

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

27<sup>th</sup> October Reformation Day

**HYMNS:** 183 195 201 69 287 (292 if needed) 257

**INTROIT:** Psalm 46.

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

Therefore we shall not be afraid, though the earth quakes, and the mountains totter into the midst of the seas; though its waters roar and foam, and the mountains shake with their raging.

There is a river, the water-channels of which make the city of God rejoice, the holy place, the sanctuary of the Most High.

God is in the midst of her, she will not totter; God will help her when the morning appears.

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 some of the works of the LORD, the awesome things that He has brought 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.

"Stop, 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:** Almighty God, our Lord and our Redeemer, You have given us the gift of Your Son for eternal life, and have called us together around the Word and Sacraments to be Your church. By Your undeserved love You have forgiven us our sins, and blessed Your church in the name of Jesus Christ. Continue to bless Your church, as You have blessed us in the past, so that we may grow in You, the Triune God, the Father, the Son, and the Holy Spirit, through Jesus Christ, Your Son, 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 Ziebell can be contacted via phone/text at 0407 583922.

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

Email him at [paziebell@gmail.com](mailto:paziebell@gmail.com) or to the church office at [ddaelc@gmail.com](mailto:ddaelc@gmail.com). Pastor is usually in his office Tuesday-Wednesday for anyone who would like to call in. Other days of the week are set aside for visits.

**READINGS:** Revelation 14:6-7 Fear God and give Him glory.  
Romans 3:19-28 Declared righteous through faith.  
Luke 19:1-10 Zacchaeus the Tax Collector

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.

Luke 19:1-10

<sup>1</sup> Then Jesus entered Jericho and was passing through it. <sup>2</sup> A man was there by the name of Zacchaeus. He was a chief tax-collector and was rich. <sup>3</sup> He was trying to see who Jesus was but could not see Him because of the crowd. For he was a short man. <sup>4</sup> So, he ran ahead and climbed up a sycamore-fig tree to see Jesus, because Jesus intended to go through that way. <sup>5</sup> When Jesus came to the place, He looked up and told him, “Zacchaeus, come down quickly! For today I must stay at your house.”

<sup>6</sup> He came down quickly and welcomed Him joyfully. <sup>7</sup> However, when they all saw it, they began to grumble: “He has gone to be the guest of a man who is a ‘sinner’.”

<sup>8</sup> Zacchaeus stood up and told the Lord, “Look! I am giving half of my property, Lord, to the poor and, if I have cheated anyone out of anything, I shall pay him back four times as much.”

<sup>9</sup> Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. <sup>10</sup> For the Son of Man has come to search for and to save what has been lost.”

## THE TRUTH WILL MAKE YOU FREE

### Sermon for Reformation Day and the 125<sup>th</sup> Anniversary of St Pauls

#### Lutheran Church, Greenwood

#### John 8:31-36

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

The text for our sermon today is our Gospel from before, John 8:31-36: **Therefore, Jesus said to those Jews who had become believers in Him, “If you remain in My Word, you are truly My disciples, <sup>32</sup> and you will know the truth, and the truth will make you free.” <sup>33</sup> They answered Him, “We are Abraham’s descendants and have never been in slavery to anyone. How do You mean, ‘You will be made free’?”**

**<sup>34</sup> Jesus answered them, “Truly, truly, I tell you that everyone who keeps on committing sin is a slave of sin. <sup>35</sup> The slave does not remain in the family for ever. The son remains for ever. <sup>36</sup> Therefore, if the Son makes you free, you will certainly be free.**

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

Dear friends in Christ,

Today, we gather for a double celebration. We acknowledge the Reformation and the great wonders the Lord provided through Luther and the Reformers, namely, the restoration of the three Solas: Faith alone, Grace alone, and Scripture alone, but we also gather to celebrate St Pauls Lutheran Church Greenwood’s 125<sup>th</sup> anniversary. As we gather, we must thank the Lord for His faithfulness and the Word He has given us.

Psalms 119:105 says, “*Your Word is a lamp to my feet and a light to my path.*” These words affirm the value of God’s Word as a guide for our lives. However, throughout history, we have seen constant attacks on the authority of Scripture. Satan’s words to Eve in the Garden have run out for centuries: “*Did God really say...*” (Gen. 3:1). The first temptation was and remains the temptation *to doubt or question God’s Word*.

Thus, central to the Lutheran Reformation was the restoration of Scripture's supreme authority within the Church's life. Luther and the Reformers based their faith on this authority and stressed the importance of Scripture alone.

And so it is today. St Pauls Greenwood, along with all the congregations of the AELC, continue to acknowledge the supreme authority of Scripture. We acknowledge that Scripture is "God-breathed" or inspired,<sup>1</sup> and true without error.<sup>2</sup> It cannot fail.<sup>3</sup> It is sufficient for our salvation and Christian life.<sup>4</sup> It is powerful to give forgiveness and life and is clear.<sup>5</sup> Our *Statement of Faith*, which binds our congregations together into the AELC, says, "*The fact that the Holy Scriptures differ from all other writings, in that they alone are the inspired Word of God, necessarily means that they alone are the sole norm from which all teachings of the church are to be taken, and by which all teachers and teachings of the church must be judged and evaluated. This authority of the Holy Scriptures is the authority of God Himself, so that to heed and obey the inspired Scriptures is to heed and obey God. Since divine inspiration extends to all its words and passages, the divine authority of Scripture must extend to all the words and thoughts that are expressed in Scripture.*"<sup>6</sup>

As recent events in Lutheranism in Australia have shown, what Luther and the Reformers fought so hard to retain, the authority of Scripture and its place in the life of the church, has been well and truly cast aside and replaced with the idea that somehow what is said in Scripture no longer cuts it. God's Word appears to have become outdated. Apparently, much of what God's Word clearly says can no longer be taken seriously with the result that the Word loses its authority.

The apostle Paul wrote to Timothy, "*All Scripture is given by inspiration of God*" (2 Tim. 3:16). The Bible, the Word of God, is *God's Book*, giving us His words and thoughts, and when Almighty God gives us a book, what should our attitude be toward that book? Should it not be an attitude of sitting up and taking notice? Should we not hear all the words from this Book?

Yes indeed. Time and time again, the Word of God tells us to "*Hear the word of the Lord.*" But there are none so deaf as those who will not hear. Time again, faithful Christians are reviled and sneered at when the Word of the Lord is used to speak out against any false doctrine or teaching that runs contrary to what we have been taught. And it is not only from other protestant church bodies that we receive criticism.

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<sup>1</sup> 2 Timothy 3:16

<sup>2</sup> Psalm 119:60

<sup>3</sup> Psalm 18:30

<sup>4</sup> Psalm 19:7-8

<sup>5</sup> Psalm 119:25, 105

<sup>6</sup> Statement of Faith, "Authority" Page 6

Even when we speak out against *other Lutheran church bodies* that no longer teach and confess the inerrant Word of God, we are often told that we are being too judgmental and must be more tolerant, appealing to human reason. Our doctrines, built on the Word of God, are too harsh. What? God speaks His Word, so shouldn't we say with Samuel: "*Speak, Lord, for Your servant hears*" (1 Sam. 3:10), not something like, "Well, Lord, maybe You did say that, but it's too harsh and offensive for modern ears to hear, so I don't want to listen anymore."

In the lead-up to today's text, Jesus has just declared Himself the Light of the world.<sup>7</sup> These words made a deep impression on many of His opponents, so much so that the Holy Spirit had now wrought faith in their hearts. **"Therefore Jesus said to those Jews who had become believers in Him, "If you remain in My Word, you are truly My disciples."**

**"Remain in My Word,"** Jesus says, and it can't be stated any clearer. The whole Word of God, the Bible, is God's Word - Jesus' Word. As we read the New Testament, we find that the writers everywhere speak of the Word of God and that of Jesus as *interchangeable terms*, as being one and the same thing. God's Word is the Word of Jesus. But when Jesus says, **"You are truly My disciples,"** the question may be asked, *"Who is a disciple of Jesus?"*

A "disciple" is one who believes in Jesus and who follows Him. A disciple of Jesus is one baptised into the name of the Triune God, one who, through faith, is intimately connected with Him. A disciple of Jesus is one who is taught to observe not this, or that, or the other thing, but all things Jesus has commanded. Jesus is the Master who commands; the disciple is the believer who is to observe what He commands.

Not only were the believers called Jesus' disciples while He was with them visibly on earth, but they were still His disciples *after His ascension.* And wherever the apostles went to carry out His commission and established churches in Jerusalem, Ephesus, Antioch, and other places, the believers were called His disciples. And who are Jesus' true disciples? Those who **"remain in My Word, ... are truly My disciples,"** says Jesus, and disciples, being learners, do not criticise their Master, do not doubt His word, or set it aside. If any do that, then they are no longer disciples but followers of the devil, who say, although the master says so and so, yet I shall not accept it *because I cannot or do not want to understand what He says.*

Dear friends, and especially members of St. Pauls, thank God that we still have the Word of God given to us and preached in its truth and purity from our pulpit. Our attitude today is to bow to every word of Jesus, of the great God. For 125 years, the Lord has blessed this congregation, and we pray that He will continue to bless us for as long as He wills. With the Apostle Paul, we can say, *"I know whom I have believed,*

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<sup>7</sup> John 8:12

and I am convinced that He is able to guard until that day what has been entrusted to me” (2 Tim. 1:12). Jesus also says of us, **“You are truly My disciples.”**

Yet not only does Jesus laud those who adhere to His Word as His true disciples, but He also gives them the glorious assurance: **“...you will know the truth.”**

In this age of doubt, unrest, and scepticism, what a glorious thing to know we possess the absolute truth! Yet how can we be confident of possessing the truth? How do we know? Jesus says so. What does He say? **“If you remain in My Word.”** That is plain. Simply take the Lord at His Word, read it, understand it just as it reads, and adhere to it, then **“...you will know the truth.”**

**“...you will know the truth.”** Jesus does not say: *“If you do not understand this or that, try to harmonise My Word, try to make it acceptable to human reason.”* He does not say: *“Ask, how can this be? And if you do not understand the how, reject it.”* No! Jesus says of Himself: *“I am the Way, and the Truth, and the Life”* (John 14:6). He cannot err. If we continue in His Word, we have the truth; we cannot err. Are all opposing doctrines wrong? Yes. Why? Because there is but one truth.

As we mentioned earlier, the authority of Scripture is essential to our beliefs. Today, we are seeing the result of what happens when this authority is eroded. The Lutheran Church of Australia has become an even more divided church, with one church and two practices of ordaining both men and women. That is one result of ignoring Scripture’s authority and questioning the Word of God. When we seek to remind them of their error out of love, they often snap back, *“What arrogance you show!”* and we are accused of judging them. Nothing could be further from the truth. Jesus is the Judge, and while it is absolutely true that there are those in that church who have saving faith, yet such people need to be warned that Jesus says, *“Not everyone who says to Me, ‘Lord, Lord!’ will enter the kingdom of heaven, but he who does the will of My Father, who is in heaven. <sup>22</sup> Many will ask Me on that day, ‘Lord, Lord, have we not prophesied in Your name, in Your name driven out demons, and in Your name performed many miracles?’ <sup>23</sup> Then I shall tell them frankly, ‘I never knew you. Depart from Me, you who do what is evil!’”* (Matthew 7:21-23). The warning is to not associate with those who teach false doctrine. And even if you disagree with your church’s teaching, if you remain, you become guilty by association. To act as though one knows the truth yet continually flaunt God’s will and act in disobedience is to act deceitfully, not truthfully. It is not remaining in the Lord’s Word.

Jesus says, **“If you remain in My Word... you will know the truth.”** This is the one infallible rule to arrive at the truth according to the promise of God. What is not truth is a lie. Sad to say, such a simple, self-evident statement finds little favour in our times of wishy-washy theology.

Dear friends, “pure doctrine” is not a phrase to be sneered at. Some may scoffingly

ask, “*What is truth?*” implying that truth is not to be found, but a true disciple of Christ prays: “*Sanctify them in the truth; Your word is truth*” (John 17:17). A true disciple abides by the word of His Master: “**If you remain in My Word, you are truly My disciples,**” and by continuing in the Word of Jesus, we not only are truly Jesus’ disciples but “**the truth shall make us free.**”

What does it mean to be made “**free**”?

Freedom is a word to raise within our days. Everyone wants to be free. Free from responsibility, free to express our preferred gender, free to do what one likes without suffering any consequences. Such catchy phrases fall from the lips of multitudes of speakers and are found in many modern books. But will this much-heralded freedom ever be attained? Never! It is pursued by such as know nothing about the true freedom in Jesus. Jesus says, “**The truth shall make us free.**” Not the much-lauded toleration, but the truth, i.e., the Gospel of Jesus Christ. This, and this only, has the power to confer true freedom.

What does Jesus mean when He says: “**the truth shall make us free.**” Simply this: “**If the Son makes you free, you will certainly be free.**” It is the freedom the Son of God has merited by His sufferings and death, and which they possess who believe in Him; it is the freedom from the dominion of sin, from the accusations of the devil, the freedom from eternal death and its terrors, and from the tortures of hell. Only he attains this heavenly, spiritual freedom if he possesses the truth.

Dear friends, we must continue in Jesus’ Word; to that we are bound, upon that we must insist as His true disciples, and then we shall also walk as His disciples in holiness over against God and righteousness toward our fellow men. Knowing the truth, we can boldly confront any who oppose what we say with a “*Thus says the Lord,*” that sure and safe weapon of truth. Knowing the truth, we are free children of God who are saved by faith in Christ Jesus. And when death comes, we know that through Jesus, we are free from the power of the devil, sin, and death and that we shall enter into the internal freedom above, where Jesus has gone to make a place for us.

Anniversaries, like those we are celebrating today, along with thanking the Lord for the Reformation, at their best, remind us not so much of our longevity or persistence but of God’s steadfast faithfulness to His Body, His Church. Surely this Church manifests in various institutions in history, such as the AELC and all its congregations, for which we do give thanks. Yet God’s steadfast love is eternally manifest in the living body of His Son, whom He raised from the dead. Christ is your Champion, your Redeemer, the centre of the Scriptures, who makes you alive, His people.

I pray that you will all remain committed fully to the Word of God. Listen to Jesus as He speaks to you, and trust that in Him, all your sins have been forgiven, and you have eternal life. May it be so. Amen.

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

#### THE PRAYER

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.

Heavenly Father, we thank You for bringing together the founders and builders of St. Pauls Lutheran Church when the time fully came. Guided by your Spirit, they took hold of the truth and allegiance to Your Word. You have blessed their sons and daughters during the 125 years past and enabled us to preserve and proclaim the saving gospel of your Son. Let this be the time, O Lord, when you renew us again by Word and Sacrament, when you reform our hearts and minds, and when you restore to us the joy of fellowship and service. Grant to us in this age and in this place the courage of the apostles, the steadfastness of the reformers, and the dedication of the leaders of our congregation's past. Let this be a time, O Lord, for confession and repentance. For Jesus' sake forgive us whenever we love ourselves more than You and whenever we serve ourselves instead of Your people. Forgive us for the apathy that harms our faith and hinders our work. Forgive us for boasting of our past achievements and for blaming others for our present problems. Rid us of indifference for public worship and continued growth in Your Word, destroy all distrust that may plague us, and shatter every thought and word which harms the unity of the Spirit and the bond of peace. Let this be the time, O Lord, when we recommit and re-consecrate ourselves to the ministry of the gospel of your Son. Let us find joy in our unity, zeal for our work, and, if it is your will, success in our labour. And give us faith, O Lord, to truly be, in our thoughts, words, and actions, what You have called us to be - witnesses of your grace!



Keep in your care, O Lord, all those we love, those who are close by and those far from home. Protect them from temptation and every spiritual evil. Watch over those among us who are lonely or distressed, those who are afraid and facing danger, those who have pain of body or mind, and those who are at the hour of death.

Hear the prayers your people bring you this day, O Lord, and answer them according to your wisdom and grace. Amen.

### **Article: Authority in the Church and the Interpretation of Scripture**

In the welter of confusion these days, when there are so many denominations each claiming to have the truth, it is a deceptive suggestion that what is needed is an authoritative church body that tells people clearly what they have to believe. This is dangerous.

The Word of God alone is the proper basis of faith, and no one else, no Pope, not even an angel, may usurp that role. Early in church history, Christ's authority to bind and loose, which He gave to His apostles, and to all public ministers who spoke in His name, were misinterpreted. Jesus meant the authority to open the door of heaven by the forgiveness of sins to the penitent, and the authority to close the door of heaven to the impenitent (John 20:23; Matthew 18:18). This was wrongly expanded to include the authority to impose satisfactions for those who came to confess sins, and the authority to define doctrine, and eventually even to declare new doctrines that the believers were bound to accept, for their souls' salvation.

For Jesus, one statement of Scripture settled any question in dispute. Often He said, "It is written," which meant, "Scripture has said." That is the only right procedure for any Christian. It is dangerous for any person to risk having to say to the Lord at Judgment Day, "Lord, that is what my Pastor, or my Pope, told me to believe." The Scriptures give to individual believers the responsibility of testing those who come claiming to speak in the name of the Lord (Matthew 7:15-16; 1 John 4:1).

We do not have to wait for proof after the facts for what we believe. We know the truth from the outset. By "from the outset" we mean that the Bible has made important statements about itself. It is like that with things that come from God. They are not proved or demonstrated by things human. Jesus also, who had come from the Father, did not accept testimony from human beings, because they are not thoroughly reliable. Jesus said, even about what John the Baptist said about Him, "Not that I accept human testimony; but I mention it that you may be saved" (John 5:34). Jesus appealed to divine things to attest His claims to come from the Father: the Father himself, His works, and the Old Testament Scriptures (John 5:31-47), and we have the on-going witness of the Holy Spirit to Him (John 15:26). Our witness to Jesus is based on the witness of His apostles. If you like, there is an inescapable circularity in this. But that is not all that can be said.

Off-hand, it might seem that to convince someone that Jesus is God you would first have to convince him that the Bible is God's Word. Actually, it works the other way round. Here is how. Suppose someone who is looking for the truth becomes interested in Christianity. Where do you begin with him or her? Certainly not by trying to show him or her that the

Bible is God's Word. First we take the New Testament just as ordinary historical writings, to bring the person who is looking for the truth face to face with Jesus.

By presenting all the strong evidence that exists, we might get the inquirer to the point where he says, "All right, I admit: the facts certainly seem to show that Jesus rose from the dead, and that He must therefore be who He said He was." But is that faith? It need not be. Let us illustrate. I am told that there once was an acrobat who used to perform tightrope feats over Niagara Falls. After he demonstrated his incredible skill, he would ask the gasping spectators, "How many of you believe that I could take you across that tight-rope in a wheel-barrow?" All of them would put up their hands. "All right, then, who wants to go?" Nobody did!

They all had the mental conviction that he could do it, but they did not care to entrust themselves personally to his skill. That is the difference between dead theory and real faith. Real faith is not just an idea that something is true, but it is personal trust in Jesus. We trust Him as our God and our Saviour. And this trust only the Holy Spirit can give, through His Word. Faith is the same thing as trust, certainty, confidence. It is the opposite of all doubt. It is not for nothing that the Scriptures tell us not to put our trust in princes, or in any mortal man.

Once people believe in Jesus as God, who came as a human being, they will accept the Bible not just as historical writings, but as the very word and trust of the living God. Jesus, for example, argued from a single word in an obscure line of a Psalm, and said that it was beyond criticism or correction, because it was Scripture, "And the Scripture cannot be broken" (John 10:35). He promised His apostles to give them His Spirit, who would teach them all things, and would remind them of everything He had told them (John 14:26).

That is why Christians gladly accept what Paul says about the Scriptures in 2 Timothy 3:15-16, that they are "able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."

The idea that Peter was the first Pope cannot be proved in history. Certainly, Peter is always mentioned first in lists of the apostles, and for a time he was the leader among early Christians in Jerusalem. However, he did not continue to be the leader of the church even in Jerusalem. At the synod of the church in Jerusalem, mentioned in Acts 15, it is James, the brother of the Lord, who puts to the assembly the decision that they have to make about whether Gentiles should be required to keep the Law of Moses, even though Peter was present and spoke at that meeting. What is important to say is that the apostles had a unique, unrepeatable role. Acts 1 shows that one of the qualifications for an apostle was that he had been an eyewitness of Jesus' ministry and particularly of His resurrection. The preaching of the Gospel in the church is certainly rooted in the principal functions of the apostles. However, the office of apostle itself was not repeatable in the church and not transferable to successors. In any case of dispute about doctrine, the only sure test is not a claim to oral tradition, but written Scripture, the very Word of God.

When Jesus said, "The person who hears you hears Me, and the person who rejects you rejects Me. And the person who rejects Me rejects the One who has sent Me" (Luke 10:16),

He was not giving a licence to His apostles and those who taught in His name to teach any notion that came into their heads. If they taught differently from Christ's word, they were under condemnation as false prophets (See Jeremiah 23). Even the prophets of the New Testament were subject to other prophets ("Moreover, the spirits of prophets are subordinate to prophets" 1 Corinthians 14:32).

It follows that we must never give human reason a place over the Bible. Reason has its proper function in understanding the meaning of words, and their grammar and context. This is reason in service of the Word. However, human beings must never be allowed to say whether a teaching in Scripture is wrong, or that it can be disregarded, and reason must not be allowed to interpret what the Scriptures say in the interest of some predetermined logical scheme or tradition.

A very important principle results from this, which is basis to Lutheran teaching and practice. What is doctrine is simply a collection of the passages of Scripture that speak about particular subjects. As said elsewhere, they dare never be reinterpreted to fit some scheme of logic, or tradition. Even when we say that the doctrine of justification through faith is the doctrine on which the church stands or falls, we do not use that doctrine to create a system by making other doctrine agree with it logically. We do mean that no teaching of Scripture in fact disagrees with that vital and central teaching, salvation by grace alone, through faith alone, without works, for Christ's sake.

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

Do any of you remember who John the Baptist was or something he did? Did you know that John was a relative of Jesus, something like a cousin? And he was the same age as Jesus! He was born only six months before Jesus and would have played with Jesus while they were growing up.



The Bible tells us that John's mum and dad were old enough to be his grandparents! But God enabled them to have John so that John could fulfil a very special prophecy of the Old Testament and a very important purpose in preparing for the coming of Jesus.

John was like your pastor, a preacher of God's Word. But John's role was very special. He was the first pastor to preach that the promised Saviour of the world had finally come. He pointed to Jesus and called Him "*the Lamb of God, who takes away the sin of the world*" (John 1:29).

John also preached against the sins that people committed. He told people that they should be sorry for the bad things they did. They should return the things they stole and help people instead of hurting them. And they should turn to Jesus for the forgiveness of their sins. John even preached against a king and told the king that he was sinning against God by getting married to someone that God had forbidden to him. That king got mad and refused to repent.

So this king put John in prison and eventually murdered him. Jesus knows this terrible

thing is about to happen to John. In fact, Jesus knows that He will also be murdered, put to death on a cross by people who hate God's Word. Jesus tells us this not to frighten us but to make us stronger in God's Word. He wants us to have courage when our friends or neighbours do things against God's Word or don't believe in the true God. He wants us to believe even when bad things happen to us.

Jesus goes on to remind us that in the end, God will take care of us and bring us to heaven. John the Baptist was murdered, but he believed in Jesus and went to heaven when he died. Like John, we should repent of our sins and trust in Jesus to forgive us and bring us to heaven also. *Dear Jesus, help us to repent of our sins and trust in You for complete forgiveness!*

## WEEKLY ANNOUNCEMENTS

<b>3 November All Saints' Day</b>	<b>10 November 25 Pentecost</b>	<b>17 November 26 Pentecost</b>
8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC	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 MARBURG LR (Pastor will be away this Sunday)
<b>Sunday, 3 November</b>		
READINGS: Revelation 7:2-17;      1 John 3:1-3;      Matthew 5:1-12		
HYMNS: 494 213 210 (169 284) 473		
<b>Sunday, 10 November</b>		
READINGS: 1 Kings 17:8-16;      Hebrews 9:24-28;      Mark 12:38-44		
HYMNS: 388 870 372 (75 327) 865		
<b>Sunday, 17 November</b>		
READINGS: Daniel 12:1-3;      Hebrews 10:11-25;      Mark 13:1-13		
HYMNS: 144 485 188 512		

Wednesday, November 6, 10.00am. Women's Guild at Bethlehem Toowoomba. Opening devotion: Julie. Choose a Bible verse from: Deuteronomy 8-11. Item of Interest: Something gold. (Note this will not be our breakup. That will happen in December).

Saturday, 9 November, 10.00am CoC/Sem Committee meeting at Bethlehem Toowoomba.