

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

2<sup>nd</sup> June    Mission Day Service

**HYMNS:**    45   224   435   430   622 LSB   219

**INTROIT:**    Psalm 96

Sing to the LORD a new song! Sing to the LORD, all the earth!

Sing to the LORD! Bless His name! Proclaim His salvation from day to day!

Declare His glory among the nations, His marvellous deeds among all the peoples!

For the LORD is great and very worthy of praise. He should be feared above all gods.

For all the gods of the peoples are idols, but the LORD has made the heavens. Splendour and majesty are before Him. Strength and beauty are in His sanctuary.

Ascribe to the LORD, families of the peoples, ascribe to the LORD glory and strength!

Ascribe to the LORD the glory due to His name! Present an offering and come into His courts!

Worship the LORD in holy splendour! Tremble before Him, all the earth!

Say among the nations: "The LORD reigns. The world also is firmly established.

It will not be moved. He will judge the peoples justly!"

Let the heavens be glad, and let the earth rejoice! Let the sea, and all that fills it roar!

Let the fields and everything in them be jubilant! Then all the trees of the forest will shout with joy before the LORD.

For He is coming, for He is coming to judge the earth. He will judge the world with righteousness and the peoples with His truth.

**COLLECT:**    Almighty God, in Your kindness You cause the light of the Gospel to shine among us. By the working of Your Holy Spirit, help us to share the good news of Your salvation, that all who hear it may rejoice in the gift of Your unending love; through Jesus Christ, Your Son, 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 [ddaalc@gmail.com](mailto:ddaalc@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:** Isaiah 62:1-7 The glory of God's people.  
Romans 10:11-17 Faith comes through preaching Christ.  
Luke 24:44-53 Our task: preaching repentance and forgiveness.

### **Isaiah 62:1-7**

<sup>1</sup> For Zion's sake I shall not keep silent and for Jerusalem's sake I shall not remain quiet until her righteousness goes forth like a bright light and her salvation burns brightly like a torch. <sup>2</sup> The nations will see your righteousness, and all the kings your glory. You will be called by **a new name**, which the mouth of the LORD will designate. <sup>3</sup> Then you will be a splendid crown in the hand of the LORD and a royal headband in the palm of your God. <sup>4</sup> You will not be called "Deserted" any longer, and your land will not be called "Desolation" any longer but you will be named "Hephzibah," and your land will be named "Beulah." For the LORD delights in you, and your land will be married. <sup>5</sup> For, as a young man marries a maiden, so your sons will marry you, and your God will rejoice over you as a bridegroom rejoices over his bride.

<sup>6</sup> "I have stationed watchmen on your walls, Jerusalem. They will never be silent by day or by night."

You who profess the LORD, do not take any rest! <sup>7</sup> Do not give Him any rest until He establishes Jerusalem and makes it something that is praised in the earth!

### **Romans 10:11-17**

<sup>11</sup> For the Scripture says, "**The person who believes in Him will not be put to shame.**" <sup>12</sup> For there is no difference between Jew and Greek. For the same Lord is over them all and gives His riches to all who call on Him. <sup>13</sup> For "**Whoever calls on the name of the Lord will be saved.**" <sup>14</sup> How then are they to call on Him in whom they have not believed? Moreover, how are they to believe in Him of whom they have not heard? How are they to hear without a preacher? <sup>15</sup> How are they to preach unless they are sent? As Scripture has said: "**How beautiful are the feet of those who tell good things as Good News!**" <sup>16</sup> However, they have not all obeyed the Good News. For Isaiah asks: "**Lord, who has believed our message?**" <sup>17</sup> Therefore, faith comes from hearing, and hearing through the Word of Christ.

### **Luke 24:44-53**

<sup>44</sup> He told them, "These are the very words that I spoke to you while I was still with you, namely, that everything written about Me in the Law of Moses, the Prophets and the Psalms must be fulfilled."

<sup>45</sup> Then He opened their minds to understand the Scriptures. <sup>46</sup> He told them, "This is what Scripture has said: 'The Messiah will suffer and rise from the dead on the third day, <sup>47</sup> and, based on His name, repentance for the forgiveness of sins will be preached to all nations, beginning at Jerusalem.' <sup>48</sup> You will testify to these things.

<sup>49</sup> "I am sending you what My Father has promised. Wait here in the city until

you are armed with power from above!”

<sup>50</sup> He led them out to where Bethany lay ahead of them. Then He raised His hands and blessed them. <sup>51</sup> While He was blessing them, He left them and was taken up to heaven.

<sup>52</sup> They knelt in worship of Him and returned to Jerusalem with great joy. <sup>53</sup> They stayed continually at the Temple, praising God.

**JESUS OPENED THEIR MINDS**  
**Sermon for Mission Festival, 2024**  
**Luke 24:44-53**

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 read before, Luke 24:44-53:

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

Dear friends in Christ,

The disciples were living in a rapidly changing world where the old republic, with its freedoms and equal principles, were things of the past. Now, it was controlled by an empire with a strong, centralised bureaucracy, dominant in global politics, and involved in little wars in far-off places. At the same time, the culture was changing. Where before men were preoccupied with secular things such as monumental buildings and efficient transportation, now everybody seemed to be fascinated by a new spirituality coming in from the Far East. This spirituality was a religion that taught that everyone has a divine spark within themselves. It taught that if you do good, you can become enlightened, like a god. A spiritual society was emerging.

Into this world, and to these men came Jesus Christ, who is the same *yesterday, today, and forever*.<sup>1</sup> Jesus came with a message of hope for this world that will never pass away.

The words of our text today come from the evening on that first Easter Sunday when Jesus had risen from the dead. The eleven apostles and the other followers of Jesus were increasingly convinced that the grave was empty because Jesus had indeed risen, but they had little understanding as to just what that meant. People in those days generally believed that the souls of the dead were able to roam the earth, so there was a great fear of ghosts. However, it was unthinkable that a dead person could make bodily appearances.

Yet that is *exactly* what Jesus did: with His glorified body, He appeared to the group that had assembled there and summarised His teaching. He told them that He would soon depart and leave the great work of mission to them - with help from above. He had taught *them*; now *they* were to teach others and bring them into the kingdom of God - a realm of righteousness, peace, and joy.

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<sup>1</sup> Hebrews 13:8

Luke reports that Jesus “**opened their minds to understand the Scriptures.**” This was not some mystical, vibrant experience. No, it simply meant that Jesus taught them what the Bible says about Him. To *comprehend* Jesus’ teaching, their minds must be opened by Jesus to understand the Scriptures. Minds must be opened by Jesus because, by nature, man is sinful, and sinful humans are unable to perceive that Jesus is the Christ and that He has accomplished their salvation. Human eyes are blind to the reality of Jesus’ presence even when He stands directly in sight, and ears are deaf to His words even when He speaks them audibly *unless Jesus Himself heals the spiritual blindness and deafness.* Eyes and minds must be opened, and faith created *by God* to understand the mystery of the Gospel message of His crucified and risen Son. Both salvation and its apprehension *through faith* are God’s work. Jesus, being God, gave the disciples, and those who were with them, as it were, a complete but compressed seminary-level theological education, drawn from Holy Scripture and centred in the message that Jesus is the promised Messiah and that He had come to give salvation as a free gift.

Jesus “**opened**” their minds. The Greek word for “open” (*dianoigo*) occurs twice in the New Testament in a literal sense. In Mark 7:34, Jesus put His fingers into the deaf man’s ears and said, “*Be opened!*” and they were opened. The other is in Luke 2:23, which says, “*Every male who first opens the womb shall be called holy to the Lord.*” Here in Luke 24, the word is used in the figurative sense: “*to open the mind.*” But the action is the same. When Jesus explains the Scriptures, He creates faith inside you. Like the ear, something goes in - the Word of God. And like the womb, something comes out - the new birth. You who believe are born again. You are saved, being filled with the Holy Spirit.

Now, as Jesus taught them, *the Word was becoming clear to them.* This horrible sentencing and execution of Jesus - now they understood that it took away their sins - yours too. This astonishing resurrection of Jesus - now they knew that it was a public acquittal for Jesus, and for them - and for you too. Now they were born again, as you are, when God impregnates you, as it were, through the ear by His Word of truth. Jesus opened their minds by teaching them the pure doctrine. His course material was organised under three heads: the Law of Moses, the Prophets, and the Psalms. <sup>44</sup> **He told them, “These are the very words that I spoke to you while I was still with you, namely, that everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.”**

The books of Moses teach us about Jesus. Here, Christ is our Passover. On the eve of the exodus<sup>2</sup>, every man was to take a lamb without blemish, kill it for his household, put the blood on the doorpost against the visitation of the angel of death, and then eat its flesh. This is fulfilled in Christ. He is the Lamb of God, sinless and holy. He was sacrificed on the cross for our sins. His blood cleanses us from all sin. Now, the risen and ascended Christ gives us His true body and blood to eat and to drink - a sacrament that gives us the

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<sup>2</sup> Exodus 12

forgiveness of sins, life, and salvation. And there is a missionary aspect to all this, for Moses makes provision for Gentiles to become members of the house of Israel, as it is written: “*An alien living among you who wants to celebrate the LORD’s Passover must have all the males in his household circumcised; then he may take part like one born in the land*” (Exodus 12:48).

Not only Moses but also the Prophets teach us about Jesus.

Isaiah shows us a Suffering Servant who was “*pierced for our transgressions... crushed for our iniquities... and with his wounds we are healed*” (Isaiah 53:5). We are all sinners. We all go astray like sheep, but Jesus was brought like a lamb to the slaughter, and in His sinless death, God gives us the free gift of everlasting life. Again, there is a missionary aspect here, too, for this Suffering Servant *will sprinkle many nations* (Isaiah 52:15) with His atoning blood and will bring the Gentiles into the kingdom of God.

Not only Moses and the Prophets, but also the Psalms teach us about Jesus.

David sings, “*The LORD is my shepherd, I shall not want*” (Psalm 23:1). Jesus is the Good Shepherd who leads and feeds His own. He knows you by name. He is yours, and you are His. He lays down His life for you. He has a firm grip on you and will never let you go. And there is a missionary aspect here, too, for when He tells His disciples, “*I have other sheep that are not of this fold*” (John 10:16), Jesus means to say that the Gentiles, too, will be saved and not Jews alone.

Can you, therefore, see that Moses, the Prophets, and the Psalms speak of Jesus? They all agree in saying that it was necessary for the Christ to suffer and to rise from the dead on the third day for you, that you may live forever in His kingdom. Can you now see that the resurrection of Christ validates His Word?

Moses, the Prophets, and the Psalms all agree that repentance and the forgiveness of sins should be preached in Jesus’ name to all nations, “**beginning at Jerusalem.**” Jesus made this clear to His disciples. They were to be His witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth. They were to stay in Jerusalem until they received the promised Holy Spirit. Then, gifted with power, they would preach Jesus to the Jews and also to the Gentiles. Jesus is not just for the Jews. Jesus is for everybody.

The same Holy Spirit whom God sent to the disciples has been given to you by the Sacrament of Holy Baptism. The same message of salvation that Christ gave to the disciples has been given to you. The same mission that Jesus charged His men to fulfil has now come down to you. They were His witnesses, and you are His witnesses. They testified to what they had seen and heard, and so do you. You say the same things that Scripture says.

Jesus led them out to where Bethany lay ahead of them, “Then He raised His hands and blessed them. <sup>51</sup> While He was blessing them, He left them, and was taken up to heaven.”

As a divine High Priest in the Tabernacle and by the liturgy of heaven, Jesus presented His own blood to God the Father for the atonement of the sins of the whole world, as it is written in Hebrews, “*He did not enter by means of the blood of goats and calves; but*

*He entered the Most Holy Place once for all by His own blood, having obtained eternal redemption,”* (9:12). Then He sat down at the right hand of God, the Father Almighty. Now King of kings and Lord of lords, He rules and reigns over all things in heaven and on earth. He directs the course of human events, raising one ruler and setting down another. Under His direction, civilisations rise and fall, nations come and go, but still, the Gospel spreads. Still, men heed the call to the ministry. They preach the Word. Congregations form. People believe. Even Gentiles come to faith. The mission is fulfilled in you and by you.

The mission is fulfilled because of God’s promise, not our own efforts. His promise is sure, “For as the rain and the snow come down from heaven and... water the earth, making it bring forth and sprout,... so shall My word be... it shall accomplish that which I purpose” (Isaiah 55:10-11). Sometimes, the harvest is great. Sometimes the harvest is small, but always there is a harvest. Sometimes, the church grows rapidly. Sometimes, the church is hard-pressed and persecuted. Sometimes, there are joys, and sometimes, there are disappointments, but Christ’s promise is always sure. His Word is always fruitful.

So with this mission and this promise, the disciples knelt in worship of Him “**and returned to Jerusalem with great joy.** <sup>53</sup> **They stayed continually at the temple, praising God.**” That is, they participated in the formal liturgical worship of their church. Why? They knew that worship was something special. They knew that their liturgy on earth reflected the liturgy of heaven. The temple, with its sacrifices, showed them what the ascended Christ was doing in heaven. That’s why we worship the way we do. As a kingdom of priests, we have the right to eat the flesh of the Lamb of God sacrificed on our behalf. That’s why we regularly celebrate the Lord’s Supper.

When the Holy Spirit came, the disciples began to preach. What Jesus had told them, they now told others. They declared the full counsel of God, centred in Christ’s atoning death and resurrection and the proclamation of justification by grace through faith. They did not add to the Word or take away. ***Their message and their worship pointed to God, not man.*** Their substance and style were consistent. Their word was Christ’s Word. Their worship was like the worship of the heavens, with angels, archangels, and all the company of heaven.

As the disciples preached and the Church grew, a new birth of civilisation came to pass - a Christian civilisation with laws, arts, and education all influenced by the Christian faith. Though beset by heretics and persecuted by governments, the Church brought forth astonishingly beautiful cultures, the Byzantine in the East and the Medieval in the West. But as time went on, these Christian civilisations came to an end. The Byzantine world was overrun by the Muslims, while the Middle Ages gave way to a secular Europe.

Well, now the wheel has turned again, and we live in a changing world. The old Australia, where the vast majority of its population were Christian and attended worship services in large numbers, is now declining. Our church, too, has not been spared. The religion with the highest number of members in Australia today is probably atheism.

And then you have those so-called Christian denominations, and these are the ones that seem to be bucking the trend and growing, who teach that there is a divine spark within you. You can be a god. All it takes is a little more effort on your part! Your salvation depends on your works.

And, of course, there is more and more spite shown toward real Christianity by the media, famous public figures, politicians, and so forth.

In the face of these challenges, some say we should change our message, making it more relevant to people's "felt needs." And some say we should change our worship, to make it more entertaining to attract large crowds.

I say *no*. Moses and the Prophets and the Psalms say *no*. Jesus says *no*. The apostles say *no*. We don't need gimmicks. We have the Word of God. We have the Holy Sacraments. Through these, as through means, we have the Holy Spirit. We have the promise of God that the means of grace will bear fruit, sometimes in a greater harvest, sometimes less, as God wills. Let these things suffice - the things of God - to fulfil the mission. For above all else, we have a risen, glorified, ascended, ruling, and soon-to-return Lord Jesus Christ, whose words of promise ring down the ages in good times and in bad: "*I will build My church, and the gates of hell will not prevail against it.*"<sup>3</sup> Amen.

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

## PRAYER FOR MISSION FESTIVAL

Loving God and Father, we praise You for Your great mercy in looking on the sin and misery of a fallen world and giving Your only Son Jesus Christ as the Saviour of all people. We thank You especially that You have called us into the kingdom of grace, and brought us to know the truth. We rejoice that by faith in Your Son we have forgiveness of sins, life, and salvation, and we are members of Your eternal family, the Church.

Have mercy, O Lord, on the millions of our fellowmen still living in darkness and under sentence of eternal death. Since You have commanded Your Church to testify to Jesus' fulfilment of the Old Testament, that the Messiah had to suffer and rise from the dead, give us and all Your children increased love and zeal for the task of spreading the message of forgiveness in Jesus' name throughout the world. Fill us with Christlike compassion for all who are helpless and hopeless, outside Your kingdom. Teach us to love them not merely in words, but in deeds of true service. Make us willing to give both of ourselves and of the blessings You have poured on us. Do not let us grow weary in well-doing, but enable us to work while it is still day, before the night comes when all work must cease. Give us the courage to speak on the basis of Jesus' resurrection as the apostles did.

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<sup>3</sup> Matthew 16:18

O Lord, truly the harvest is plentiful, but the labourers are few. Send out labourers into Your harvest, and uphold all those whom You have sent. Open new doors for the spreading of the Gospel, and give success to all earnest efforts to share it with others. Pour out Your Spirit so that many may accept the joyful message of life in Christ; make Your way known upon earth, Your saving power among all nations.

Bless the work of the AELC. Grant that by Your Holy Spirit we may proclaim the good news of Your salvation so that all who hear it may receive the gift of salvation.

We commit ourselves and all our fellowmen to Your fatherly care and mercy. Be gracious to us in every need, and do not withdraw Your saving love from us. Direct us by Your Spirit that we may daily grow in grace, until we finally come to perfect happiness and full redemption in Your eternal kingdom of heaven, and with all Your chosen people praise Your name for evermore. Hear us because of Your limitless love in Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, for ever and ever. Amen.

### **Article: On Fire for Christ!**

Sometimes, the Lutheran Church is accused of not being very missional. We're solid regarding doctrine - justification by grace through faith alone - but when it comes to mission, well, we're clueless - or so the thinking goes.

But do you have any idea how ridiculous that is? How can you have pure doctrine yet no concern for the lost? That doesn't even make sense. If your doctrine's pure, you'll care deeply about missions. If you don't care about Christ's mission, impure doctrine's the least of your worries. You aren't even a Christian!

Some pastors and their congregations run around believing that bringing people to faith in Christ is *our* job, even if they don't say they believe that. When we aren't getting results, that's a sign we aren't doing it right and need to make the Word a little more appealing. They look at all those so-called "confessional" pastors and their flock - those who stubbornly cling to those irrelevant doctrines from a long time ago, namely the 16th-century Lutheran Confessions, and snicker that they will never grow their church. These "confessionals" need to get with the times!

It is a misunderstanding to believe that we can bring people to Jesus without understanding the depth of sin and our natural inclination to hate God. Some people believe that we can make Christianity attractive, but the truth is that the message of the cross is considered foolish by those who do not believe. Trying to make Christianity appealing means preaching something other than true Christianity. So they throw away some of the best gifts the Church has for mission: her liturgy and hymnody. These treasures are absolutely saturated with God's Word and instil faith like nothing else in the world. But the liturgy isn't attractive enough, so they throw it in the trash. They opt for services and songs that are a little more worldly and a lot less doctrinal. In their effort to reach the lost, they end up watering down the Gospel - the very means by which the Holy



Spirit brings about conversion - and replacing it with some “genetically modified message,” something they have created that is better than God’s Word alone.

It’s not hard to fall into the trap of thinking we need to help the Holy Spirit out. Preaching the Gospel in its truth and purity and administering the Sacraments in accordance with Christ’s institution is a good first step, but surely there’s more to God’s mission than that. I mean, look at the results. There’s much more room in the pews these days than there used to be. How many congregations have found themselves in a rut - same old, same old - week after week?

God’s Word always accomplishes its purposes. The problem isn’t with the efficacy of the Word; it’s with our false expectations. Think back to what Christ taught in the parable of the Sower (Matthew 13). All the Sower is concerned about is getting the seed out there. He’s not particularly concerned about where it falls, so He throws it everywhere. Granted, it’s not the best farming method, but when it comes to grace, God isn’t exactly concerned with efficiency. The Sower doesn’t sit around worrying about the yield of His labours. The Word often falls upon deaf ears and stony hearts and gets snatched up, scorched, or strangled.

Now it’s only that we would want a good crop after doing all of that planting, but that’s not in our hands. Our job is to plant faithfully and leave the growth to God. Even if we don’t get any harvest at all, that’s still no excuse to start using genetically modified seed. Satan would have us measure success by numbers and money, not faithfulness. We’ve been given to teach the Word of God in its truth and purity and to keep sowing it *no matter what*. That’s how God’s mission works.

Our confessions tell the truth. God’s Word works when and where He wills. If we cannot, by our own reason or strength, believe in Jesus Christ or come to Him, then neither can we, by our own reason or strength, bring others to Jesus Christ. That’s the work of the Holy Spirit.

There is no promise that money and success will follow faithful preaching, and if our Lord’s example is any indication, it’ll usually result in the opposite.

The way of the cross is a narrow way, and our Lord prepares the faithful by telling them how vehemently the world will hate them. He says the hour’s coming when whoever kills you will think he is offering service to God. You shouldn’t expect lots of people and money if you’re doing it right. When you see those things, more often than not, something is seriously wrong.

So what about those jewels of dead orthodoxy we call the Lutheran Confessions? Are they really all doctrine and no mission? The question itself is flawed. It sets God’s doctrine up as if it were a hindrance to His own mission.

God’s mission is at the heart of the Church’s confession: *“Our churches teach that people cannot be justified before God by their own strength, merits, or works. People are freely justified for Christ’s sake, through faith, when they believe that they are received into favour and that their sins are forgiven for Christ’s sake. By His death, Christ made*

*satisfaction for our sins. God counts this faith for righteousness in His sight”* (Augsburg Confession, V).

That is God’s mission. The salvation of wicked sinners by His grace through faith. Justification is both a doctrine and God’s mission at the same time.

But how does God justify sinners? That’s exactly the next question the Augsburg Confession answers: *“So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. Through the Word and Sacraments, as through instruments, the Holy Spirit is given. He works faith, when and where it pleases God, in those who hear the good news that God justifies those who believe that they are received into grace for Christ’s sake. This happens not through our own merits, but for Christ’s sake”* (Augsburg Confession, V).

God’s kingdom comes when our heavenly Father gives us His Holy Spirit. His Holy Spirit calls, gathers, enlightens, and sanctifies - He accomplishes God’s mission of justifying sinners - through the preaching of Christ crucified for your sin and by giving you Christ’s grace-filled Sacraments.

The people of Australia need the Gospel just as badly as we do in our congregations. When people don’t come, it’s not our job to bend over backward and beg them. Our Lord never shoved the Gospel down the throats of those who didn’t want it.

Jesus once told a parable about this. He said a man once gave a great banquet and invited many. But those to whom the invitation went out didn’t want it. They had more important things to do. But the Master didn’t beg them to come. Instead, He became angry and started inviting the poor and the crippled and the blind and the lame, not to mention those on the highways and hedges. As for those who were originally invited, Jesus says none of them will taste His banquet.

Jesus warned His disciples that they would be rejected by many. When that happens, He says, shake the dust off your feet at them.

Not everyone wants to hear the Gospel. Even in the Church, we can take God’s Word for granted. This is something we need to be aware of and guard against. The Holy Spirit isn’t interested in sitting around and waiting for ungrateful people. Luther once said, *“O my beloved Germans, buy while the market is at your door; gather in the harvest while there is sunshine and fair weather; make use of God’s grace and word while it is there! For you should know that God’s word and grace is like a passing shower of rain which does not return where it has once been. It has been with the Jews, but when it’s gone it’s gone, and now they have nothing. Paul brought it to the Greeks; but again when it’s gone it’s gone, and now they have the Turk. Rome and the Latins also had it; but when it’s gone it’s gone, and now they have the pope. And you Germans need not think that you will have it forever, for ingratitude and contempt will not make it stay,”* (To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools, LW 45:352–3).

God grant us His Holy Spirit so that we cling to the pure doctrine of the Gospel and support its proclamation here and throughout the world.

## Children's Message:

Do you like to listen to music? How would you feel if you had a favourite song – which happened to be mine as well, and I knew you loved it, but when the song played, I put headphones on so you couldn't hear it! That wouldn't be very nice of me, would it?

Again, if I had something exciting to share with all my family and friends, how would it be if I only whispered my excitement in the ear of one person? What would be the point? If I had something exciting to share, surely I'd want to speak it loudly so many could hear and be excited with me.

Jesus reminds us to speak His Good News loudly. He says, *"What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.... Whoever acknowledges Me before men, I shall also acknowledge him before My Father in heaven"* (Matthew 10:27, 32). Jesus tells us that we are to speak aloud the Good News that He died and rose for us,

and we are to proclaim it from the rooftops. The news that Jesus is our Saviour is better than any favourite song or some exciting thing that may happen in our lives. We are to let everybody, everywhere, know that Jesus is our friend and Saviour. Jesus even tells us that we shall be blessed when we acknowledge Him as our friend and Saviour.

So tell everyone you meet the good news of the Gospel! Claim Jesus as your Saviour and friend because He is the best friend we can ever have!

*Dear Jesus, You are a wonderful friend and a loving Saviour. Help us share this Good News with everyone in a joyful, proclaiming way! In Your name we pray. Amen.*



## WEEKLY ANNOUNCEMENTS

<b>9 June 3 Pentecost</b>	<b>16 June 4 Pentecost</b>	<b>23 June 5 Pentecost</b>
8.30am OAK LR 9.00am TMBA HC 9.30am GRN LR (note time) 10.45am AUB HC 9.00am MARBURG LR	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 9.30am GRN LR 9.30am AUB LR 9.00am MARBURG HC
<b>Sunday, 9 June</b>		
READINGS: Genesis 3:8-15;      2 Corinthians 4:13-5:1;      Mark 3:20-35		
HYMNS: 785 204 183 (839 165) 159		
<b>Sunday, 16 June</b>		
READINGS: Ezekiel 17:22-24;      2 Corinthians 5:1-10;      Mark 4:26-34		
HYMNS: 507 564 267 (79 293) 511		
<b>Sunday, 23 June</b>		
READINGS: Job 38:1-11;      2 Corinthians 6:1-13;      Mark 4:35-41		
HYMNS: 147 524 865 (54 842) 616		

Wednesday, 5 June, 10.00am. Women's Guild at Bethlehem Toowoomba. Opening Devotion: *Pip*. Choose a Bible Verse from *Numbers 27-29*. Item of Interest: Something *Yellow*.

Saturday, 8 June, 1.00pm. Fellowship afternoon at Allen and Pip's home in Toowoomba, Unit 18, Kingfisher Gardens Retirement Village, Spring Street, Toowoomba. All are welcome to attend. Please bring something for a shared afternoon tea.

Tuesday, 11 June, 7.30pm. Men's Fellowship at Trinity Oakey. Opening devotion: Barry.

### BIBLE STUDIES for JUNE:

- Sunday 9 June, 8.00am at Toowoomba.
- Wednesday 19 June, 7.30pm at Greenwood.
- Thursday 20 June, 10.00am at Lowood.
- Sunday 23 June, after service at Marburg.
- Friday 28 June, 7.30pm Oak/Aub at Oakey.