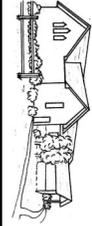


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

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

**Three times you shall keep a feast  
to Me in the year. Ex 23:14**

## Sacrifices and Feasts

By  
Rich Cesal

**Several months ago, Alex Davison gave a lesson in the Adult Sunday School about the feasts which God instructed the Israelites to practice. He said that if someone would have removed Leviticus 23 from his Bible, he would not have noticed. I feel the same about my Bible.**

Leviticus 23 is all about God telling Moses to instruct the people of Israel on establishing and convocating the seven feasts of Israel. God said, "you shall proclaim [the feasts] to be holy convocations, these are My feasts." Not being Jewish, I had no reason to know about the feasts. However, the feasts show the remarkable plan of God to ready His people to the ultimate conclusion of the actions of our Savior Jesus Christ.

I knew next to nothing about the feasts of Israel. And, for that matter, I didn't know a whole lot about the sacrificial system. We in the modern church probably look with disdain toward the idea of performing blood sacrifices.

We see in the very beginning the offerings of Cain and Abel. Abel's sacrifice was acceptable to God where as Cain's was not. I never could figure out why Cain's offering was unacceptable and Abel's was. Then somehow, probably through some reading, I finally got it. It was because Heb 9:22 makes it very plain, "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission." The shedding of blood is important. The whole Old Testament says that blood is important to God. We see right in the beginning that blood was involved of the offering of Cain and Able.

From the very beginning, blood was necessary for the removal of sins. The sacrifices pointed to Christ and His shed blood for the removal of our sins. The Scriptures say, "but with the precious blood of Christ, as of a lamb without blemish and without spot" in 1 Pet 1:19. It had to be a sacrifice involving the shedding of blood and the sacrifice had to be without blemish or spot and must be the best and first out of the herd.

This was the instruction for the Passover. The blood from an unblemished lamb had to be painted on the doorposts in order for the Death Angel to "Passover" the house.

I view the Bible as one story and that is of Christ. I see that there was one objective to all that occurs and that is salvation by the shed blood of Christ and Christ alone. All the saints in the Old Testament were led to belief in Christ because of the many foreshadows pointing to Christ. The sacrifices were a direct foretelling of Christ's act of redemption for His people as is the celebration of the feasts..

I view the clear statements in the Bible in this way: God before the act of Creation, developed a plan which encompasses everything, yes everything. I quote this saying by Dereck Thomas because it tells the story as nothing else can, "This doctrine [God's sovereignty] insists that everything (yes, *everything*) that happens does so because God *wills* it to happen, wills it to happen *before* it happens, wills it to happen *in the way* that it happens." He planned the movement of every molecule for all time. As R. C. Sproul has said, "There are no rogue molecules". All do exactly as God has preordained them to do. At the time of creation, He put a blanket over all these future happenings making them unknown to us. Then as time moved on, He pulls back the blanket enough to let us see what is or what is going to be.

That plan was to begin with individuals who were saved by God's Grace. That would be Adam, Abraham, Isaac, Jacob, and Moses to name a few. Then after Jacob, whose name was changed to Israel, we have the beginning of a people to be saved, the nation of Israel. Israel was entrusted and given the oracles of God. It was only Israel which was given God's Word. It was Israel that was given the foreshadows of the messiah. Moses was instructed to lead Israel out from Egyptian slavery. Then beginning with Israel in the Promise Land until the coming of Christ, we have the forming of the nation and the following of God's instruction as to what the relationship would be between God and His people. Then, with Christ we have the expansion of the people to include the gentiles.

Since Christ, we now are able to see the reasons for that which took place in the Old Testament. The blanket is almost totally pulled back exposing God's will for all people and giving us a hint at what will come in the end. In the book of Revelation, we have a picture of things leading to the Last Day, the Last Day itself, and all that will take place on that Last Day.

In Hebrews we are told this about the sacrifices. "For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? . . . For it is not possible that the blood of bulls and goats could

take away sins." (Heb 9:13, Heb 10:4). Thus, we have the connection between the sacrifices and the crucifixion of Christ. The sacrifices only pointed toward the ultimate sacrifice of Jesus the Christ. Here in Hebrews we are given how Christ in all ways surpasses the whole meaning of the sacrifices and Christ is given as the only sacrifice which really mattered. (Heb 9& 10).

On to the feasts. From the Old Covenant to the New, Genesis to Revelation, God provides picture after picture of His entire plan for mankind and one of the most startling prophetic pictures is outlined for us in the Jewish feasts of Leviticus 23. God has carefully planned and orchestrated the timing and sequence of each of these seven feasts to reveal to us a special story. The seven annual feasts of Israel were spread over seven months of the Jewish calendar, at set times appointed by God. For both Jews and non-Jews who have placed their faith in Jesus, the Jewish Messiah, these special days demonstrate the work of redemption through God's Son. The first four foreshadow the life of Christ and the last three are prophetic to the second coming.

The first three feasts occur in the springtime, March and April. The fourth marks the summer harvest and occurs in late May or June. The last three feasts happen in September and October.

The first is the Passover. On the fourteenth day of the first month shall be the Passover Feast. The Passover, the remembrance of the passing over of the Destroyer of the houses of the Israelites, which was the 10th plague God brought about on Pharaoh. The Destroyer was to kill the first born of all the children in the house unless the house was marked by the blood of a sacrificial lamb on the doorposts. If the blood was found, the Destroyer "passed over" that house saving the children. This feast is especially notable because Christ was celebrating the Seder meal of Passover during the Last Supper.

This was a prophecy as to the blood of Christ being the New Testament Passover. The Christ had to be an unblemished sacrificial lamb as told in 1 Pet 1:19, "But with the precious blood of Christ, as of a lamb without blemish and without spot."

"Behold! The Lamb of God who takes away the sin of the world!", this was the cry of John the Baptist. (John 1:29).

Next, was the Feast of Unleavened Bread. Leaven in bread reaches all portions of the bread throughout. This is symbolic of the way sin permeates all of life. Unleavened bread points to the sinlessness of Christ. Thus, this feast was commemorated by not eating any leavened bread for seven days.

The Feast of First-fruits is next. First-fruits, the feast for acknowledging the fertility of the land God gave the Israelites. This was a celebration of the harvest by the waving of a sheaf of the harvest taken from the first-fruits. This feast pointed to the Messiah's resurrection as the firstfruits of the righteous. 1 Cor 15:20, "But now

Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep."

The next feast is Pentecost or the Festival of Weeks. God specifically told the Israelites that they were to count seven Sabbaths (seven complete weeks) from First-fruits (Leviticus 23:15; Deuteronomy 16:9), which adds up to 49 days. Then on the day after the seventh Sabbath which was the fiftieth day, they were to bring to the temple two loaves of bread, specifically commanded to be made with fine flour and baked with leaven (Leviticus 23:17). These two loaves of bread were to be used as a "wave offering" for the people. Pentecost means fifty and it was fifty days after Christ's resurrection that He ascended and Peter delivered his sermon which resulted in thousands becoming believers.

The three fall feasts occur within fifteen days. First is Trumpets also known as Rosh Hashanah. God uses trumpets in many ways within the life of His creatures. Joshua conquered Jericho by the blowing of trumpets. God proclaimed in the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. The blowing of trumpets signaled that all work was to stop. The KJV gives us this in celebrating the Year of Jubilee in Lev 23:10, "proclaim liberty throughout all the land unto all the inhabitants thereof." This quote appears on the Liberty Bell. 1 Cor 15:52, "In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."

The sixth feast is Atonement (Yom Kippur). This is the Jewish highest of holy days. This foreshadows the atonement by Christ for His church. This is told to occur at the second coming ushering the day of atonement. All those in Christ have their sins totally atoned for but those outside of Christ will suffer condemnation.

The final feast is Tabernacles. God wanted to celebrate the fact that He provided shelter for the Israelites in the wilderness. Devout Jews build little shelters, tabernacles, outside their homes to for the purpose of worship. This feast foreshadows eternity with God as He will tabernacle with us.

God's plan of salvation for mankind is summed up in these feasts, which were related to Israel's agricultural seasons. The Spring and Summer Feasts typify the inauguration of redemption, while the Fall Feasts its consummation. The first four feasts have already been fulfilled, the first two by Jesus Christ on the actual feast days according to the Hebrew calendar. He was sacrificed on Passover, and resurrected on the Feast of First Fruits. The third Feast of Unleavened Bread carried great significance in light of His sacrifice, while the Fourth Feast Shavuot, or the Festival of Weeks was again fulfilled on the exact day on what we now call Pentecost. The last three feasts are still to happen to the church. Ω

# Session Report

## September 2015 Session Report

Please be in prayer for the family and extended family of Alan Brubaker. This is a hard time for them due to Alan's sudden passing. We hope to have a memorial for him in the not too distant future. We will let you know more as things unfold.

In light of recent developments concerning marriage and homosexuality, we would like to direct your attention to our web site where you will find a clear statement. Go to <http://northwoodspca.org/faq>. Also, we direct your attention to Pastor Milan's recent sermon at [http://podcast.northwoodspresbyterian.org/wp-content/uploads/2015/07/Zephaniah-2\\_1-3.mp3](http://podcast.northwoodspresbyterian.org/wp-content/uploads/2015/07/Zephaniah-2_1-3.mp3). And, pray that the Lord will give you opportunity to share these resources with family, friends and neighbors.

Our 2015 Reformation Conference is September 18-19. Dr. W. Robert Godfrey is our speaker. The topic this year is *Drawing Near to God in these Dark Times*. It will be a call to return to Holy Scripture where we find God's design and purpose for the Church in our day. You will find more information at the conference website: <http://conference.wyreformed.org/>. Please remember to register online at the site while you are there. We need to know who is planning to attend so we can ensure we have enough supplies.

# Important Things

**Men's Breakfast**— At the church, Saturday Morning, September 19, 8:00 AM. What is God's providence for you on this day? We are on chapter 7, *The Work of Sanctification* in the study of the book *The Mystery of Providence* by John Flavel. We always have a hearty hot breakfast and a great fellowship time.

**Men's Bible Study**— September 14 & 28, 7:00 PM. Meet at the Norgauer home. We are studying the book *The Masculine Mandate*.

**2015 Fall Conference** - September 18 & 19, 2015. Brochures are available in the foyer. Information is available on the church website and on the conference website - Be sure to register online on the Church's Website.

**Women's Bible Study**— The women are resuming their monthly Bible Study on Sep 16th and Sep 30th at 7:00 PM. The study book will be *Trusting God* by Jerry Bridges.



### Nursery Schedule for September

6th-	LAURA TWITCHELL
13th-	KIARA TUNNECLIFF
20th-	HEATHER NORGAUER
27th-	BECKY SHWEN

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



Cody Church	1st	Cortney Vosler	20th
Jennifer Pillivant	1st	Eliana Norgauer	23rd
Susan Sackett	11th	Jean Holroyd	24th
Greg Trujillo	14th	Matt Vosler	28th
Kelleigh Anderson	15th	Freddy Pillivant	29th
Brian Church	17th		

Bill & Barbara Williams 8th



# Meeting Jesus at an Old Testament Feast

By  
John R. Sittema

The default sin of the human heart is to put ourselves first. "It really is all about me!" was once a funny t-shirt slogan; it has now become a way of life. Unless preachers and Bible teachers are careful, the way we handle Scripture can actually feed this beast. We rush to application, consumed by the question, "How is this relevant to me?"

But the Bible is theocentric, not anthropocentric. It is more concerned to trace God's ways — His character, purposes, and His cosmic redemptive plan ("For God so loved the cosmos") — than it is to give modern believers character-building resource material ("be courageous like Daniel; lead like Nehemiah; with the faith of Abraham").

We must start by remembering the overarching plot of Scripture. The Bible is remarkable: sixty-six books, dozens of human authors, fifteen hundred years in the making, various types of literature. But its grand diversity is held together by a golden thread, a single plot in three movements — creation, fall, redemption — that is unveiled in its first few pages. This plot establishes the crucial backstory to the coming of Jesus Christ. A backstory introduces characters, establishes relationships, and defines key terms. In this case, the Old Testament introduces Jesus, defines His work as Messiah, and establishes the theological framework for understanding God's redemption.

A brief glance at two Old Testament festivals is illustrative. The first is Passover, the familiar feast that anchored the exodus. Some of its features (the angel of death, blood on doorposts, a meal eaten in haste) are well known parts of the story. Others are not. What matters is that all are shadows of the coming Christ.

Jesus ministered in a Jewish context, keeping the Passover with His disciples. But He took pains to show that the customs were more than context; they defined Him.

The Torah required selected lambs to be put on public display for four days (Ex. 12:3-6) to verify that they were without blemish. Jesus, following the triumphal entry, presented Himself in the temple for that exact period, for that very purpose. He submitted to testing by the Pharisees, Herodians, Sadducees, and scribes (Mark 12:13), tried before the Sanhedrin and Pilate, He proved spotless.

"This is my body" and "this cup is a new covenant in my blood" are Lord's Supper keystones, but they were spoken during the Passover Seder. The meal — and the true exodus — are found in Jesus.

Passover was both a family and a communal feast. The lamb chosen "for the nation" was staked out in the temple courtyard on Passover at 9 a.m., and slaughtered publicly at 3 p.m. So was Jesus — nailed to the cross at 9 a.m., He died at 3 p.m., just as the four-footed beast died in a liturgy that concluded, "It is finished!"

Why are such details important? Because the point of Jesus' death — contra pop theology's selfish twist — is not merely how much physical pain He endured for me. It is, rather, what God accomplished by His death. The answer is found in Passover imagery. The Passover story (Ex. 12:2) began with strange words: "This month shall be for you...the first month of the year." With Passover, God reset Israel's calendar. Her old life as slaves was ending, a new life as sons beginning. Jesus' death announced the same, but on a grander scale. Paul declares, "We have been united with him in a death like his" (Rom. 6:5). But he also exults, "Death is swallowed up in victory" (1 Cor. 15:54). Death with a capital "D" — not only personal physical death, but sin's devastating reign over the first Adam's world (Rom. 5:12-21) — was defeated in the cross of Christ.

If death's reign was defeated in the cross, where dawns the new? It bursts forth in Jesus' resurrection on the Feast of Firstfruits. This feast's Old Testament roots were agricultural: early sheaves were brought to the tabernacle to share God's bounty with the poor and aliens. But the feast always tilted Israel forward, rehearsing the day when all of life would be "very good" again as it once had been.

Paul uses festal language to explain this (1 Cor. 15:20). As Jesus' death conquered death, so, too — as the second Adam — His resurrection dawned a new creation, a kingdom of grace (Rom. 5:21). Christ is the "firstfruits" of this new world. Raised with Him, we, too, who "have the firstfruits of the Spirit" (8:23), are the firstfruits of the new creation (James 1:18).

Thus the Old Testament Feast of Firstfruits is the ground of a vigorous and practical New Testament eschatology (view of the age to come).

These are only two brief examples; there are many more feasts, countless temple practices, and narrative stories that serve to rehearse the redemption that would come in Jesus. A gospel shaped by the rich Old Testament backstory is evangelistically more compelling, for it honors the cohesive unity of Scripture. And such a gospel produces disciples with a healthier self-image: they resist the default sin of putting themselves first and learn to deny themselves and follow Him. Ω

From  
R.C. Sproul Jr.

## Should We as Christians Celebrate the Jewish Feasts of the Old Testament?

Without question the most vexing challenge faced by the early church was understanding how believing Jews and believing Gentiles ought to relate to one another. The theme gets major play in *Galatians*, *Hebrews*, *Acts*, and is even the root of the issue that led to Paul's stern and public rebuke of Peter. That so much time and attention was paid to this issue might incline us to believe it was settled. Or it just may prove how deep runs the temptation to botch this up.

Let's start here—we have peace with God by trusting in the finished work of Christ alone. Add anything to that and you have fallen into a false gospel. You do not have peace with God by trusting in Christ and by being circumcised, or by trusting in Christ and keeping the Feast of Weeks. Add anything to the work of Christ, and you lose the work of Christ.

God gave the feasts to point our spiritual fathers toward Christ. They were shadows and He the real thing. The author of *Hebrews* warns his audience, professing believers who were tempted to go back to the Temple and the Old Covenant shadows, that to go back is to deny that Christ has come.

If we grasp that these were types, shadows that pointed to Christ, we will reach two conclusions. First, they were not bad things. Too often some treat the Old Covenant like it was flawed, something to be thrown aside. But God Himself ordained these feasts, for the good of His people. Second, however, Christ is greater than the shadows. We do not keep the feasts by keeping the feast. Instead we keep the feasts by clinging to Christ. He is our feast.

So should we celebrate these feasts? Not if by "should" we mean we have an obligation to do so. May we? Well, that certainly depends on where our hearts are. The Bible prescribes liberty, Paul telling us:

One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God

thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks (Romans 14:5-6).

I have no quarrel with a person celebrating these feasts. Instead I have a caution. My concern about some who celebrate these feasts is that while they profess their dependence on the finished work of Christ alone, some seem to believe that feast keeping somehow elevates their Christian walk. All of our sub-culture convictions within the church carry this danger. Whether it be speaking in tongues, observing feasts, modesty, or reciting the prayer of Jabez we are inveterate second blessing seekers. We want to be superior Christians who have glommed on to the secret way. Then we go out with all the zeal of an Amway salesman trying to get our friends all on board.

Paul, however, is far more easy-going. He described his Hebrew roots as dung (Philippians 3:1-8). What matters is that we know Him, and the power of His resurrection. Ω



**The Following is from the web site [gotquestions.org](http://gotquestions.org).**

**"Got Questions Ministries seeks to glorify the Lord Jesus Christ by providing biblical, applicable, and timely answers to spiritually related questions through an internet presence."**

**GotQuestions.org is a volunteer ministry of dedicated and trained servants who have a desire to assist others in their understanding of God, Scripture, salvation, and other spiritual topics. We are Christian, Protestant, conservative, evangelical, fundamental, and non-denominational. We view ourselves as a para-church ministry, coming alongside the church to help people find answers to their spiritually related questions.**

In a nutshell, here is the prophetic significance of each of the seven Levitical feasts of Israel:

1)Passover (Leviticus 23:5) - Pointed to the Messiah as our Passover lamb (1 Corinthians 5:7) whose blood would be shed for our sins. Jesus was crucified on the day of preparation for the Passover at the same hour that the lambs were being slaughtered for the Passover meal that evening (John 19:14).

2) Unleavened Bread (Leviticus 23:6) - Pointed to the Messiah's sinless life (as leaven is a picture of sin in the Bible), making Him the perfect sacrifice for our sins. Jesus' body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life.

3) First Fruits (Leviticus 23:10) - Pointed to the Messiah's resurrection as the first fruits of the righteous. Jesus was resurrected on this very day, which is one of the reasons that Paul refers to him in 1 Corinthians 15:20 as the "first fruits from the dead."

4) Weeks or Pentecost (Leviticus 23:16) - Occurred fifty days after the beginning of the Feast of Unleavened Bread and pointed to the great harvest of souls and the gift of the Holy Spirit for both Jew and Gentile, who would be brought into the kingdom of God during the Church Age (see Acts 2). The Church was actually established on this day when God poured out His Holy Spirit and 3,000 Jews responded to Peter's great sermon and his first proclamation of the gospel.

5) Trumpets (Leviticus 23:24) - The first of the fall feasts. Many believe this day points to the Rapture of the Church when the Messiah Jesus will appear in the heavens as He comes for His bride, the Church. The Rapture is always associated in Scripture with the blowing of a loud trumpet (1 Thessalonians 4:13-18 and 1 Corinthians 15:52).

6) Day of Atonement (Leviticus 23:27) - Many believe this prophetically points to the day of the Second Coming of Jesus when He will return to earth. That will be the Day of Atonement for the Jewish remnant when they "look upon Him whom they have pierced," repent of their sins, and receive Him as their Messiah (Zechariah 12:10 and Romans 11:1-6, 25-36).

7) Tabernacles or Booths (Leviticus 23:34) - Many scholars believe that this feast day points to the Lord's promise that He will once again "tabernacle" with His

people when He returns to reign over all the world (Micah 4:1-7).

Should Christians celebrate these Levitical feast days of Israel today? Whether or not a Christian celebrates the Jewish feast days would be a matter of conscience for the individual Christian. Colossians 2:16-17 tells us, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." Christians are not bound to observe the Jewish feasts the way an Old Testament Jew was, but we should not criticize another believer who does or does not observe these special days and feasts.

(Romans 14:5).

While it is not required for Christians to celebrate the Jewish feast days, it is beneficial to study them. Certainly, it could be beneficial to celebrate these days if it leads one to a greater understanding and appreciation for Christ's death and resurrection and the future promise of His coming. As Christians, if we choose to celebrate these special days, we should put Christ in the center of the celebration, as the One who came to fulfill the prophetic significance of each of them. Ω



With Planned Parenthood in the news lately, Here is an article by R.C. Sproul Jr.

## Image Bearers at Planned Parenthood

Unborn babies bear God's image. It is His sanctity that makes them holy, not their own. It is not their genetic background, their capacity to feel pain, their wide open futures, their potential capabilities that makes them imbued with dignity and value. It isn't

their relative moral innocence, but the image of God, graciously given to all, no matter the circumstances of their conception, no matter their viability, no matter the relative development of their organs.

All of which is true of all those connected to the grisly business of murdering the unborn. While the butchers and their attendants may snuff out the life of the image bearers, while they may sear their own consciences in doing so, they still bear His image. And it is incumbent for us, those who seek to speak prophetically into their wicked lives, to remember that.

I recently read this piece that briefly explores the all too easy process by which we dehumanize others. I've been on both sides of the equation. I know the frustration of having people think so ill of me that every defense goes unheard, every word of repentance is received as a diabolical plot on my part. I've reached the point with too many people of concluding, "There is nothing possible for me to do to redeem this relationship. They hate me to the point of not hearing me." As disheartening as that is, the truth is there are others I can't hear because I have dehumanized them.

My argument here isn't that we ought to give credence to the arguments of those who kill babies for profit, to take seriously their murderous rationalizations. Neither am I suddenly adopting a strategy of using soft language that dulls the reality of abortion. I'm simply hoping to remember that the very reason it is so vile is because it dehumanizes babies, denies the *imago dei*. And I can't fight faithfully against that while doing the same, denying the *imago dei*, to those I am fighting.

The devil delights when we diminish the horror of abortion, when we turn it into a mere political issue. He delights when we embrace the socially acceptable moral outrage against Kermit Gosnell or the selling of baby parts. But even when we rightly recognize abortion for just what it is, the cold-blooded murder of our own children, he is there beside us, armed with his favorite weapon, pride. When we dehumanize these dehumanizers we not only fall on the sword of our own hypocrisy, but embrace a Pelagian pride. "I thank you Lord that I am not like other non-humans. I believe babies are humans, lobby to defund Planned Parenthood and give to my local crisis pregnancy center."

Abortion is decidedly inhumane. It is, however, decidedly human. The babies bear God's image. The mothers, husbands, boyfriends bear God's image. The assassins bear God's image. But we are all also the kind of beings that murder babies, all of us. And our only hope is Jesus, the one who is the express image of the Father. All image killers are image bearers. And all image bearers are image killers. May God have mercy.   Ω

## Have a problem? Contact one of the officers.

Office Telephone	307-637-4817
Web Site	northwoodspca.org
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Milan Norgauer, <i>Pastor</i>	635-1865 mnorgauer@gmail.com
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Rich Cesal, <i>Deacon/Treasurer</i>	637-6195 cheyoming6195@gmail.com
Dale Vosler, <i>Deacon</i>	632-0133 tuliphill2@gmail.com

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



***Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever.  
Hallelujah, Amen.***