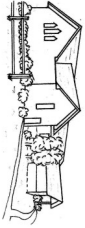


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

**WORSHIP IN SPIRIT AND TRUTH. JOHN 4:24**

I pray for them. I do not pray for the world  
but for those whom You have given Me, for  
they are Yours. John 17:9

# THE NORTHWOODS NEWS

## Limited Atonement

By  
Rich Cesal

**First, let us clear the air about what limited atonement does not mean. It does not mean that Christ's sacrifice of atonement for the sins of God's people in any way limits the *value* of the atonement. What it does mean is that Christ paid for the sins of those, who through God's elective process, chose for salvation before the formation of the world and only those.**

**This doctrinal point is made far more complex than needed. The Arminians say that all people have the possibility of responding to the gospel when they hear it and thus Christ had to pay the price for the sins of all since it was not known who would respond. Since we do not know and it is not determined before hand who will respond favorably, all sins had to be covered at the time Christ died. Besides being biblically incorrect, this also defies logic.**

There are several (way too many) ideas about the atonement. There is the ransom theory, moral influence theory, satisfaction theory, governmental theory, and penal substitution theory to name a few. This article is not about these theories. Some of these theories do touch on the intent of the atonement but the question to be answered here is "Was the atonement for only a certain group of people or was it for everyone?"

Let's first apply logic and reason to the question. I'm sure most of you can remember your Algebra I class and how there were times when all of a sudden the light came on and you understood what was being taught. When that happens a great feeling probably came over you and you felt really good about it. That is the beauty of logic. To some a great feeling of appreciation can come over the person looking at all the great paintings in the world although understanding a bit of algebra can be even more exhilarating. The "now I get it" feeling is hard to top.

All Christians even those who are Arminian will confess to the most basic tenant of Christendom that Jesus the Christ became incarnate to suffer the agony of the cross to pay the price of God's wrath because they couldn't pay it themselves. This is the Atonement.

The Bible definitely shows that the purpose of Christ was to do what man could not do for himself. This was to lead a perfectly sinless life and give that life to pay the price required to satisfy God's wrath. Now, is it logically possible that Christ should die to cover sins and remove God's wrath which would never actually happen if the person would not accept God's offer? You would have sins which were paid for by Christ which were never redeemed. Christ would have suffered needlessly and His act of reconciliation would be in vain. Mr. Spock would not be happy with this conclusion because it is totally illogical.

Of course, if you believe it is possible for all to come to the knowledge of Christ on the basis of exercising their own free will, then it must also be possible that none would come to Christ through the exercising of this same free will. If this were to happen then you have the absurd situation that Jesus would have died for nothing. If the Scripture is clear about anything it certainly is clear about the fact that God sent His only begotten Son to save sinners.

So, what does limited atonement mean? Atonement is the sacrificial death of Christ to reconcile sinners to God satisfying the wrath of God caused by disobedience. It is also referred to as a vicarious or substitutional atonement. It is easier to understand if it is spoken of as a definite atonement. That is, Christ's sacrifice was definite for a particular group of people and not for everyone.

Now the Bible makes it quite clear that some people will be saved, "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." (Rom 5:8). Christ having died for us can only mean His death covers the sins of somebody. Thus, some people are saved. So His atonement for sins must leave some people out, otherwise you have universalism. We know from many Bible verses that all are not saved. There is a place of fire created for the devil and his angels, "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.' " (Mat 25:41). And also this, "And anyone not found written in the Book of Life was cast into the lake of fire." (Rev 20:15). Those people not found in the Book of Life were not saved. And finally, "The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever." ( Rev 20:10). There is a Hell.

The orthodox position on the substitutional act of Christ on the cross was to pay (reconcile) for the sins of God's elect.

R. C. Sproul put it this way, "I don't think we want to believe in a God who sends Christ to die on the cross and then crosses His fingers, hoping that someone will take advantage of that atoning death. Our view of God is different. Our view is that the redemption of specific sinners was an eternal plan of God, and this plan and design was perfectly conceived and perfectly executed so that the will of God to save His people is accomplished by the atoning work of Christ." And it makes sense that that atoning work had the economy of suffering exactly as much as needed. Not one drop of blood was spilled needlessly.

A verse which is used by those who profess unlimited atonement is 2 Pet 3:9, "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." This might be misinterpreted to mean that God does not want any persons to perish if they foolishly were to reject God's offer. But to what group is "not willing that any should perish" directed toward. The entire book of 2 Peter is written to God's chosen people and not everyone. Look at the opening verse to 2 Peter, "Simon Peter, a bondservant and apostle of Jesus Christ, To those *who have obtained like precious faith with us* by the righteousness of our God and Savior Jesus Christ." He is speaking to Christians who "obtained like precious faith with us." These are the ones who God is "not willing that any should perish" not every one who ever lived. And furthermore the doctrine of irresistible grace says all that God has chosen will believe. How could it be otherwise?

Arminius believed that Jesus did not pay for anyone's sin and His death did not save anyone. What Jesus did was to provide the possibility to you of having your sins covered by His blood. All you have to do is acknowledge that. Actually, even the Arminians believe in limited atonement because if the atonement is unlimited, everyone would go to heaven. That is universalism. We know that is definitely not true. There is a Hell and it is populated and perhaps one could say even overpopulated.

Calvinists limit the *extent* of the atonement as it only is efficacious to the selected, the *elect*. Arminians limit the *power* of the atonement because they say it covers everyone but is not powerful enough to actually save anyone unless they cooperate.

Arminians quote the verse 1 John 2:2, "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." Also, John 1:29, "The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!' " There are 210 occurrences of the word "world" in the New Testament. The gospel of John and the letters of John have 108 of those. John obviously uses the word "world" rather loosely in a general way. He certainly did not mean in all the uses to include every man, woman and child in the entire "world" for all time.

Here is a case where it is clear the use of "world" was not intended to mean everyone, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Rom 1:8). Paul could not have meant every man, woman, and child as the "world", because the faith he mentions was not spoken to all since much of the "world" was unknown at the time. And although Paul brought the gospel to many parts of the then known world on his missionary journeys, it hardly could be considered the entire "world".

On the other side of the question, there are many verses which support the fact that all people in the geographical proximity of Jesus did not know Him but only those the Father has given to Him. Certainly Christ would not sacrifice Himself for those not given to Him. In the Old Testament, we have the prophecy of Isaiah 53:8b, "For He was cut off from the land of the living; For the transgressions of My people He was stricken." Jesus was to suffer for the sins of "My people" and not the whole world.

John 10:11, "I am the good shepherd. The good shepherd gives His life for the sheep." But does the shepherd give his life with the hope that He will save some of them? John 10:14, "I am the good shepherd; and I know My sheep, and am known by My own." Sounds like the good shepherd knows and is known only by His sheep and not everyone. John 10:26-27, "But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me." His sheep are special to Him and He is not speaking of all the sheep in the world. John 10:29, "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand." Sounds like the Father has chosen some sheep to give to the good shepherd and they are secure in the Father's hand.

How about these verses, "Jesus spoke these words, lifted up His eyes to heaven, and said: 'Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.' " (John 17:1-2). What? God gave to Jesus some people to have eternal life (paid the price to cover God's wrath). No mention here of those having chosen God but rather God chose them to give to Christ.

Here is more light on the subject. John 17:6, "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word." "Out of the world" implies that God the Father has given to Jesus a subset from the world. Also, John 17:9, "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours." Again, not the whole world but only those given by the Father to the Son.

In Revelation chapter 5 verse 9b, we have, "For You were slain, and have redeemed us to God by Your blood out of every tribe and tongue

and people and nation . . . " John MacArthur's comments on this verse are as follows: "Now when we talk about the death of Jesus Christ then we are talking about an actual purchase. We're not talking about a potential purchase, we're not talking about a general sort of act on Jesus' part that may in the future become a purchase. We are talking about a real purchase. It is the act of Christ dying on the cross that pays the price to God, purchasing the people who will be redeemed from every tribe and tongue and nation."

These last four paragraphs of verses speak very strongly in support of unconditional election. Unconditional election and limited atonement are joined at the hip. Since God chooses who will be saved, it is reasonable to come to the conclusion that Christ and the sacrifice of His shed blood would be limited to covering the sins of those elected. Why would He suffer for sins which are to go unreconciled and hence unused?

Charles Spurgeon has said, "They [certain 'divines'] believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much the object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward. Now, such an atonement I despise- I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I had rather believe in a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious, except the will of man be joined with it."

Mat 1:21, ". . . for He will save His people from their sins." This is an exact and pointed statement to what Jesus came to do at His birth. Not to save all who would choose His grace but "His people". Those and only those who God had given Him.

And so, the preponderance of the evidence shows that the atonement has to be limited to those chosen by God and not everyone.

In mathematics, after a long difficult proof of a theorem, it is sometimes customary to end with Q.E.D. This is an initialism of a Latin phrase which signifies and is used to put an exclamation point to the satisfactory end of a proof. I believe the proof of limited atonement is firmly set forth in Scripture. The Arminian position is not substantiated by Scripture. They are led to their erroneous conclusion because of their stance on unconditional election. As I said above the two doctrines are joined at the hip. If you believe that God does not elect people to salvation you get unlimited atonement thrown in because salvation is determined by the choice of the individual and not by God. And hence the error that Christ had to die for all sins. Q.E.D. Ω

## Isacc Watts (1674 - 1748) from Wikipedia

Sacred music scholar Stephen Marini (2003) describes the ways in which Watts contributed to English hymnody. Notably, Watts led by including new poetry for "original songs of Christian experience" to be used in worship. The older tradition was based on the poetry of the Bible, notably the Psalms. This had developed from the teachings of the 16th-century Reformation leader John Calvin, who initiated the practice of creating verse translations of the Psalms in the vernacular for congregational singing. Watts' introduction of extra-Biblical poetry opened up a new era of Protestant hymnody as other poets followed in his path.

Watts also introduced a new way of rendering the Psalms in verse for church services. The Psalms were originally written in Biblical Hebrew within Judaism. Later, they were adopted into Christianity as part of the Old Testament. Watts proposed that the metrical translations of the Psalms as sung by Protestant Christians should give them a specifically Christian perspective. While he granted that David [to whom authorship of many of the Psalms is traditionally ascribed] was unquestionably a chosen instrument of God, Watts claimed that his religious understanding could not have fully apprehended the truths later revealed through Jesus Christ. The Psalms should therefore be "renovated" as if David had been a Christian, or as Watts put it in the title of his 1719 metrical Psalter, they should be "imitated in the language of the New Testament."

Marini discerns two particular trends in Watts' verses, which he calls "emotional subjectivity" and "doctrinal objectivity". By the former he means that "Watts' voice broke down the distance between poet and singer and invested the text with personal spirituality." As an example of this, he cites "When I Survey the Wondrous Cross". By "doctrinal objectivity," Marini means that Watts verse achieved an "axiomatic quality" that "presented Christian doctrinal content with the explicit confidence that befits affirmations of faith." As examples, Marini cites the hymns "Joy to the World" as well as "From All That Dwell Below the Skies":

From all that dwell below the skies  
Let the Creator's praise arise;  
Let the Redeemer's name be sung  
Through every land, by every tongue.

Ω

Alas! and did my Savior bleed  
 And did my Sovereign die?  
 Would He devote that sacred  
 Head  
 For such a worm as I?

Was it for crimes that I had done  
 He groaned upon the tree?  
 Amazing pity! grace unknown!  
 And love beyond degree!

Well might the sun in darkness hide  
 And shut his glories in,  
 When Christ, the mighty Maker  
 died,  
 For man the creature's sin.

Thus might I hide my blushing face  
 While His dear cross appears,  
 Dissolve my heart in thankfulness,  
 And melt my eyes to tears.

But drops of grief can ne'er repay  
 The debt of love I owe:  
 Here, Lord, give my self away  
 'Tis all that I can do.

# Important Things

**Fall Conference** - Our Fall Conference is September 19-20. This year's topic: *Families living for God's Glory* - A conference emphasizing Biblical foundations for the Family. The speaker is Dr. Joel Beeke. These conferences have proven to be a great asset to the life of our church. The speakers have been world class reformed theologians and Dr. Beeke is no exception. Plan on attending. You will not be sorry. For more information and to register for the conference visit the church web site - you will find the link to registration on the church's home page.

**Men's Breakfast**— The Men's Breakfast for the month of September is being cancelled because of the conflict in dates with the Cheyenne Reformed Conference.

## Nursery Schedule for September

7TH - ESTHER DAVISON

14TH - HEATHER NORGAUER

21ST - YVONNE NEWSOM

28TH - CORY MILLER

Please trade with someone if you are unable to do nursery duty on the assigned day.



Bill & Barbara Williams

8th

Robert & Susan Shockey

15th



Cody Church  
 Jennifer Pillivant  
 Susan Sackett  
 Greg Trujillo  
 Kelleigh Anderson  
 Brian Church

1st	Cortney Vosler	20th
1st	Eliana Norgauer	23rd
11th	Jean Holroyd	24th
14th	Matt Vosler	28th
15th	Freddy Pillivant	29th
17th		

# Monthly Session Report

## September 2014 Session Report

Fall is here. The new school year has begun. May God bless us with a renewed sense of His call on our lives that we might seek to honor and glorify Him in the tasks He has given each of us.

The LCCC Bible Study has started back up. Zane Newsom is leading the men's group. They are meeting from 6 pm to 8 pm every Thursday. Please be in prayer for this study – that the word of God will have a big impact on the campus, that sinners would be drawn to the savior, and that Christians would be encouraged and strengthened. Ask Zane how you can help.

The Fall Conference is this month. This year the topic is *Families living for God's Glory*. It is emphasizing the Biblical foundations for the family. We will rediscover what the Bible says about Christian families living for the glory of God. The dates for the conference are September 19-20, 2014. Our speaker this year is Dr. Joel Beeke. You will find more information on our web site as well as at the conference web site:

<http://conference.wyreformed.org/>.

Please pre-register on the web site so we will have a better idea of how many to expect. Ω

## Growing in Grace: The Discipline of Stewardship

By: Alex Ramig

With this article (the 3<sup>rd</sup> in a series) I will consider two additional key stewardship principles: the "tithe" and the "robbing God" concept. In subsequent articles, I will address other key principles found in the NT. Ultimately, my aim is to formulate a concise Biblical Theology of Stewardship.

Before we move on, a short summary of articles 1&2 will remind us that we have previously considered 2 basic principles and one key observation:

**The Ownership Principle:** We are stewards, not owners of the gifts given to us by God. We are not our own. We belong to the Lord and were purchased by a price. All that we have we received from the Lord. (Ps 24:1, Genesis 1:27, 1Cor 4:7 and 6:19-20)

**The Sacrifice Principle:** God expects His people to live holy, sacrificial lives. We are to dedicate ourselves and all that we have to His glory. (Romans 12: 1-2) The Christian life is a life dedicated to God's glory in the vocations God has called us to. The Christian is committed to stewardship, Bible study, prayer, worship and service.

**Observation:** God has much to say about stewardship: There are few things that the Bible speaks about more often. (see the Scripture list handout available in the Church foyer)

In the OT books Leviticus, Numbers, Deuteronomy and Malachi we find the "tithe" principle (Leviticus 27: 30-32; Numbers 18: 21-32, Deut 12: 5-18) and the "robbing God" principle (Malachi 3: 8-10).

The tithe (commonly understood today as giving 10% of one's income or property) is a somewhat controversial subject. Some scholars and pastors consider the tithe part of OT law that passed away with the inauguration of the NT Covenant by our Lord. This argument is largely based on five observations (from the paper by T. David Gordon, PCA pastor & theologian).

*The tithe was inaugurated with the Levites as a means of providing their priestly sacrifice. So, one would expect the law of the tithe to disappear with the purpose of the tithe.*

*The tithe was not monetary, but agricultural, and thus adjusted to the realities of destitution. In other words, how could the poor Shepard with 8 sheep give a tenth?*

*The tithe was part of other economic legislation, and thus impracticable apart from such legislation. (7<sup>th</sup> year grant remission of debts, Jubilee guidelines, etc.)*

*The Levitical tithe was expressly adjusted to the reality of poverty or destitution. It permitted the poor to give less than a tenth. (Lev 5:7&11, 12:8, 14:21, 14:30, 14:32)*

*The tithe was never re-iterated in the NT, even where one would have expected it. In other words, the NT does not expressly command Christians to tithe.*

Other reformed scholars and pastors have argued in favor of the view that the tithe is not abrogated by the NT and the passing of the Levitical system. RC

Sproul takes this view in his article: *Will Man Rob God?* <http://www.ligonier.org/learn/articles/will-man-rob-god/> Sproul writes:

*...one thing is certain — it is clear that the overwhelming majority of professing evangelical Christians do not tithe. This immediately raises the question: "Why?" How is it possible that somebody who has given his life to Christ can withhold their financial gifts from Him? I have heard many excuses or explanations for this. The most common is the assertion that the tithe is part of the Old Testament law that has passed away with the coming of the New Testament. This statement is made routinely in spite of the complete lack of New Testament evidence for it. Nowhere in the New Testament does it teach us that the principle of the tithe has been abrogated. The New Testament does teach us, however, that the new covenant is superior to the old covenant. It is a covenant that gives more blessings to us than the old covenant did. It is a covenant that with its manifold blessings imposes greater responsibilities than the Old Testament did. If anything, **the structure of the new covenant requires a greater commitment to financial stewardship before God than that which was required in the old covenant** (emphasis added). That is to say, the starting point of Christian giving is the tithe. The tithe is not an ideal that only a few people reach but rather should be the base minimum from which we progress.*

The brochure *The Tithe is the Lord's* by JH Eastwood, which you can find in our foyer, also takes the view that the tithe is not abrogated by the NT.

Our *Book of Church Order, Chapter 54* recognizes the applicability of the tithe to our present lives.

54-1. The Holy Scriptures teach that God is the owner of all persons and all things and that we are but stewards of both life and possessions; that God's ownership and our stewardship should be acknowledged; that this acknowledgement should take the form, in part, of giving at least a tithe of our income and other offerings to the work of the Lord through the Church of Jesus Christ, thus worshipping the Lord with our possessions; and that the remainder should be used as becomes Christians.

54-2. It is both a privilege and a duty, plainly enjoined in the Bible, to make regular, weekly, systematic and proportionate offerings for the support of religion and for the propagation of the Gospel in our own and foreign lands, and for the relief of the poor. This should be done as an exercise of grace and an act of worship, and at such time during the service as may be deemed expedient by the Session.

Our Lord's Day liturgy recognizes the giving of "tithes and offerings" as an act of worship.

My own approach to this is one of caution and involves consideration of NT principles regarding proportionate, sacrificial and cheerful giving along with providential circumstances and responsibilities. The following questions arise.

Is the tithe best seen today as a guideline rather than a Divine requirement (law)? If so, as Sproul suggests...a minimum guideline?

How do we consider financial hardships caused by loss of job, large medical expenses, poor business results, irresponsible spending, irresponsible money management, disability and so on?

How are we to see our giving as an "exercise of grace and an act of worship"?

How are we to understand the relationship between giving and blessings/curses? (Malachi 3:8)

Concerning the "robbing God" principle, I again turn to Sproul.

*He (God) explains pointedly how indeed it is possible for human creatures to be guilty of theft against God. He answers his question, "Will man rob God?" saying, "Yet you are robbing me." The Israelite response is: "How have we robbed you?" To which God replies, "In your tithes and contributions" (Malachi 3:8). God announces that to withhold the full measure of the tithe that He requires from His people is to be guilty of robbing God Himself. Because of this, He pronounces a curse upon the whole nation and commands them afresh to bring to Him all of the tithe.*

*One of the sad realities of failure to tithe is that in so doing we not only are guilty of robbing God, but we also rob ourselves of the joy of giving and of the blessings that follow from it. I have yet to meet a person who tithes who has expressed to me regret for being one who tithes*

In summary, the tithe must be considered relevant, but seen in light of NT teaching where we learn that Christians are to be generous with their possessions in supporting Christian ministry and the poor. We will see that God's will for Christians is that they give proportionately, voluntarily, generously, sacrificially, cheerfully, not reluctantly, not under compulsion and in light of our accountability (Gal 6: 6-10, 2Cor 8&9). We will see that faithful giving is by no means limited to a tithe of our incomes. We will see that faithful tithing allows for personal realities. We will see that every Christian diligently prays and seeks God's wisdom in the matter of participating in tithing (James 1:5). We will see that the Gospel can be more demanding than the law (Matt 5: 21-48). We will see that if we are no longer bound by Levitical law, then we are liberated **by grace to give generously, sacrificially and more than the tithe.**

These truths will be further explored in the forthcoming article. I close with David's prayer.

*Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all. Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. And now we thank you, our God, and praise your glorious name. "But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you. (1 Chronicles 29:11-14 ESV)*

# Families living for God's Glory

A conference emphasizing Biblical foundations for the Family

September 19-20, 2014



Dr. Beeke is president and Professor of Systematic Theology and Homiletics at Puritan Reformed Theological Seminary, a pastor of the Heritage Netherlands Reformed Congregation in Grand Rapids, Michigan, editor of Banner of Sovereign Grace Truth, editorial director of Reformation Heritage Books, president of Inheritance Publishers.

He has written, co-authored, or edited seventy books (most recently, *A Puritan Theology: Doctrine for Life*, *Living Zealously*, *Friends and Lovers: Cultivating Companionship and Intimacy in Marriage*, *Getting Back Into the Race: The Cure for Back-sliding*, *Parenting by God's Promises: How to Raise Children in the Covenant of Grace*, *Living for the Glory of God: An Introduction to Calvinism*, *Meet the Puritans*, *Contagious Christian Living*, *Calvin for Today*, *Developing a Healthy Prayer Life*, and *Taking Hold of God*), and contributed 2,000 articles to Reformed books, journals, periodicals, and encyclopedias. His PhD is in Reformation and Post-Reformation theology from Westminster Theological Seminary.

He and his wife Mary have been blessed with three children: Calvin, Esther, and Lydia.

He blogs at [Doctrine for Life](http://doctrineforlife.com).

Our speaker will help us rediscover what the Bible says about Christian families living for the glory of God. With sensitivity, Biblical insight, the skills of a teacher, the heart of a shepherd and the devotion of a father and husband, he will offer gems of practical wisdom for 21<sup>st</sup> Century families as he covers the conference topics.

## Conference Schedule

### Friday, September 19

6:00 p.m. Registration opens

6:15 Conference Concert

6:45 - 8:00 Session 1: *Puritan Wisdom for the 21<sup>st</sup> Century Family*

### Saturday, September 20

8:30 a.m. Registration opens

9:00 - 10:15 Session 2: *Family Worship*

Break

10:30 - 11:45 Session 3: *Training Children to follow Christ*

12:00 - 12:45 Lunch

1:00 - 2:00 Session 4: *Godly, Hopeful living in times of Affliction*

Break

2:15-3:15 Q&A session

3:15 Conference Ends

Registration and more information at <http://conference.wyreformed.org/>

Sponsored by...

Northwoods Presbyterian Church  
4723 Griffith Ave.  
Cheyenne, WY 82009

Have a Need? Contact one of the officers.

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If you have a request for the prayer chain contact **Branda Church 221-9206** and if not available, **Kelleigh Anderson 635-2578**.

*Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.  
Hallelujah, Amen.*