. And yet, what does he do? He sends out more servants, and the same happens to them. Still, the landowner does not lose his temper. Instead, he sends out his son.

What's the parable about? It's about the nation of Israel, which is the LORD's vineyard - the one He had planted and nurtured with tender care. He had brought His people out of bondage in Egypt and given them the land flowing with milk and honey, but most of all, He had given them a special covenant relationship with Himself. He would be their God, and they would be His people. His holy, forgiving, and merciful presence was right in their midst. But what did they do? They turned from Him. They worshipped other gods - the false gods of the Canaanites. They engaged in every immoral act you can imagine. Instead of treating each other like fellow members of God's family, they robbed, cheated and killed each other. They oppressed and took advantage of the poor. They enslaved their own brothers and sisters. In short, they sinned.

And so the LORD sent His prophets to collect the rent: no, not perfect lives and loving behaviour, because sinners can't do that; but instead *broken and contrite hearts that hate the sin inside them and come to the LORD trusting in His mercy and grace to forgive*. That's the fruit the LORD is looking for because, with that, He can work to create in His people the good wine of true love. So, the prophets came one after another, and guess what? They were beaten and killed. Finally, the LORD sent His Son because He said, **"They will respect my son."** And the word Jesus uses there for respect has a special connotation. The idea is *they will be ashamed of themselves on account of Him*. The Father hopes that the Son will cause them to repent.

The thing to see here is that Jesus has just laid out the whole story that He and His adversaries are playing out even as He speaks. He, the Son, has arrived at the vineyard. He's here to collect the rent, which is their repentance and trust in Him to forgive and to save. And they, like the wicked tenant-farmers in the parable, are planning to kill Him, which they'll accomplish in only a matter of days. But they haven't yet connected the dots. They don't know that Jesus is talking about them. And so Jesus asks them, **"Therefore, when the owner of the vineyard comes, what will he do to those tenant-farmers?"** Unwittingly passing judgment on themselves, they respond, **"He will make those scoundrels die a miserable death and rent out the vineyard to other tenant-farmers, who will give him the fruit due to him at its right time."**

They're right about that. But Jesus hasn't given up on calling them to repentance and trust in Him, so suddenly He shifts the discussion to another passage of Scripture that they probably knew but never quite understood. **"Have you never read in the Scriptures: 'The Stone that the builders rejected has become the Cornerstone. The Lord has done this, and it is marvellous for us to see'?"** Jesus Himself is that Stone. They, the builders and keepers of God's house, were about to throw Him away. They will have Him crucified - in an abandoned rock quarry, no less, for that's where the site of the crucifixion was. But that rejected Stone, Christ crucified, the Father was going to make the cornerstone of His new Temple - the Christian Church - made up of all the people from every nation, race, and tongue who place their trust in Him.

And Jesus warns them: **"Anyone who falls on this Stone will be dashed in pieces and, if It falls on anyone, It will crush him."** The idea is this: when confronted by Jesus, when the Son comes to collect the fruit of repentance, you are either broken on Him, that is, you give up any notion of your own goodness, repent of your sin, and fall on Him for forgiveness and strength; or you will be crushed under Him, that is, judged and condemned forever. The truth is that *everyone is going to fall down to Him. Everyone*. The only question is, will you be on the Stone, broken-hearted over your sin and alive, or under the Stone, full of stubborn pride and trust in yourself and dead.

We know what the religious leaders in Jesus' day chose. They refused to repent and followed through with their plot to destroy Him - again, unwittingly doing what the LORD had foretold: the builders rejecting the Stone that would become the Cornerstone of God's Temple. Oddly enough, their rejection of Jesus made the miracle of our salvation take place, for by it, the Landowner's Son was cast out. He was despised and forsaken, and upon the cross He bore the sins of the world - bore our sins so that we can come to Him now, the Cornerstone of the new, cleansed, holy Temple, falling on Him with hearts broken over sins too numerous to name or count. And when we do, He forgives, fills us with His Spirit, and causes us to rise and stand again - just as He has risen from the dead.

The question is, shall we do it? Why ask? Because we know that there is a lot of confusion about what the Christian Church actually is. For some, it's a *social club* for

people with a higher sense of morality, a place where they can rub elbows with other good people - people like them who strive to do what's right and obey God's commands. For others, it's a *service club* for people who want to be doing (or at least want to be seen doing) acts of charity for the poor and needy. For others, it's mostly a *family tradition*: the rites, rituals, services, and seasons of the church are simply a part of the general routines that order their lives. For others, it's a *combination of these things enhanced with an air of spirituality, but mostly, it's our church*. It's where we're in charge, where we're comfortable, where we do things our way, where we sing the hymns we like to sing (at least when the pastor picks the right ones for us), where we can change whatever things we want to if we want to, and where we don't want anyone else to rock the boat or upset us in any way.

When we think of the church in any or all of these ways, we're really missing the point because then we're treating it as our church and not Christ's. It's like we threw Him out of the vineyard and put Him to death, thinking that we could keep it for ourselves by doing so. When we do this, like the religious leaders in Jesus' day, we are in danger of having the Owner come and put us to a miserable end - of being crushed by the Stone.

Today, by this parable, Jesus invites us to see the Church as He does: His vineyard, where He seeks the fruit of repentance. It's not our little kingdom for the good, the spiritually healthy, and the morally upright, but it's the Lord's trauma hospital for us poor, miserable sinners who can't even begin to comprehend how desperately sick we are. It's a place where our wicked lives come under the scrutiny of God's Law, which, like an X-ray, reveals all that's wrong and rotten within precisely so that our proud, self-deceived, hardened hearts will be broken on the Stone that the builders rejected. That's what dying to sin is all about.

And that, in turn, will make us yearn for the miraculous medicine that causes us rise to live with Christ: His powerful Word of forgiveness and His life-giving body and blood.

This is the return on His investment the Lord is seeking in the vineyard. By His grace, now and always, may He work this fruit in us. In Jesus' name. Amen.

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

PRAYER FOR THE NINETEENTH SUNDAY AFTER PENTECOST

Lord God, You are eternally faithful and true to Your Word. You have kept every one of Your great and precious promises. Today we again come before Your throne of grace in gratitude for all Your goodness, in particular, for the gift of Jesus Christ Your Son, and for all the rich blessings we have received in Him. We thank You that He has accomplished our rebirth and salvation when it was humanly-speaking impossible. We thank You that in His life and being we see Your glory, that in the truth, goodness, and

love He showed we see Your mercy and love, that in His obedience even to death on a cross we have forgiveness of sins, that in His resurrection from the grave we have the assurance of our own resurrection to life everlasting, and that in His ascension to heaven we have in Him One who brings before You all our needs.

Renew us day by day by Your Holy Spirit, that we may firmly believe in Jesus, love and serve Him, and show His saving power to others in all we think, do, or say. Free us from all love of earthly values, and strengthen our hope in Your promises. Make us more trusting in your mighty power and grace. Deepen our sympathy and love for all people, and remove every trace of selfishness. Keep us firm in Your truth to the end of our days. Enable us all to build one another up in common mind and purpose.

Heavenly Father, guard Your Church from false and disloyal preachers. Keep it obedient and faithful to all the teachings of Your Word. Enable us to acknowledge the work of Your Spirit through the Gospel wherever it is. Refresh us by Your Spirit, that we may remain in living fellowship with Jesus Christ, proclaim Your truth with living power, and minister to the needs of people around us with living compassion.

Give peace and harmony to the nations of the earth. Enable people everywhere to live without fear or want, and free them from all oppression, injustice and cruelty. Influence all in our land to live in uprightness, and overthrow all evil. Help those who set their minds on earthly pleasure and material prosperity to see that there is no lasting value in them. Protect us from spiritual decay, and strengthen those who warn us of moral danger. Save us from every danger within and without, and help us to live under Your continued favour and blessing.

Live in our homes, O Lord, and be the head of our families. Prove Yourself a helper in every time of need. Bless the weary, the sick, the troubled, and the sorrowful, that they may look to You as the unfailing source of all healing and hope.

All these things, and whatever else we should ask for, we bring before You in the name of Your only Son, our Lord Jesus Christ, who, together with You and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

Article:

Next Saturday, the 14th of October, we shall be called upon to cast a vote on the Voice Referendum. Arguments continue to be made from both the Yes and the No camps, each trying to sway the way people will vote. I am sure you all know what the Yes and No camps have been pitching (perhaps, like me, you are tired of it!) However, it is important for us to be informed since voting for a change to the constitution is no small thing. But is there a Biblical principle we can follow with this referendum?

The question we shall answer yes or no to in the referendum is the following: ***“A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice. Do you approve this proposed alteration?”***

We can approach this question from many angles, and many opinions abound. Lots of people come from different backgrounds and see the question in a different light than others. Some are passionate “yes” supporters, and some are “no” and will vote accordingly – after all, we do live in a democratic society. The biggest concern for me, however, is when I hear the argument made that suggests this is a race-based referendum where we are told by proponents of the voice that democratic institutions are not good enough for Indigenous Australians. Therefore, they need their own Indigenous-only, race-based body within the structures of government. Note well, race-based. Not only do they claim that having a race-based body will correct past injustices, but they also claim this is the only way to guarantee Indigenous Australians can have a say over the laws and policies that affect them.

If this were true, it would mean our democratic institutions are so broken they are unable to incorporate the ambitions and aspirations of Indigenous Australians.

Apart from anything else, this is a blatant denial of the reality that there are currently 11 Indigenous parliamentarians and an Indigenous Australian minister overseeing a multibillion-dollar government department.

But the idea of the voice is presupposed on the false notion that Australians are so divided by skin colour – black vs. white – that an institution of general function, like a democratic government, cannot act in the best interests of both.

Why? Because according to the world view that underpins the voice, white Australians are so irredeemably trapped by the privilege afforded to them by the colour of their skin and the racist structure of our colonising democracy that we couldn’t hear Indigenous Australians even if we wanted to.

That is exactly what is preached to us by the advocates of identity politics and critical race theory.

They say that conflict and oppression between races is inevitable and, worse, that we cannot escape these destructive forces because we are marked by our skin colour and the structure of our society. We cannot presume to speak for each other, and we cannot presume to act in each other’s best interests. A white politician can never fairly represent a person of colour, nor can a person of colour be fairly treated by a white-majority institution such as parliament.

Of course, this is a lie. Anyone can tell the truth, and anyone can act in the best interests of anyone else – because we are all humans first. These false ideas lead to the inevitability that the voice will become the woke voice. It won’t be the Indigenous voice, it will be the critical race theory voice, the identity politics voice.

The result of the voice will be a Constitution claiming that I, as a white man, am inescapably an oppressor to people of colour. It is a permanent statement that our nation is irredeemably segregated by a barrier to our shared humanity that cannot be scaled – our race.

Under this postmodern worldview, racism is a human condition. It's not about individual acts of racial prejudice, it's about the racist structure – the systemic racism – that is baked into us and all that we do.

Clearly, none of this is true and the reality is very different. Anyone can reach out a hand to help anyone.

It comes down to something Christianity reveals to us because we believe that one God made one man from whom all races are descended. There is one race, ultimately: the human race.

God's Word settles this issue. There is only one race of people. This is clear from the history found in Genesis. In the beginning God created the first man, Adam. Then, He created the first woman, Eve, from the man's side. Adam and Eve were our original parents, made in the image of God. All humans can be traced back to these two people. This is abundantly clear in Genesis 3:20, where Adam said Eve "*was the mother of all living.*"

God's Word is clear. There is only one race. Acts 17:26 reads, "*And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings.*"

We can rightly talk about people groups, but only with the understanding that these groups represent what the Bible refers to as "tribes" or "nations." People do have ethnic and cultural heritages that can be honoured and celebrated. But we are all one blood. Even in the midst of our differences, we are all the same.

The idea of races calls us to ask a serious question: if there are different races, then which race did Christ die for? The answer has eternal consequences.

All human beings are related. We all can trace our ancestry back to the first man, Adam. As descendants of Adam, we are all sinners. As sinners, we are in need of a Saviour (Romans 5:12).

Jesus Christ, the Last Adam, was born as a man, as a descendant of Adam (1 Corinthians 15:45). Because of this birth, He was able to serve as our Redeemer. He was crucified, died, and rose again. He overcame death, and those who put their faith and trust in Him need not fear death, for they inherit eternal life. "*For as in Adam all die, even so in Christ all shall be made alive*" (1 Corinthians 15:22).

Our democracy, as expressed in our Constitution, rightly presupposes the equality of every Australian. As the apostle Paul reminds us, the kingdom of God is colourblind, for "*there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus*" (Gal. 3:28).

Our temporal, earthly "kingdoms" do well to model the greatest kingdom of all. Our Constitution should remain colourblind. I hope and pray that whatever the outcome of the upcoming referendum, race had nothing to do with the outcome.

Children's Message:

Have you ever tried to walk backwards in a straight line? Imagine if you were standing at the front of the church, and I asked you to walk backwards to the back of the church. How do you think you would go? Maybe you would stumble a little. It's not easy! But what if you stood at the back of the church, and then, looking at the cross on the altar, and keeping your eyes on it, I asked you to walk forward to the front of the church. I am sure it would be much easier.

In today's Second Reading from Philipians, the apostle Paul looks backward over the things he'd done in his life, and he knows that he wasn't walking in the straight line God wanted him to go. His sins were like walking crooked. But he tells us that one thing he did was to forget about looking behind and to keep "straining" toward what was ahead. When I hear "straining," I think of something difficult - like walking in a straight line while looking backward.

But you know what else Paul says? He tells us that he did not have a righteousness of his own, but he had a righteousness that comes through faith in Christ. Now, righteousness is a big word, isn't it? The word righteousness means to be "perfect" (to "be right" in the sight of God). You and I can never be perfect by the things that we do. Paul could never be "perfect" either. However, we become "perfect" through faith in Jesus as our Lord and Saviour from sin - by trusting in Jesus, keeping our eyes on His cross, and letting Him guide us to walk a straight line. We know that it's hard to walk in a straight line, isn't it! It's impossible not to sin. But we thank God that Jesus by His cross is always ready to forgive us when we sin, always present to restore us to where we belong, and is ever beside us to guide us on our way. So, we keep "straining," trying hard, ever looking to Jesus throughout our life. And we know that because He suffered, died on the cross to take away our sins, and rose again from the dead, one day He will give us a crown of life in heaven.

Dear Jesus, help me to always walk in a straight line with you leading me, so that I may one day come to be with You in heaven! Amen.



WEEKLY ANNOUNCEMENTS

15 October 20 Pentecost	22 October 21 Pentecost	29 October The Reformation
8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am LOWOOD LR	10.00am HC AELC Service at Marburg, followed by our Children's Sunday School Picnic.
Sunday, 15 October		
READINGS: Isaiah 25:6-9; Philippians 4:4-13; Matthew 22:1-14		
HYMNS: 391 221 326 (789 842) 514		
Sunday, 22 October		
READINGS: Isaiah 45:1-7; 1 Thessalonians 1:1-10; Matthew 22:15-22		
HYMNS: 166 457 757 (tune 339) (356 71) 556		

Tuesday, October 10, 7.30pm. Men's Fellowship at Oakey. Opening devotion: Gavin.

Saturday, October 14, 1pm. Fellowship afternoon at Bethlehem Toowoomba.

October Bible Studies

Thursday, 19 October, 10.00am, Lowood/Marburg at Lowood.

Thursday, 26 October, 7.30pm Greenwood.

Friday, 27 October, 7.30pm Oakey/Aubigny at Oakey.

Sunday, 22 October, 8.00am Toowoomba.