

• MATTHEW 21-28 •

ALL AUTHORITY

GYMPIE PRESBYTERIAN CHURCH
GROWTH GROUPS - TERM 1 2026

Welcome to Growth Group for 2026

How to get the most out of Growth Groups

As we meet together in Growth Groups our goal is to *grow* in Christ—to *grow* in our knowledge of God, our love for one another, and our passion and ability to reach our region with the gospel.

Central to Growth Groups is God's Word because God grows his people through his Word. God is also at work through one another, as we share our lives, encourage each other, and pray for each other.

So how can you get the most out of Growth Groups?

1. Be praying for your Growth Group. Pray for other members, pray for the group times, that God would be working to grow us in Christian maturity.
2. Read the Bible passage(s) before the group meets and begin thinking about what the *main thing* God says in the passage.
3. Get into the discussion by asking questions. A key part of how we dig into God's Word together is through discussion—and asking questions is the best way to get the discussion going. That's why our study booklets are mainly questions...they're a tool to help us dig! And it's good to remember there are no silly or wrong questions—if it's something you're wondering about, someone else is probably wondering the same thing (or they'd love to work with you to find the answer).
4. Beware of study notes. Study Bibles are great resources—they have tools like maps, indexes, timelines, and diagrams that can help summarise and illustrate parts of the Bible. But sometimes in Growth Groups, Study Bible notes can prevent us from digging into God's Word. They take the discussion away from looking closely at God's Word and away from engaging with and encouraging one another. They can be a good tool but only if handled with care!
5. Share what God's doing in your life. Things that are encouraging and you want to thank God for, things that are concerning and you need supportive prayer.

Something different

This term we're going to try something different. For a few of the studies we're going to use what's been called the *Swedish Method* of Bible study. No one knows where the name came from or what it means but it's stuck. It's a way of digging into the Bible that you can use by yourself, with someone else, or in a group.

What's the *Swedish Method*? You'll have to wait until our second study to find out!

Who Gave You This Authority

Matthew 21

To Get Started

Who are some of the people who have (or have had) *authority* in your life?

For some context, read Matthew 20:17-19

1. Where are Jesus and his disciples going? What will happen to Jesus when they get there?

Read Matthew 21:1-11

2. How is Jesus' authority revealed to his disciples through this event?
3. According to verses 9 and 11, what do the crowds think of Jesus? In your opinion, what do they think Jesus is doing?
4. According to verse 5 (quoting Zechariah 9:9), what does Jesus think he is doing?

Read Matthew 21:12-27

5. What provokes Jesus' action in the temple?
6. How do the responses of the religious leaders vindicate Jesus' action?

Jesus' destruction of a fig tree is, at first, puzzling. In Micah 7:1-6, sinful Israel is depicted as a grape-vine or fig-tree in summer, which has been harvested, leaving it bare of fruit. Jesus' destruction of this fruitless tree points to the fate of those who will not accept his authority.

7. What does the inability of the religious leaders to respond to Jesus' question reveal about their authority? What does it show about Jesus' authority?

Read Matthew 21:28-46

8. In the first parable who does the first son represent? What about the second son?

9. What does this parable teach about the kingdom of heaven?

10. In the second parable who do the farmers/tenants represent? What about the servants? And who is the son?

11. What is the warning-message of this parable?

Bring it Together

12. The religious leaders ask Jesus 'who gave you this authority'. What do you say? What evidence has Jesus given in this chapter for the source of his authority?

13. Jesus doesn't mince words in this chapter. Look again at his rebukes in verses 13, 16, 32, 43-44. How does Jesus confront you/us in these words? How are you/we to respond?

Matthew 22

Swedish Method

To Get Started

In this study, we're going to do something new for our Growth Groups. It's called the *manuscript discovery method* or sometimes (for unknown reasons) the *Swedish Method* of Bible study.

This is what we'll do.

1. Read through the passage yourself one time.
2. Around the passage or in the space below, mark out with a  the things that stand out to you, a  for your questions, an  for points of application, and a  for the main point/message.
3. We'll then go around the group, sharing our , looking to the passage to answer our , and then sharing the  and . And we'll close in .

Matthew 22 (New International Version)

Jesus spoke to them again in parables, saying: "The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'

But they paid no attention and went off—one to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.

Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, 'How did you get in here without wedding clothes, friend?' The man was speechless.

Then the king told the attendants, 'Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.'

For many are invited, but few are chosen."

Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are. Tell us then, what is your opinion? Is it right to pay the imperial tax to Caesar or not?”

But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? Show me the coin used for paying the tax.” They brought him a denarius, and he asked them, “Whose image is this? And whose inscription?”

“Caesar’s,” they replied.

Then he said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.” When they heard this, they were amazed. So they left him and went away.

That same day the Sadducees, who say there is no resurrection, came to him with a question. “Teacher,” they said, “Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. The same thing happened to the second and third brother, right on down to the seventh. Finally, the woman died. Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?”

Jesus replied, “You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. But about the resurrection of the dead—have you not read what God said to you, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.”

When the crowds heard this, they were astonished at his teaching.

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: “Teacher, which is the greatest commandment in the Law?”

Jesus replied: “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’ All the Law and the Prophets hang on these two commandments.”

While the Pharisees were gathered together, Jesus asked them, “What do you think about the Messiah? Whose son is he?”

“The son of David,” they replied.

He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, “ ‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.” ’

If then David calls him ‘Lord,’ how can he be his son?” No one could say a word in reply, and from that day on no one dared to ask him any more questions.

My notes

 (Interest/insight)

 (Questions)

 (Main message/point. Try summarising in a sentence or two.)

 (Application)

Woe to You!

Matthew 23

To Get Started

When have you experienced good leadership? What about bad leadership? What makes the difference?

Read Matthew 23:1-12

1. Who is Jesus speaking to and who is he speaking about?

2. What problem is Jesus addressing?

Read Matthew 23:13-32

3. Jesus pronounces seven *woes* on Israel's religious leaders. As a group, have a go at writing each of these *woes* in your own words.

1	
2	
3	
4	
5	
6	

Read Matthew 23:33-39

In these concluding verses, Jesus looks back and forward.

4. How is the behaviour of Israel's leaders of Jesus' day continuing a long tradition?

5. What does Jesus say the future holds for them and Jerusalem?

6. After pronouncing seven *woes*, Jesus final words quote Psalm 118, which Jesus also quoted in Matthew 21:42 and the crowds shouted in 21:9. (If you have time, read Psalm 118.) Who is the one who 'comes in the name of the Lord' and why is he *blessed*?

Bring it Together

7. Jesus reserves his fiercest rebuke for leaders of God's people. In what ways should christian/church leaders listen to these woes and rebukes?

8. Many have experienced the failure of Christian leaders. How do Jesus' words in this chapter help us trust in Jesus in these times?

9. Remember who Jesus is addressing (v1). Why do you think Jesus speaks so forcefully against the sins of Israel's leaders to this group? How are they meant to respond? How does Jesus' pronouncement speak to Christian leaders today?

The Son of Man Comes

Matthew 24

Read Matthew 24:1-3

1. Look back at some of the earlier things Jesus has said and done regarding the temple and Jerusalem (e.g. Matthew 21:12-13; 23:37-38). How is Jesus' attitude to the temple different from his disciples'?
2. In verse 2, Jesus talks about stones. But in verse 3 his disciples ask him about something else. What is it and how do you think these two topics are related?

There are a few different understandings of the event Jesus is describing in Matthew 24-25. Jesus may be speaking about events of the distant future: his return. Jesus may be speaking about the destruction of the Jerusalem temple by the Romans which occurred in 70 AD (around 40 years in the future for the disciples). Jesus may be using an *apocalyptic* style of speech to describe his own death, resurrection, and ascension. Or maybe some or all of these events are being referred to in different sections of these chapters.

Regardless of which event we understand to be in view, Jesus call for his hearers (the application) doesn't change.

Read Matthew 24:4-35

3. What problems/threats does Jesus describe for his followers?
4. How does Jesus say his followers should respond in the face of such distress? What promises does he give his followers?
5. What does Jesus say will be the outcome for those who fail to respond rightly?

6. According to verses 14 and 31, what does Jesus say will happen after the time of momentous upheaval? How does this set the agenda for Jesus' followers?

Read Matthew 24:36-51

7. These verses contain warnings for those in Israel who aren't prepared for the Son of Man's coming. According to verses 36-41, what will happen to those who aren't prepared for the *coming*? (Note the allusion to 'days of Noah'.)
8. According to verses 48-51, what will happen to the servant who is caught out when his master comes?
9. What does it mean to be ready (v44) and doing the master's will (vv44-45) when he comes? (You might want to look at verses 13, 14, and 31 again for ideas.)

Bring it Together

10. What does Jesus call his people to do in times of anxiety, suffering, and uncertainty?
11. How can we encourage each other to do this?

Caught Out!

Matthew 25

To Get Started

When have you have been caught out, unprepared, or unready for something (maybe a test or an important event)? How did you fix the situation (or did you!)?

In Matthew 25, Jesus continues answering his disciples comments about temple made at the start of chapter 24. Last week, at the end of chapter 24, Jesus told one parable about being *caught out* by a master's coming. In chapter 25, Jesus continues telling more parables related to his *coming*.

When interpreting parables, a good 'rule of thumb' is that each parable has one main point (therefore, not every detail is significant!). Also, when multiple parables are presented together, they normally have a common theme and so it's worth asking what is extra or different between the message of each.

Read Matthew 25:1-13

1. According to verse 1, what does Jesus say this parable is about?
2. Re-read Matthew 24:42. How do the *wise* and *foolish* virgins listen, or not, to this warning?
3. Remembering that it is two days before Jesus will be betrayed (26:2), what message, do you think, is Jesus giving to his disciples through this parable?
4. How does this parable depict the authority of Jesus?

Read Matthew 25:14-30

The NIV translates as *bags of gold* what other translations call a *talent*. A *talent* was the largest weight used by the Hebrews and therefore reflect a large monetary value.

5. How does this parable reflect the warning of Matthew 24:42?

6. Which of the three servants does the story focus on? Why do you think this is?

7. What do you think about how the parable ends (verses 28-30)? Why do you think Jesus gives such a gruesome ending? What impact do you think it would have had on the disciples?

8. Remembering that it is two days before Jesus will be betrayed (26:2), what message, do you think, is Jesus giving to his disciples through this parable?

9. How does this parable depict the authority of Jesus?

This final section of the chapter is not really a parable, though it has some parable-like elements.

Read Matthew 25:31-46

10. How does this teaching reflect the warning of Matthew 24:42?

11. Jesus has previously told parables about separating wheat and weeds (13:24-30, 39-43) and good and bad fish (13:47-50). How is Jesus' teaching in Matthew 25 similar or different from the earlier parables?

12. Remembering that it is two days before Jesus will be betrayed (26:2), what message, do you think, is Jesus giving to his disciples through this teaching?

13. How does this teaching depict the authority of Jesus?

Bring it Together

These parables were originally given to Jesus' disciples, as they were waiting for the Kingdom to be revealed through Jesus' death and resurrection. We are waiting for the Kingdom to be fully and finally revealed when Jesus returns.

14. How can we be like the *wise virgins*?

15. How can we be like the good and faithful servants?

16. How can we join 'those on his right'?

Matthew 26

Swedish Method

What we'll do

1. Read through the passage yourself one time.
2. Around the passage or in the space below, mark out with a  the things that stand out to you, a  for your questions, an  for points of application, and a  for the main point/message.
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Matthew 26

When Jesus had finished saying all these things, he said to his disciples, “As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”

Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they schemed to arrest Jesus secretly and kill him. “But not during the festival,” they said, “or there may be a riot among the people.”

While Jesus was in Bethany in the home of Simon the Leper, a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

When the disciples saw this, they were indignant. “Why this waste?” they asked. “This perfume could have been sold at a high price and the money given to the poor.”

Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you, but you will not always have me. When she poured this perfume on my body, she did it to prepare me for burial. Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

Then one of the Twelve—the one called Judas Iscariot—went to the chief priests and asked, “What are you willing to give me if I deliver him over to you?” So they counted out for him thirty pieces of silver. From then on Judas watched for an opportunity to hand him over.

On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’ ” So the disciples did as Jesus had directed them and prepared the Passover.

When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, “Truly I tell you, one of you will betray me.”

They were very sad and began to say to him one after the other, “Surely you don’t mean me, Lord?”

Jesus replied, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

Then Judas, the one who would betray him, said, “Surely you don’t mean me, Rabbi?”

Jesus answered, “You have said so.”

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body.”

Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father’s kingdom.”

When they had sung a hymn, they went out to the Mount of Olives.

Then Jesus told them, “This very night you will all fall away on account of me, for it is written: “ ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I have risen, I will go ahead of you into Galilee.”

Peter replied, “Even if all fall away on account of you, I never will.”

“Truly I tell you,” Jesus answered, “this very night, before the rooster crows, you will disown me three times.”

But Peter declared, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Then he returned to his disciples and found them sleeping. “Couldn’t you men keep watch with me for one hour?” he asked Peter. “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing.

Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. Rise! Let us go! Here comes my betrayer!”

While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him.” Going at once to Jesus, Judas said, “Greetings, Rabbi!” and kissed him.

Jesus replied, “Do what you came for, friend.”

Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus’ companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?”

In that hour Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled.” Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, where the teachers of the law and the elders had assembled. But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.

The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward.

Finally two came forward and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.' "

Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" But Jesus remained silent.

The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."

"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?"

"He is worthy of death," they answered.

Then they spit in his face and struck him with their fists. Others slapped him and said, "Prophecy to us, Messiah. Who hit you?"

Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said.

But he denied it before them all. "I don't know what you're talking about," he said.

Then he went out to the gateway, where another servant girl saw him and said to the people there, "This fellow was with Jesus of Nazareth."

He denied it again, with an oath: "I don't know the man!"

After a little while, those standing there went up to Peter and said, "Surely you are one of them; your accent gives you away."

Then he began to call down curses, and he swore to them, "I don't know the man!"

Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.

My notes

 (Interest/insight)

 (Questions)

 (Main message/point. Try summarising in a sentence or two.)

 (Application)

The Death of the Son of God

Matthew 27

Read Matthew 27:1-31

1. How are the following people see themselves in relation to Jesus' death? Who do they think Jesus is?

	Judas	Religious leaders (priests and elders)	Pilate (Roman governor)	The crowd	Soldiers
Relation to Jesus' death?					
Who is Jesus?					

2. How does the above make us think about Jesus' death?

Read Matthew 27:32-44

3. Why do you think Matthew tells us about Simon from Cyrene? (Maybe Matthew 16:24-28 will give some ideas.)

4. How do the observes of the crucifixion draw attention to Jesus' authority? Why do you think Jesus doesn't show his authority as he's challenged?

5. Many times in this Gospel we've been explicitly told how various things fulfill Old Testament prophecy. Some of things we've just read echo Psalm 22 (e.g. Matthew 27:35 and Psalm 22:18). Why do you think Matthew doesn't draw attention to these things?

Read Matthew 27:45-66

6. Some in the crowd mishear Jesus' quotation of Psalm 22:1. Why do you think Jesus cries these words just prior to his death? What significance does Elijah have at this time (you might like to look back at Matthew 17:10-12).
7. What incredible events occur as Jesus dies? What do these events say about the death of Jesus?
8. What do you make of the exclamation of the centurion and some other observers? Why do you think they come to this conclusion?
9. In verses 57-66 we see two very different responses to Jesus from leading Jewish people. How do we see similar responses from people today?

Bring it Together

10. 1 Peter 3:18 (NIV) says, "For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. Matthew records the events of Jesus' death. How does reading the account of Christ's suffering help you appreciate what it means?"
11. We've seen many different ways people respond to Jesus and his death. What about you? Who is Jesus to you? What does his death mean for you?

Matthew 28

Swedish Method

What we'll do

1. Read through the passage yourself one time.
2. Around the passage or in the space below, mark out with a 💡 the things that stand out to you, a 🗒️ for your questions, an ➡️ for points of application, and a 🎯 for the main point/message.
3. We'll then go around the group, sharing our 💡, looking to the passage to answer our 🗒️, and then sharing the 🎯 and ➡️. And we'll close in 🙏.

Matthew 28

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.

The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' If this report gets to the governor, we will satisfy him and keep you out of trouble." So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in

heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

My notes

 (Interest/insight)

 (Questions)

 (Main message/point. Try summarising in a sentence or two.)

 (Application)

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