

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHNS AUBIGNY,
ST PAULS GREENWOOD, TRINITY MARBURG, TRINITY OAKEY
2nd February 2025 Fourth Sunday after Epiphany

HYMNS: 301 239 197 148 83 300

INTROIT: Psalm 71:1-11

In You, O LORD, I have taken refuge. Let me never be ashamed!

In Your righteousness rescue me and deliver me! Turn Your ear to me and save me!

Be a rock of refuge for me, where I may go continually! You have given the command to save me. For You are my Rock and my Fortress.

O my God, deliver me from the hand of a wicked person, from the grasp of one who is unjust and cruel!

For You are my Hope, O Lord GOD. You have been my Confidence since I was young.

I have been leaning on You from birth. You took me from my mother's womb. My praise is continually about You.

I have become like an unsettling sign to many people, but You are my strong Refuge.

My mouth is filled with Your praise, with Your honour all day long.

Do not cast me away in the time of old age! Do not forsake me when my strength fails!

For my enemies have been speaking about me. Those who are watching to take my life have been consulting together.

They are saying: "God has forsaken him. Pursue him and take hold of him! For there is no one to rescue him."

COLLECT: Almighty God, You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; 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 our worship service! Today, Taylah Priebbenow will confirm the vows made on her behalf when she was baptised and will receive the Lord's Supper for the first time. Our prayer is that the Holy Spirit will guide Taylah and keep her to eternal life.

READINGS: Jeremiah 1:4-10 & 17-19 I am with you to rescue you.
1 Corinthians 12:31b – 13:13 The spiritual gifts must be used in love.
Luke 4:31-44 Jesus drives out an unclean spirit.

Jeremiah 1:4-10, 17-19

⁴ The Word of the LORD came to me, ⁵ **“I knew you before I formed you in the womb. I consecrated you** before you were born. I have made you a prophet to the nations.”

⁶ Nevertheless, I said: “Alas, O Lord GOD! Look! I do not know how to speak. For I am only a youth.”

⁷ However, the LORD told me: “Do not say, ‘I am only a youth!’ For **you shall go to everyone to whom I send you** and say whatever I command you! ⁸ **Do not be afraid of them!** For **I am with you to rescue you,**” the LORD declared.

⁹ Then the LORD stretched out His hand and touched my mouth. The LORD told me: “Look! I have put My Words in your mouth. ¹⁰ See! Today I have appointed you to be over the nations and the kingdoms, to pull out by the roots and to tear down, to destroy and to demolish, to build and to plant. ...

¹⁷ “However, you must tuck your tunic into your belt! Get up and tell them everything that I Myself shall command you. Do not be intimidated in front of them, that I may not shatter you in front of them! ¹⁸ Look! Today I Myself have made you a fortified city, an iron pillar and bronze walls against the whole land, against the kings of Judah, against its officials, against its priests and against the people of the land. ¹⁹ They will fight against you but will not defeat you. For I am with you,” declares the LORD, “and I shall rescue you.”

1 Corinthians 12:31b-13:13

^{31b} I shall also show you what the best way is by far. ^{13:1} If I speak in the tongues of men and of angels but do not have love, I have become a loud gong or a clanging cymbal. ² Even if I have the gift of prophecy and understand all mysteries and all knowledge and, if I have all faith so that I could remove mountains but do not have love, I am nothing. ³ If I give away all that I possess to feed the hungry and, if I give up my body to be burnt and do not have love, I gain nothing at all.

⁴ Love is patient. Love is kind. Love is not envious. It does not brag or become conceited. ⁵ It does not behave dishonourably. It is not selfish. It does not become irritated. It **keeps no record of wrongs.** ⁶ It does not delight in wrongdoing but rejoices with the truth. ⁷ It covers everything in silence; it believes everything; it hopes for everything; it endures everything.

⁸ Love never fails. If there are prophecies, they will be ended. If there are tongues, they will cease. If there is knowledge, it will be ended. ⁹ For we know in part and prophesy in part. ¹⁰ However, when what is complete comes, what is in part will be ended. ¹¹ When I was a child, I used to talk like a child, think like a child and reason like a child. Now that I have become a man, I have ended childish things. ¹² For now we see dimly in a mirror but then we shall see face to face. Now I know only in part but then I shall know just as I am fully known. ¹³ Moreover, now there remain these three: faith, hope and love. However, the greatest of these is love.

Luke 4:31-44

³¹ Then He went down to Capernaum, a city in Galilee and was teaching people on the Sabbath. ³² The people were amazed at His teaching, because His Word had authority.

³³ In the synagogue there was a man who had a spirit of an unclean demon. He cried out with a loud voice, ³⁴ “Ha! What do we have in common with You, Jesus of Nazareth? Have You come to destroy us? I know who You are, the Holy One of God.”

³⁵ Jesus rebuked him: “Be quiet and come out of him!”

The demon threw him down in the middle of the crowd and came out of him, without doing him any harm. ³⁶ They were all amazed and began to ask one another, “What kind of speaking is this, that with authority and power He gives orders to unclean spirits, and they come out?”

³⁷ The news about Him kept spreading to every place in the surrounding region.

³⁸ Jesus left the synagogue and went to Simon’s home. Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹ He bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

⁴⁰ When the sun was going down, all who had people who were sick with various diseases brought them to Him. He laid His hands on each one of them and healed them.

⁴¹ Moreover, demons were also being cast out of many people, shouting, “You are the Son of God!”

However, He rebuked them and would not allow them to speak, because they knew that He was the Christ.

⁴² At daybreak Jesus came out and went to a solitary place. The crowds continued to look for Him. When they came to Him, they tried to keep Him from

leaving them. ⁴³ However, He told them, “I must tell the Good News of the kingdom of God in other cities also, because I have been sent for this purpose.”
⁴⁴ Then He kept on preaching in the synagogues of Judea.

WHAT DOES JESUS SAY OF THOSE WHO REMAIN IN HIS WORD?

Sermon for Confirmation Sunday, 2025

John 8:30-32

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 John 8:30-32: **While He was saying these things, many began to believe in Him.** ³¹ **Therefore, Jesus said to those Jews who had become believers in Him, “If you remain in My Word, you are truly My disciples, ³² and you will know the truth, and the truth will make you free.”**

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

Dear friends in Christ,

Today, Taylah will make a public promise to remain faithful to the teachings of Christ, as she has learnt them through the Small Catechism. We rejoice that the Lord has brought her to this day.

“All Scripture is inspired by God and is useful for teaching, for rebuking, for correcting and for training in righteousness,” says the Apostle Paul to Timothy and us (2 Tim. 3:16). God has given us His holy, inspired, infallible, powerful Word, the Scriptures of the Old and New Testaments. The Bible *is* God’s Book, where He gives us instructions on how we are to live and how we have been saved. It teaches both Law and Gospel. As we marvel at all that has been written, we find some parts of the Bible that we cannot fathom with our finite minds. Nevertheless, we believe what is written. If God has spoken, then we listen and believe. That is the very thing God demands of us. We are called to hear the Word of the Lord and to *“take every thought captive to obey Christ”* (2 Cor. 10:5). This is the attitude anyone who calls themselves Lutheran ought to have with the Word of God. Where God has spoken, we say, *“Amen,”* and will not tolerate any doctrine that does not conform fully to the Word of God.

“Toleration.” Isn’t that a watchword of our time? The world demands that we

be tolerant of others who may have a different view than we do, and it is the same in the church. People of differing confessions often cry, “*Do not condemn this or that doctrine that other churches teach simply because they differ from yours.*” “*You have your view, and they have theirs. Does that even matter since we all worship the same God? Who can tell which is correct? Instead of fighting one another, let’s rather unite and win the world for Christ.*” That sounds good, doesn’t it? That’s because it appeals to human reason, but in reality, they are treacherous words because they make a liar out of God. God speaks in His Word, and we should say: “*Speak, LORD, for your servant hears*” (1 Sam. 3:9). If God has spoken, then that’s that. There is no room for tolerance for anyone who bends the Word, even just a little bit, and that is what our words today from the Gospel of John teach us. We are to remain in God’s Word and not turn aside from His words.¹

If that is so, then let us begin by asking, “What does Jesus *say about such people?*”

Early in the morning, Jesus went to the Temple and began to teach the people. In the course of His teaching, He said, “*I am the Light of the world. He who follows Me will certainly not walk in the darkness but will have the light of life*” (8:12). That was a promise. Here was the Messiah, telling those who would listen that He was the *fulfilment* of what Isaiah had many years ago promised: “*The people walking in darkness have seen a great light*” (9:2). Jesus shines on life and gives life—He “*penetrates even as far as the dividing of soul and spirit and joints and marrow*” (Hebrews 4:12). His words made a deep impression on many of His opponents. John writes, “*As He was saying these things, many believed in Him*” (John 8:30). The Word had convinced many and 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.”**” What Jesus here says is valid for all times. We still have Jesus’ Word today, which leads us to Him and keeps us with Him. The mark of faithful followers of Jesus is that they remain true to His Word, where they learn the truth.

So, Jesus’ true disciples are those who “**remain in (His) Word.**” That is plain speech. Now, *who* is a disciple of Christ Jesus?

A disciple is someone who believes in Jesus. A disciple is someone who is an adherent or a follower of Jesus. In His final commission, Jesus would later say to the disciples: “*Go, therefore, and make disciples of all the nations by*

¹ Deuteronomy 28:14

baptising them in the name of the Father and of the Son and of the Holy Spirit and by teaching them to keep all that I have commanded you! Certainly, I am with you always, until the end of the age” (Matt. 28:19-20).

Here, we plainly see who a disciple of Jesus is. It is one who has been baptised into the name of the Triune God and, through faith, is intimately connected with Him. A disciple of Jesus has been taught to observe not this, or that, or the other thing, but *all things He has commanded*. Christ is the Master who commands, while the disciple, the believer, is to *observe* what He commands. **“If you remain in My Word, you are truly My disciples.”**

Not only were the believers called Christ’s 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, the believers were called His disciples - in Jerusalem, Ephesus, Antioch, and other places. How was that possible? In His high-priestly prayer to the Father, Jesus said of His disciples: *“I have given them Your Word”* (John 17:14), and He had assured the disciples: *“The person who hears you hears Me, and the person who rejects you rejects Me. The person who rejects Me rejects the One who has sent Me”* (Luke 10:16). Now, whosoever believed the word of the apostles, which was the Word of Christ, became Christ’s disciple. *“Faith comes from hearing, and hearing through the Word of Christ”* (Romans 10:17). Paul exhorts the Colossians to *“Let the Word of Christ dwell richly among you, as with all wisdom you teach and warn one another with psalms, hymns and spiritual songs, singing to God with grateful hearts!”* (3:16). It is through this same Word that we, too, have become believers, disciples, of Christ.

And who are Christ’s *true* disciples?

Christ tells us. It is those who **“remain in My Word.”** That is the one who adheres to His every word and believes it just as it reads. A believer is a disciple, a learner; Christ is the Master. A disciple, being a learner, does not criticise his Master, does not doubt His word, or set it aside. If he does that, then he is no longer a disciple but a master in his own mind, who virtually says: Though the master says so and so, yet I shall not accept it because *I cannot understand what He says*. A true disciple says: One is my Master, Christ! In His Word, I shall continue.

Not only does Christ laud such as adhere to His Word as being His true disciples, but He 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! Are we certain of possessing the truth? Yes, we are.

How do we know? Christ says so. What does He say? **“If you remain in My Word.”** That is plain. Jesus tells us, *“Take My Word, read it, understand it just as it reads, and remain in it, then you will know the truth.”* He does not say: *“If you do not understand this or that, well, 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, then feel free to reject it.”* Christ says of Himself: *“I am the Truth.”* He cannot err. So, if we remain in His Word, we have the truth; we cannot err. Are all opposing doctrines wrong? Yes. Why? Because there is but one truth.

“Now you’re being arrogant!” we hear someone say. *“Are you suggesting that you have it right and others have it wrong?”* No, we do not judge people, and we certainly cannot look into their hearts to see if they have faith. Of course, some who have saving faith belong to other Christian denominations. We condemn the *false doctrines* of the other churches, not the people. When we hear other preachers saying, *“This is my view of this doctrine,”* or *“Jesus here seems to say,”* or *“In my opinion the apostle would say....,”* then we need to ask, *“Is that teaching God’s truth? Is it not instead instilling doubt?”* The apostle Jude exhorts us to *“contend for the faith that was once for all delivered to the saints”* (Jude 3). Is it honouring Christ when the word of man takes the place of the word of Christ? No! Christ 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. Sadly, such a simple, self-evident statement finds little favour in our times of wishy-washy theology. Was Paul arrogant and even narrowminded when he said to the Galatians, who were in danger of being led astray by perverters of the Gospel of Christ, *“But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed”* (Gal. 1:8)?

Dear friends, “pure doctrine” is not a phrase to be sneered at. A heathen like Pilate may scoffingly ask, *“What is truth?”* implying that truth is not to be found, but a Christian prays: *“Sanctify (us) in the truth; Your word is truth”* (John 17:17). A true child of God abides by the Word of His Master: **“If you remain in My Word... you will know the truth.”** You will believe, teach, and confess the Scriptures in all their fullness. So when Scripture tells us that the world was created in six days of twenty-four hours each, we believe and confess. When Scripture says of Baptism: *“Baptism now saves you”* (1 Peter 1:21), we believe and confess. When Christ says: *“This is My body; this is My blood,”* which we receive, in, with, and under the bread and wine, we believe and confess.

There are numerous other examples of Christ speaking while we listen and abide and know the truth, but let us thank God that without any merit or worthiness in us, He has given us the truth as it is in Christ Jesus.

Finally, by continuing in the Word of Christ, we are not only His true disciples who know the truth, but “**the truth will make you free.**”

What does Christ mean when He says, “**The truth will make you free**”?

A little later, after speaking these words, Jesus will say, “*if the Son makes you free, you will certainly be free*” (John 8:36).

This freedom is the freedom the Son of God has merited by His sufferings and death, which those who have faith possess. It is the freedom from the dominion of sin, from the accusations of the Devil, the freedom from eternal death and its terrors, and the tortures of hell. Only he attains this heavenly, spiritual freedom if he possesses the truth.

Dear Taylah, through the course of instruction you have now completed, you have learnt about Jesus and His love for you. You have learnt all about the Word and how it makes you free. But your learning is not finished. The truth has made you free, but you must remain in Christ’s word—all of us must remain in Christ’s Word. We are all bound to the Word of Christ, and upon it, we must insist as His true disciples. We must regularly read and study this Word and walk as His disciples in holiness to God and righteousness toward our fellow men.

We know the world is quickly spiralling out of control with all the wokeism and wickedness that is splashed in front of us daily. But knowing the truth, we don’t need to be afraid. Knowing the truth, we are free children of God, who are saved by faith in Christ Jesus. The Lord is Master over all creation and holds the world in His more than capable hands. And when death comes, we know that through Christ, we are free from the power of the Devil, sin, and death and that we shall enter into the eternal freedom above, where Christ has gone to make a place for us. We know this to be truth, “**and the truth will make (us) free.** Amen.

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

PRAYER FOR THE FOURTH SUNDAY AFTER EPIPHANY

Almighty God, Your ears are always open to the prayers of Your people, and You promise Your saving help in every time of need. Therefore we lift up our hearts to You.

We thank and praise You that You have enabled us to understand Your Word, and for the blessings of faith, love, and trust in You. Most of all, we thank and praise You for the coming of Your Son, and for His deliverance from our sin, from the condemnation of the Law, from our death, from the devil, and from hell. We give You humble thanks for all Your other gifts You have bestowed on us through Jesus, Your holy Anointed One.

Through Your Spirit give us a deeper knowledge of Your will, and a deeper faith in Your salvation. Continue to renew us by the Spirit also. Give us deeper love for all people. Keep us conscious of Your desire that we should spread the Good News about Jesus. Give us opportunities to tell the good news of the Gospel, and the courage to tell it; and strengthen us by the presence of Jesus, who has promised to be with us always in this task. Make us more aware of people's needs, that, in meeting them, they may see that we are credible witnesses of Him; and bless what we say.

We pray also for all our families. Bless each home with Your presence and the Spirit of Christ, that children may grow in favour with God and man, and that parents, by love and proper example, may maintain their homes in godliness. Grant that both children and parents may be eager to worship You, and may delight in serving Your Son in their daily lives.

Provide and maintain good government for us and for all people; give all in our nation high moral values and responsible citizenship.

Comfort and bless all among us who are afflicted in any way, that they may find release from their burdens and trials, and learn to know Your gracious will, and how to submit to it.

O faithful and gracious Lord, today you are giving Taylah the special joy of publicly confessing her faith and renewing her dedication to You, Father, Son, and Holy Spirit. Give her Your strength and courage to make this confession with sincerity, and to fulfil it in the days ahead. Remind her of her baptism and of the covenant You made with her on that day. Keep her faithful until the end of her life, that she may obtain the heavenly crown. Keep her in Your grace and make her heart the dwelling place of the Holy Spirit, so that He may direct Taylah in the paths of righteousness.

May we all, in the unity of the faith, and in the knowledge of Your Son, continually praise Your name and fulfil Your saving purposes in the world. We ask all these things in Jesus' name. Amen.

Article: The Right Thing

One of many philosophical questions is, “What is the right thing to do?” This question is asked in every facet of life. Parents, teachers, employers and employees, young and old, men and women, are only a few of the many people who are faced with that dilemma every day. So often, the answer to that question flows through a myriad of philosophies based on one’s personal beliefs or cultural milieu.

The same philosophical question also infiltrates the lives of the redeemed. What does the answer to that question flow through for the children of God? Is it a philosophy based on personal experiences? Is it determined by cultural norms already in place, or as so often happens, an ever-changing view of what is right and wrong?

In my experience as a pastor, I find too often, the solution to this question falls more into the philosophy of utility. Utilitarianism was first expressed in the late eighteenth century by British philosopher Jeremy Bentham. John Stuart Mill later refined it in the mid-nineteenth century. It became very popular and has since come to our shores. The basic elements of utility are as follows:

1. Envision a certain state of affairs in which all people are as happy and well off as can be.
2. Try to bring about that state of affairs insofar as that is possible.
3. Develop a course of conduct or action that would bring about, or promote, the greatest amount of happiness for all those who will be affected.

One cannot help but notice that all references to God or abstract moral rules written from heaven are absent. Right actions are those that produce the greatest possible balance between happiness over unhappiness, with personal happiness counted as equally important. The simple definition is this: “The end justifies the means used to achieve the desired end.” Since the desired end is happiness, then whatever is used to bring about that happiness is justified action or the answer to the question of what is the right thing to do.

While this approach may have some seductive elements to it, it is not the answer in the church for “the right thing.” In utility, the right thing is determined by the personal desires of the individual so he may achieve the greatest happiness. In further developments of utility, it included feelings as a judging factor for the right thing. I see this in young couples who choose to cohabitate over the commitment of marriage based on what brings them the most happiness and avoids unhappiness. If cohabitation achieves the goal of the couple’s happiness, then it is a justified means to that end—so says utility. It does not matter what the Word of God says. All that matters is my happiness. Utility can be used to justify any sin, any false doctrine preached from the pulpit, any pagan notion taught from the isle. In addition, it is

used to ignore one's vow in the ministry to let the Holy Scriptures and the Lutheran Confessions guide and guard the church's practice.

I do want to point out two things here. I am not saying that one cannot seek happiness. Plenty of texts in the Bible speak of being *happy*. Yet when the Bible does speak this way, being happy is more in tune with *blessed* as a state of being rather than an emotional state of euphoria. I also acknowledge that there are times in the church when utility can be useful in reaching decisions. Many decisions made by a congregation include utility. Questions concerning new roofs, lawn care, and the like include utility. To such questions there is no biblical injunction to guide them. That being said, when it comes to theological decisions of preaching, teaching, and practice, there is an already existing authority that governs "the right thing."

The right thing in the church is the voice of God to His people. God speaks to the issue of marriage. He addresses life and the need to protect it. His Word is very clear that male and female are the only two genders He created and sustains. Our goal in the church is not happiness. Our goal in the church is faithfulness to His Word. What makes us happy changes from day to day. The Word of God is the same yesterday, today, and tomorrow. It does not change, and because it does not change, it is the governing factor for our lives in the kingdom. We live

under His rule because we have been brought into his righteousness.

When an infant is baptised, it is "blessed." This is a holy state of affairs rather than an emotional experience. That child has been transformed from an enemy of God to His dearly beloved. In and with this grace, the child grows up under His rule with a heart of joy that relishes what God says and what He continues to do for him. The continuous outpouring of forgiveness in the Lord's Supper is a great blessing. It may make a person emotionally happy or may not, but it certainly feeds them with Jesus' body and blood, which has atoned for all sin. When the broken heart in confession falls before the holy Lord, the words of absolution may or may not evoke emotions of happiness, but those words definitely bestow a heavenly gift of forgiveness and life.

The life that receives these blessings is the life that has peace between God and man. It is a life that is filled with love for God and love for the neighbour. It is a life that is led by faith in Christ, whose death and resurrection is the right thing for us. Jesus already did the right thing. He baptised us into the right thing. He feeds us the right thing and speaks the right thing into our souls. The only place for the church to look for the answer to the right thing is to the crucified Christ and His holy Word. In Him is the right thing. He is the right thing. The gifts of heaven showered upon us are the right thing. That does not change.

Children's Message:

Today, I have an important message for you.

In our First Reading, we heard the LORD speaking through Jeremiah, and He said, *"I knew you before I formed you in the womb"* (Jer. 1:4). The LORD had determined Jeremiah's future long before Jeremiah was conceived or his mother gave birth to him, and so it is with us too! Our heavenly Father had our lives set out for us even before we were born!

So now that you are here, what does it mean for you to be alive? That's right. A person who's alive is a human being God has created who has his or her own body. Our bodies need oxygen, food, water, and other things. But at some point, everyone dies, and then our bodies won't be alive, but until that day, we're alive. Easy for us to know we're alive, right? How can we tell? We can just touch our arms and faces and all over and say, "Yes, I'm alive."

Can you keep yourself alive? What if Mum or Dad didn't give you any food or water or a safe, warm place to live? I know they do because they love you, but what if they didn't? If nobody gave you anything to eat or drink or kept you warm and safe, you'd probably have a hard time finding enough, wouldn't you! And if you couldn't get food or water or other things, after a while, you'd die. You wouldn't be alive anymore. Actually, none of us can keep ourselves alive because God is the one who gives us food, water and everything else we need, so if it weren't for God, we couldn't stay alive. Nobody can keep himself alive, really.

Some people who are alive have an especially hard time keeping themselves alive. Any idea whom I mean? I'm thinking especially about tiny babies who aren't born yet, who are still inside their mum, and about some people who are really old or sick and just can't take care of themselves



anymore. They're alive, God also knew them before they were formed in the womb, but if others don't take care of them, they'll die. Should other people take care of them? Of course! Because they're people, and God loves them—so much that Jesus died on the cross for them, just as He did for us. In fact, they're children of God.

We have a very important job! We have to do everything we can to help these babies and others who can't keep themselves alive, including telling others who can also help. And God is using us to do that. All people are precious in the sight of God, and we must do what we can to remind all people just how precious life is!

WEEKLY ANNOUNCEMENTS

9 February 5 Epiphany	16 February 6 Epiphany	23 February 7 Epiphany
9.00am TMBA LR 9.30am AUB LR 9.00am LOWOOD LR (GRN to attend OAK)	8.30am OAK LR (Student Matthew Sippel to lead) 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR (Student Matthew Sippel to lead) 9.00am MARBURG LR
9.00am OAK HC Conf.	9.00am MARBURG HC Conf.	9.00am AUB HC Conf.
Sunday, 9 February		
READINGS: Isaiah 6:1-13;	1 Corinthians 14:12b-20;	Luke 5:1-11
HYMNS: 501 16 336 162	OAK: 301 16 197 317 343 300	

CONGREGATIONAL AGM'S:

Aubigny: Sunday, 9 February, 10.45am.

Toowoomba: Sunday, 16 February, 2.00pm.

Marburg: Sunday, 23 February after divine service.

Greenwood: Sunday, 23 February, 10.45am.

Oakey: Sunday, 23 February, 1.00pm.

Lowood: Sunday, 9 March, after divine service.

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

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

Robert Ritter has various church music vinyl records that used to belong to his mother available for sale. Any sales will be donated to the Seminary Committee. If you would like to find out what he has, give him a call at 0419 722438.