

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

26th January Third Sunday after Epiphany

HYMNS: 272 217 785 267

INTROIT: Psalm 19:1-14

The heavens declare the glory of God, and the firmament displays what His hands have made.

One day pours out information to the next, and one night announces knowledge to the next.

There is no talking, there are no words, and their voices are not audible.

Their measuring line has gone out into all the earth, and their messages to the end of the world. He has set a tent in them for the sun, and it comes out of its bridal-chamber like a bridegroom. Like a champion, it rejoices to run its course.

It rises from one end of the heavens, its turning point is at their edges, and nothing is hidden from its heat.

The Law of the LORD is perfect, restoring the soul. The Reminder of the LORD is reliable, making the simple person wise.

The Directions of the LORD are correct, making the heart rejoice. The Commandment of the LORD is pure, giving light to the eyes.

The fear of the LORD is clean, enduring for ever. The Decisions of the LORD are true and altogether righteous.

They are more desirable than gold, even much pure gold. Moreover, they are sweeter than honey, than honey from honeycomb.

Your servant is also warned by them. There is great reward in keeping them.

Who understands his errors? Declare me exempt from hidden faults.

Restrain Your servant also from presumptuous sins. Let them not have control over me. Then I shall be blameless, and I shall be innocent of great rebellion.

May the words from my mouth and the thinking of my heart be acceptable in Your sight, O LORD, my Rock, and my Redeemer.

COLLECT: Almighty and everlasting God, mercifully look upon our infirmities and stretch forth the hand of Your majesty to heal and defend us; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS:

Nehemiah 8:1-3, 5-6, 8-10 Ezra reads the Law to the returned exiles.

1 Corinthians 12:12-31a We have been given to drink of that one Spirit.

Luke 4:14-21 In the power of the Spirit Jesus went back to Galilee.

Nehemiah 8:1-3, 5-6, 8-10

¹ All the people gathered like one man in the square in front of the Water Gate. They told the scribe Ezra to fetch the scroll of the Law of Moses, which the Lord had commanded Israel to follow. ² Then Ezra the priest brought the Law before the assembly, which included men and women and all the others who could understand what they heard. This was on the first day of the seventh month. ³ He read aloud from it as he faced the square that is in front of the Water Gate from daybreak until noon in the presence of the men and the women and others who could understand. All the people listened to the scroll of the Law...

⁵ When Ezra opened the book, all the people could see him, because he was standing higher than all the other people were. When he opened it, all the people stood. ⁶ Ezra blessed the LORD, the great God, and all the people answered, "Amen! Amen!" as they raised their hands. Then they bowed down with their faces to the ground and worshipped the LORD...

⁸ They read the scroll of the Law of God clearly, giving the meaning, and so the people understood what was being read. ⁹ Then Nehemiah, who was the governor, Ezra, the priest and scribe, and the Levites, who were instructing the people, told all the people: "This day is holy to the LORD, your God. Do not mourn and do not weep!"

For all the people were weeping while they were listening to the Words of the Law.

¹⁰ Then Nehemiah told them: "Go, eat fat meat, drink sweet drinks and send portions of food to anyone who has nothing prepared! For this day is holy to our Lord. Do not be distressed! For the joy that you have in the LORD is your fortress."

1 Corinthians 12:12-31a

¹² For, as the body is one and yet has many members and as all the members of the body are one body, although they are many, so also is Christ. ¹³ For by one Spirit we have all been baptised into one body, whether Jews or Greeks, whether slaves or free, and have all been made to drink of that one Spirit.

¹⁴ For indeed the body is not one member but many. ¹⁵ If the foot says, "Because I am not a hand, I do not belong to the body," it does not for that reason cease to belong to the body. ¹⁶ If the ear says, "Because I am not an eye, I do not belong to the body," it does not for that reason cease to belong to the body. ¹⁷ If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸ However, now God has set the members, each one of them, in the body just as He has wished. ¹⁹ If they were all one member, where would the body be? ²⁰ As it is, there are many members but one body.

²¹ The eye cannot say to the hand, “I do not need you,” or again the head to the feet, “I do not need you.” ²² No, much rather, the members of the body that seem to be weaker are necessary. ²³ We bestow greater honour on those members of the body that we think are less honourable, and our unpresentable members have greater modesty, ²⁴ which our presentable parts do not need. However, God has composed the body and given greater honour to the member that lacks it, ²⁵ that there may be no division in the body, but that the members may have the same concern for one another. ²⁶ If one member suffers, all the other members suffer with it; or, if one member is honoured, all the other members rejoice with it. ²⁷ Now you are the body of Christ and members individually. ²⁸ God has appointed in the church first apostles, secondly prophets, thirdly teachers, then miracles, then charismatic gifts of healing, helpful deeds, positions of administration and different kinds of tongues. ²⁹ Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all work miracles, do they? ³⁰ Not all have charismatic gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they? ³¹ Eagerly desire the greater gifts!

Luke 4:16-30

¹⁶ Then Jesus went to Nazareth, where He had been brought up. On the Sabbath He went into the synagogue, as His custom was, and stood up to read. ¹⁷ He was given the scroll of the prophet Isaiah. Unrolling the scroll, He found the place where Scripture had said: ¹⁸ **“The Spirit of the Lord is on Me because He has anointed Me to tell the Good News to poor people. He has sent Me to announce freedom to prisoners and restoration of sight to blind people, to set free those who have been oppressed, ¹⁹ and to announce the acceptable year of the Lord.”**

²⁰ He rolled up the scroll, gave it back to the attendant and sat down. The eyes of all who were in the synagogue were fixed on Him. ²¹ He began to tell them, “Today, while you are listening, this passage of Scripture has been fulfilled.”

²² All spoke well of Him and were astonished at the gracious words that were coming from His mouth. They were asking, “Is This not Joseph’s son?”

²³ He told them: “You will surely say this proverb to Me, ‘Doctor, heal yourself!’ and say, ‘Do the same things here in Your hometown as we have heard that You have done at Capernaum!’” ²⁴ He added, “Truly, I tell you, no prophet is accepted in his hometown. ²⁵ However, I tell you truly, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months and there was a severe famine all over the land. ²⁶ Yet Elijah was not sent to any of them but to **a widow at Zarephath in the territory of Sidon.** ²⁷ There were also many lepers in Israel at the time of the prophet Elisha. Yet none of them was **made clean**, only **Naaman** the Syrian.”

²⁸ All the people in the synagogue were filled with anger when they heard these

things.²⁹ They got up, drove Him out of the city and took Him to the brow of the hill on which their city had been built, to throw Him down the cliff.³⁰ However, He walked right through them and went on His way.

**TODAY, WHILE YOU ARE LISTENING, THIS PASSAGE OF SCRIPTURE
HAS BEEN FULFILLED**

Sermon for the 3rd Sunday after the Epiphany, 2025

Luke 4:16-30

The grace of our 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 read before, Luke 4:16-30:

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

Dear friends in Christ,

As He began His ministry, Jesus was filled with the power of the Holy Spirit. At His baptism, He had heard the voice of His Father, and the Spirit rested upon Him. In the desert, He had defeated Satan. News about Him and His activities spread through the countryside in no time. He went into the village synagogues to teach the people. These synagogues were the buildings where the people assembled for worship and study of the Old Testament. Everywhere, Jesus was praised.

After reporting in general on the beginnings of Jesus' ministry in Galilee, Luke tells of *one specific incident* in Nazareth that provides a contrast to the usually favourable responses He would receive. Nazareth had only one claim to fame: it was the insignificant village where Jesus was brought up.

Jesus went to Nazareth, and **“on the Sabbath He went into the synagogue, as His custom was, and stood up to read.”** The synagogue service included the reading of the Old Testament law and prophets. Any qualified male could read from the Hebrew Scriptures in a synagogue. Jesus **“was given the scroll of the prophet Isaiah. Unrolling the scroll, He found the place where Scripture had said: ¹⁸ “The Spirit of the Lord is on Me because He has anointed Me to tell the Good News to poor people. He has sent Me to announce freedom to prisoners and restoration of sight to blind people, to set free those who have been oppressed, ¹⁹ and to announce the acceptable year of the Lord.”** These were the words of Isaiah 61:1-2.

When Jesus finished the reading, **“²⁰ He rolled up the scroll, gave it back to the attendant and sat down. The eyes of all who were in the synagogue were fixed on Him. ²¹ He began to tell them, “Today, while you are listening, this passage of Scripture has been fulfilled.”**

²² All spoke well of Him and were astonished at the gracious words that were coming from His mouth.”

The people's response to Jesus' words is *neither* clearly positive nor clearly negative. Being '**astonished**' expresses a neutral, surprised confusion. This could also be the sense of their question: "**Is this not Joseph's son?**" How can He speak such words of grace? Anyhow, what did Jesus mean by those words, "**Today, while you are listening, this passage of Scripture has been fulfilled**"? Let's find out, and we begin by asking who is speaking here?

Isaiah had written, "**The Spirit of the Lord is on Me because He has anointed Me.**"

So this is someone the Spirit has anointed. Who is this someone? In his writings, Isaiah identifies the speaker in several places. He wrote that the Spirit of the Lord would rest on the Branch from the stump of Jesse (11:2). Isaiah further wrote that the Lord promised that He would put His Spirit upon His Servant, who would bring "*justice to the nations*" (42:1). In a part of what is called the "the Servant passages," the Servant claims to have an instructed tongue "*to know how to use a Word to sustain him who is tired out*" (50:4).

Is there any reason to doubt who speaks these words? The speaker is none other than the Servant of the LORD God, the Branch from Jesse, that is, Jesus Christ. Isaiah was prophesying words that the Messiah would speak. They are words of a messianic prophecy. A messianic prophecy is a prophecy that refers to the coming of Jesus Christ. The Hebrew term "Messiah," or its Greek equivalent, "the Christ," means "the Anointed One," and here He was.

Think back to when the prophet Samuel anointed young David. He literally poured fragrant olive oil over David's head to mark David as God's choice for king. This showed that the Lord's blessing, favour, and power were coming upon David to equip him for his office as king. David was the Lord's anointed in that sense.

Years later, another prophet, Nathan, came to King David and told him that one of his sons would become king after him. This son of David would have an even greater kingdom, and God's blessing and power would be upon him *in an even greater way*. This son of David would have an everlasting kingdom full of end-time blessings for God's people.

The term that became associated with the promised Son of David, the great King and Deliverer to come, was the Messiah, the Christ, the Anointed One. So, when Isaiah writes this prophecy several hundred years after David, it is clear that the Messiah would speak these words: "**The Spirit of the Lord is on Me because He has anointed Me.**"

Now, does Jesus *qualify*? Absolutely. Is He right when He says, "**Today, while you are listening, this passage of Scripture has been fulfilled**"? Yes, because Jesus is the Messiah that had been promised for centuries. He is the Christ. Remember, before Jesus was born, the angel told Mary, "*The Lord God will give Him the throne of His father David. He will reign over the family of Jacob for ever, and there will be no end of His kingdom*" (Luke 1:32-33). Jesus is the Son of David, the great King with the everlasting

kingdom. Then, when Jesus grew up and was baptised, can you recall what happened? The Holy Spirit descended on Jesus and rested upon Him.¹

“The Spirit of the Lord is on Me because He has anointed Me.” Exactly as Isaiah prophesied—the anointing of the Spirit on the Christ—was fulfilled in the baptism of Jesus. The apostle Peter would later speak of *“how God anointed Him with the Holy Spirit and power. He went around doing good and healing all who were under the tyranny of the Devil, because God was with Him”* (Acts 10:38).

This now brings us to ask: To *whom* is Christ sent?

Our text tells us: **“to poor people... to prisoners... to blind people... those who have been oppressed.”** Who are such people? In a nutshell, it is us. That is, you and me. By nature, we are all these things, as we shall now see. Let’s briefly look at these one by one.

“The Spirit of the Lord is on Me because He has anointed Me to tell the Good News to poor people.” We are bereft of any riches on which we can rely. Whether you are poor or rich *does not matter*. When you die, you cannot take it with you. Earthly treasures will do you no good as you lie on your deathbed.

“He has sent Me to announce freedom to prisoners.” Man is a prisoner to sin and is not able to set himself free from this captivity, this bondage of death, *no matter how hard we try or how nice of a person we are*.

“...to blind people.” Without the enlightenment of the Holy Spirit, you and I and all men are *spiritually blind*, groping around in the dark, not knowing who God is or how to reach Him, always bumping into obstacles we ought to be able to avoid, running into one another, and straying off the path that leads to life. What a sorry state is our lost condition!

“...those who have been oppressed.” *Sin presses hard against us every day*. The Devil won’t leave us alone. The world whispers its sweet nothings, its enticing messages, into our ears. Our sinful flesh rises up, and our selfish desires drown out the sound of God’s voice. This is the battle we are in, and it won’t end until we reach the land of rest.

Therefore, we need help. Like the Apostle Paul we cry out, *“What a wretched person I am! Who will rescue me from this body, which is bringing death?”* (Romans 7:24). Like Paul, we detest our continued sinfulness. What are we to do? Are you that sinner in need of help? Do you realise your need, the lack of righteousness within you?

If so, I’ve got good news for you. You are the people for whom Jesus came! The Christ comes precisely to rescue you. **“The Spirit of the Lord is on Me because He has anointed Me to tell the Good News to poor people. He has sent Me to announce freedom to prisoners and restoration of sight to blind people, to set free those who**

¹ Matthew 3:16

have been oppressed,¹⁹ and to announce the acceptable year of the Lord.” This is Jesus’ word for you today!

God’s grace and favour come to us and are proclaimed in the person of Jesus Christ. He is Good News for the poor. *“Thanks be to God, through Jesus Christ our Lord!”* (Romans 7:25). In Christ, we have riches laid up for us in heaven beyond our wildest imagination, which no one can take away from us. Jesus Christ is liberation for the captives and the oppressed. He opens the prison doors and sets the captives free. He delivers us from the oppression of the Devil, the world, and flesh—an oppression that would otherwise crush us. Jesus Christ is sight and healing for the blind. He shows us the way and says, *“Follow me.”* He Himself is the Way and the Truth and the Life (John 14:6). Christ shines the light of life on our path and leads us on it, all the way to heaven.

This is why He was sent. This is what He was anointed to do. This is why Jesus can take the scroll of Isaiah and read it and say, **“Today, while you are listening, this passage of Scripture has been fulfilled.”**

But how He fulfils it, ultimately, is what is so strange. You see, when Jesus reads this passage in the Nazareth synagogue, at first the people are impressed. They liked what He had to say. Luke records how **“All spoke well of Him and were astonished at the gracious words that were coming from His mouth.”** But then their unbelief rises up, and they can’t believe their hometown boy Jesus, whom they’ve known since He was a child—that He could possibly be the Christ. And they don’t like the fact that He hasn’t done a big miracle in their town yet. And then, on top of that, Jesus tells them of some examples of miracles in the Old Testament—only, the recipients of the blessings were Gentiles, not Jews, and the people don’t like to hear that since they think they’re entitled to special favours by virtue of their ancestry. And, well, the whole thing goes downhill fast. **“All the people in the synagogue were filled with anger when they heard these things.²⁹ They got up, drove Him out of the city and took Him to the brow of the hill on which their city had been built, to throw Him down the cliff”** and kill Him! But His hour has not yet come. It’s not time yet for Him to die. But the point here is that Jesus’ own people reject Him, and do not receive Him as their Messiah.

Ironically, in that rejection, Jesus will fulfil His mission as the Messiah. The fulfilment will take Him to the cross. There, the Messiah will die in shame to cover and atone for the sins of His people—and our sins, too. This is how the Messiah sets us free. By dying in our place, Christ, the Son of God, looses the chains that bound us. The sacrifice of Christ liberates us from the bonds of sin and death and Satan. The prison doors are opened, and the open tomb confirms it: Christ is risen, and all who trust in Him and are baptised with Him shall rise with Christ and live forever.

“Today, while you are listening, this passage of Scripture has been fulfilled.” Yes, today, dear friends. Right here, right now, in our hearing, Jesus is still speaking these same words today. He is proclaiming the Good News into our ears here in this congregation. Good News for the poor, liberty for the captives and the oppressed, sight for the blind, the permanent and eternal year of the Lord’s favour—all of these are ours

in Christ. **“Today, while you are listening, this passage of Scripture has been fulfilled.”** Amen.

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

PRAYER FOR THE THIRD SUNDAY AFTER EPIPHANY

O God, the Father of our Lord Jesus Christ, we praise You for wanting all people to worship You in spirit and in truth, and for making that possible by the light of Your Word. We, Your people, who have gathered to worship and praise You, now offer You our thanksgiving, praise, and prayer.

We thank You, Father, for sending Your Son Jesus Christ, and for making known through Him Your loving purpose that all who believe in Him may have everlasting life. We give You thanks for our redemption through His cross, for the forgiveness of our sins, for deliverance from all evil, and for the sure hope of eternal glory. We praise You for the gift of Your infallible Word, through which Your Spirit has given us saving faith. Send forth Your Word with power so that many may come from east and west and rejoice in Your saving mercy. May Your kingdom be filled with believers from every nation and tribe though they are sinners like ourselves, so that heaven and earth together may ring with praise for Your great salvation in Christ.

Renew our minds. Cleanse us from every sin. Lead us along the path to eternal life. Grant that we may trust Your love and power. As we live out our short spans of life, make us spiritually wise, so that in humility, forgiveness, and love, even to those who hate us, we may reflect Your grace. Help us so that we may not be conquered by evil, but may rather conquer all evil with good. Grant that we may use well the charismatic gifts that You have provided for the good of all. Heal us of every disease. Uphold those who face the test of sickness or other suffering. Guard our loved ones wherever they may be. Shield us from the powers of wickedness. Give us each day our daily bread, and make us contented in every circumstance.

Watch over Your Church. Give it pastors who are true shepherds and faithful teachers of Your people.

Give wisdom and understanding to those who are entrusted with the responsibilities of governing our country. Grant them a concern for Your will, and the desire to rule in such a way that all people may live in quietness and peace.

These things we ask in the name of Jesus Christ, our Lord and Redeemer who loved the Church, and gave Himself up for it. Amen.

Article: Forgiveness and Reconciliation

What God did in Christ was to reconcile the world unto Himself. How so? By not imputing their sins to them. Where did their sins go? The Apostle Paul writes, *“For our sake He made Him to be sin who knew no sin”* (2 Cor. 5:21). God achieved reconciliation by punishing sin. That’s how He achieved forgiveness. In the

obedience, suffering, and death of Jesus, God has joined together forgiveness and reconciliation. Forgiveness and reconciliation amount to the same thing.

Forgiveness means there is no more accusation. Reconciliation is peace. We are not being judged. God is not angry with us. He is our friend, not our enemy. He is our Father. Luther writes in his *Small Catechism* how, with all boldness and confidence, we may ask Him as dear children ask their dear Father. We pray, “Our Father.”

Our appeal to the identity we received in our baptism is an appeal to the blood and righteousness of Jesus. Atonement means reconciliation. Reconciliation means forgiveness. Forgiveness empowers baptism to save. Baptism, the oral word, the Lord’s Supper, and, yes, the Bible itself are the objects of faith. Faith clings to Jesus. It clings to forgiveness of sins and reconciliation with God. It clings to the means of grace wherein this forgiveness is located and bestowed.

The faith that receives is the faith that gives. Those who are forgiven forgive. Those who are at peace with God make peace with their neighbour. Those who have received mercy show mercy. The essence of the Divine Law is love. Love God above all things. Love your neighbour as yourself. The essence of the Gospel is love. John writes, “*In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another*” (1 John 4:10-11).

Believing and confessing go together. You believe that Jesus rose from the dead and you are justified. You confess this Lord Jesus and are saved. You confess in the Creed. You confess at home with your family. You confess whenever given the opportunity to do so. You confess the life and death of Jesus for the forgiveness of all your sins. You confess the Gospel. You believe and you confess.

Charles Porterfield Krauth (A Lutheran pastor, theologian, and educator (1823-1883)) said faith alone makes men Christians, but confession alone marks men as Christians. We confess the Gospel. The Gospel is the forgiveness of sins. We confess the Gospel by forgiving sins. We love because He first loved us. We show mercy, we forgive, and we seek reconciliation with those we have wronged and who have wronged us. This is confessing the Gospel. Freely we have received, freely we give. We give what we have received. In giving what we have received, we confess the Gospel. We confirm its truth. In forgiving, we are forgiven. It is not that our forgiving our neighbour merits or brings about God forgiving us. No, it is that when we forgive as we have been forgiven, our confession of the Gospel is made concrete. Our forgiving is a sign of God’s forgiving.

Forgiveness and reconciliation are bound together by their very nature. They entail the same thing. If you are forgiven, you are reconciled. If you are reconciled, you

are forgiven. Forgiveness and reconciliation are also bound together in the giving and receiving. If you are forgiven, you forgive. If you forgive, you are forgiven. Just as our forgiving is a sign that God has forgiven us, our refusal to forgive and be reconciled with our brother is a sign of unbelief. There is no true faith that is not faith in the forgiveness of sins that God grants us for Christ's sake. There is no true faith that is not expressed in love for our neighbour. The charge often made against conservative, Bible-believing Christians that they are haters because of their opposition to today's fashionable perversions is a malicious charge, to be sure. But woe be unto us if we do not reckon with the poison of hatred in our hearts.

Faith and love go together. Hatred, malice, the judgmental spirit, and vengeance against those we deem have done us wrong are all signs of unbelief. With the father of the boy who had the deaf and mute spirit, we cry out to our Lord who bore our sins in his body on the cross: "*Lord, I believe; help my unbelief!*" (Mark 9:24). He forgives the hatred in our hearts. With this forgiveness comes the power to forgive and be reconciled with our brother.

Children's Message:

What are some names of parts of the body? God has made our bodies to include all those parts. Which ones do you think are most important? Perhaps you can think of the head, brain, eyes, and ears. They are definitely important. And how about the least important? Perhaps your toes or fingernails. Now, what if we just got rid of those unimportant parts? Do you think we'd miss them? Of course, we would! We need all our parts, no matter how unimportant they seem to be! If you've ever stubbed your toe, had a paper cut on your finger, or even a toothache, you know that even tiny parts of the body like toes and fingers and teeth are actually quite important, and we hurt when they hurt. Just because they aren't eyes and ears and brains doesn't make them any less special.

In our Second Bible Reading from today, we hear Paul speak about the Body of Christ in this way. When he says "body of Christ," he actually means you! He's talking about all of us who are part of Christ's church! Together, we're all the Body of Christ—each of you a very important part of the Body!



A wonderful thing is that in Christ’s church, everyone has a special role as part of the Body of Christ, and we can be very thankful that He didn’t plan for us all to do the same thing. He planned it so perfectly that we all get to work together, just like a body.

Sometimes we may feel jealous of what someone else is given to do—like thinking a teacher or a parent gets to be boss, so we’d rather be them than a child. Other times we may not feel very important. Or maybe we think that others are not as special as we are because our job seems better. Because we’re sinners, we sometimes let this get in the way of our love for one another and for God. But Jesus died and rose again for all of us, so when we forget, we should say we’re sorry and remember that God has designed His church to be like a body, where every member has a specific role, and not one of them is unimportant. I wonder: What has God made you to be?

Dear Jesus, You’ve made us all to be members of Your Body, the church. Thank You for reminding us that we each have a special place so that we can serve others and serve You. In Your name we pray. Amen.

WEEKLY ANNOUNCEMENTS

2 February 4 Epiphany	9 February 5 Epiphany	16 February 6 Epiphany
8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD LR (Student Matthew Sippel to lead)	9.00am OAK HC (GRN to attend OAK) 9.00am TMBA LR 9.30am AUB LR 9.00am LOWOOD LR	8.30am OAK LR (Student Matthew Sippel to lead) 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC
Sunday, 26 January		
READINGS: Nehemiah 8:1-3, 5-6, 8-10; 1 Corinthians 12:12-31a; Luke 4:16-30		
HYMNS: 272 217 785 (84 364) 267		
Sunday, 2 February		
READINGS: Jeremiah 1:4-19; 1 Corinthians 12:31b-13:13; Luke 4:31-44		
HYMNS: 9 239 262 616 TMBA: 301 239 197 148 83 300		

PLEASE NOTE THE CHANGES IN FEBRUARY TO ACCOMMODATE CONFIRMATION DAY SERVICES:

Sunday 2 February

8.30am OAK LR
 9.00am TMBA HC Confirmation
 9.00am GRN LR
 9.30am AUB LR
 9.00am LOWOOD LR

Sunday 16 February

8.30am OAK LR
 9.00am TMBA LR
 9.00am GRN LR
 9.30am AUB LR
 9.00am MARBURG HC Confirmation
 (TBC)

Sunday 9 February

9.00am OAK HC Confirmation
 (GRN to attend OAK)
 9.00am TMBA LR
 9.30am AUB LR
 9.00am LOWOOD LR

Sunday 23 February

8.30am OAK LR
 9.00am TMBA LR
 9.00am GRN LR
 9.00am AUB HC Confirmation
 9.0am MARBURG LR

BIBLE STUDIES for JANUARY

Sunday the 26th, after service at Marburg.

Friday the 31st, 7.30pm Oak/Aub at Aubigny.

Due to the confirmation service, TMBA's Bible Study will held at a later date.

CONGREGATIONAL AGM'S:

Aubigny: Sunday, 9 February, 10.45am

Toowoomba: Sunday, 16 February, 2.00pm

Greenwood: Sunday, 23 February, 10.45 am

Lowood: Sunday, 9 March, after divine service.

Marburg:

Oakey:

Wednesday, February 5, 10.00am. Women's Guild at Bethlehem Toowoomba.

Opening Devotion: Jenny. Choose a Bible Verse from Deuteronomy 12-14. *Item of Interest:* Something white.

Tuesday, February 11, 7.30pm. Men's Fellowship. (If the hall has finished being repainted inside, our meeting will be held at Oakey; otherwise, it will be held at Aubigny. Keep an eye on the bulletin closer to the date).

Saturday, February 15, 7:00pm, Young Adults and Youth (YAY) is on once again at Aubigny, with the hall open from 6:30pm. Please bring yourself, your Bible, and a plate to share for supper, for an evening of fun and games, food, and a devotion. Any questions, please contact Matthew at matthewsippelaclc@gmail.com