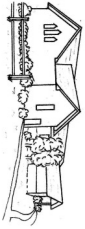


**NORTHWOODS
PRESBYTERIAN
CHURCH**



**4723 GRIFFITH AVENUE
CHEYENNE, WY 82009**

WORSHIP IN SPIRIT AND TRUTH. JOHN 4:24

**Then the other disciple, who came to the
tomb first, went in also; and he saw and
believed. John 20:8**

THE NORTHWOODS NEWS

THE GOSPEL

By

Rich Cesal

I was raised in a Christian home. All my life I new that Jesus was the Son of God and that He died for the sins of mankind. That He was the Messiah. The Savior. I never once doubted that fact. However, I was ignorant of the particulars of the Gospel. I no doubt had the common notion that was prevalent then and continues today of society's idea that if you are a good person you will go to heaven. Of course everyone thinks he is good enough. And of course exactly what was meant by being good enough is never articulated.

The gospel literally means the Good News. What was the Good News? The Good News cannot be summed up in a phrase or even a sentence. It consists of many facets, all of which are always present.

- ⇒We are all sinners destined for Hell.
- ⇒We are hopelessly lost.
- ⇒We must repent of our sins.
- ⇒God's justice must be served.
- ⇒God sent His only Begotten Son to reconcile us to Him.
- ⇒This Son must be totally man and totally God.
- ⇒The man-nature of Christ must be perfectly sinless.
- ⇒The Son had to die as the perfect, unblemished sacrifice.
- ⇒His shed blood is sufficient to pardon our sins.
- ⇒Christ had to rise from the dead.
- ⇒Christ alone satisfies God's judgment.
- ⇒We add nothing to the process.

That is Good News indeed.

Jesus died so those who God had chosen would go to heaven when they die. If you read the obituaries in the paper, you will get a pretty good idea of what the common notion of being good is all about.

Now obituaries are not usually written by the person to whom it applies although I'm sure there must be someone who has written their own obituary. Generally, there is a long list of accomplishments along with the organizations the person belonged to and supported. My unscientific observation is that only about 15% contain any mention of church affiliation. This no doubt reveals an awful lot of what people mean by being worthy of heaven.

Seventy five years ago, almost every obituary would have included an entry naming the church the deceased belonged to and that probably would have been first. Of course, that mention did not

necessarily have anything behind it. Society was such that almost all people went to church. How many of those were actually Christians is unknown. The poor attendance of today does not mean there are any less genuine Christians. Was the gospel more known back then? I don't think so.

I'm sure I sat in on countless sermons about the meaning of the gospel which reinforced the idea that if you are a good person then Jesus died for you. I don't remember much

teaching giving the correct meaning to that notion. I believe there was some warning about what you might consider good.

When I was forty years old, we decided to change Presbyterian churches. The new church visit took place on Easter Sunday. The sermon topic was the Empty Tomb. No doubt before this Easter morning I had heard sermons mentioning the fact that the tomb was empty. But, my recollection of these sermons produced the idea that Jesus rose out of the tomb as some sort of a spirit. Visible but not necessarily human.

But this Easter morning, the pastor dwelt on the fact that the tomb was empty. The body was gone. Jesus had experienced a true resurrection. He was now alive **in the body that had been placed in the tomb**. His disciples were seeing Him in that body although it was glorified. That was the beginning of my finally understanding the Good News. Jesus had defeated the grave and death. He was the

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"It depends on what you mean
by 'good.'"

second Adam and was the first of those who will on the Last Day also have their bodies resurrected. Real bodies but glorified in the sense that there will be no more corruption of those bodies by age, illness, death or sin. The gospel became real to me when I understood that He died for me and not for the whole world. That if I was the only person who ever lived, He would have gone to the cross for me.

It should be told on every Easter morning that Christ died for those whom God has chosen. That if a person believes that and accepts the covering of his sins by the act of Christ (solus Christus—by Christ alone) on the cross and repents of his sins, he will be saved.

In true, genuine Christian churches on Easter morning, the message that Jesus bodily rose from the dead is told. That His resurrection is a confirmation of the promise that we too will be given glorified bodies on the Last Day. We are told that His death, resurrection, and ascension is all that is needed to be reconciled to God. It is also told that the Christ needs no help on our part. He saves totally by His own grace without input from us. By Christ alone, by grace alone, by faith alone.

Here is a quote from J. D. Greear, "I read Martin Luther's commentary on Romans. Luther points out that salvation comes by resting on the facts God revealed about the death of Christ. Just as Abraham was counted righteous when he believed that God would keep His promise, we are saved by believing that He has done so in Christ. The gospel is the declaration that Jesus is Lord and has made an end to our sins. We are saved by submitting to those two truths. Conversion is a posture we take toward the declarations that Scripture makes about Jesus. The point is not how we felt or what we said at the moment of conversion; the point is the posture we are in now." This quote is taken from *Stop Asking Jesus Into Your Heart* by J. D. Greear.

Repentance is vital to responding to the gospel. We have the story of David and Bathsheba to tell us of what repentance is all about. After David's escapade with Bathsheba, he knew what he had done was wrong but he did not know exactly who was wronged or how serious his actions were to his holy God. He tries every way that he could of hiding the sin from Uriah. But Uriah wouldn't play David's game and David ended up having Uriah killed.

In Num 23:32 we are told a frightening thing, "*your sin will find you out.*" I'm sure we have all experienced the full meaning of that verse as we tried to avoid having our sins out in the open.

David was probably resting easy in his knowledge of what he had done but then Nathan told him a story of two men, one rich the

other poor. (2 Sam 12). The rich man had huge flocks and the poor man had a single lamb. When a traveler came to the rich man, the rich man did not take of his own flock but took the poor man's one and only lamb for a feast honoring the guest.

David was furious at the hearing of this and pronounced the rich man should "*surely die.*" Nathan says to David, "*You are the man.*" David was brought to his knees as he recognized that he had sinned against his Lord. The Lord pronounced judgment on David and declared the child from that illicit union was to die. David felt deep remorse and penned Psalm 51 asking God to "*Create in me a clean heart, O God, and renew a steadfast spirit within me.*" God washed David of his iniquities and cleansed his soul.

After the coming of Christ, the cleansing of one's soul is accomplished by being covered by the blood of Christ. The Bible tells us if we repent of our sins, they will be cast into the deepest part of the ocean. That is the message of the gospel.

Since the gospel is the basis for Christian beliefs, it is vital that the gospel be preached often. If the people don't know the gospel, how can they consider themselves to be saved.? As Paul exclaims in Rom 10:17, "*So then faith comes by hearing, and hearing by the word of God.*"

March 27 is Easter Sunday. When the gospel is preached on that day, let us be sure to not treat the elements of the gospel in a light manner. How can you profess to believe the gospel if you do not know and understand it?

We who are fully justified since our coming to know Christ and His gospel, should review the full meaning of that gospel. It is easy to become complacent in time. We get caught up in the task of daily living and our concentration on the basics probably slips somewhat. Let all who know the Christ of the Bible renew their beliefs on at least this Easter morning. The faith which was given at our new birth should be brought to the forefront of our meditations.

Although as stated in the beginning all of the elements must be present in order for the gospel to exist. But surely the element of Christ rising from the dead in truly bodily form is the most crucial. For without that fact, there is no gospel. So upon the resurrection rests all of our beliefs.

All of those things mentioned in the beginning which make up the elements of the gospel should be reviewed in our minds whenever we are thinking of the gospel. The gospel should be preached on Easter Sunday in all churches calling themselves Christian. The idea of the true meaning of the gospel should be

primarily taught on that morning. On at least that morning, all Christian minds ought to be attuned to the same wavelength.

Sadly though, it is not. The gospel as well as other biblical teachings is distorted and twisted to fit into the pastor's mold. Many pastors who received their education in Bible colleges or seminary's taken over by Satan, do not know and certainly do not believe the gospel.

I believe that all pastors should ask themselves this question as often as the need arises, "Do I believe the gospel in its most beautiful and authoritative fullness or have I distilled the message at all?" For who can believe the gospel if it is not preached true to God's Word? Ω

Christ is Risen: So What?

By
Burk Parsons

We live amid a culture that revels in its efficiency. Thus, to a large degree, evangelicalism has grown apathetic to its own message, the message of the Resurrection. This predicament is often demonstrated in Gospel presentations that more or less leave Jesus on the cross. This cannot be the predicament for those who proclaim Jesus as the risen and reigning Christ of the world.

Michael Green's book *Christ is Risen: So What?* addresses the predominant evangelical attitude of indifference toward the fundamental doctrine of the Resurrection. The title question is quite brash. Still, it is a question we ought to repeat to ourselves and to one another persistently so that we do not fall into that inexcusable mass of evangelicalism that has swapped its faith for a bumper sticker. Instead of asking the nauseating question, "Got Jesus?" we should be asking the pertinent question, "Does Jesus Got You?" Chiefly, we should be asking ourselves: "Do we rightly understand the absolute necessity and ultimate significance of the resurrection of Christ?"

Green's response is unusual. He does not provide a discussion on the rationality of the Resurrection. Neither does he set in order 10 points on why the Resurrection is important. He presupposes the veracity of the Resurrection and displays the Biblical and theological foundations of the doctrine, assuming its significance at the outset. After all, Jesus did not principally call us to prove the Resurrection but to proclaim it. Nevertheless Peter wrote, "But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you" (1 Peter 3:15a, NASB). Green aids us in formulating a Biblical defense so that we might more adequately proclaim the Gospel of our risen Lord. Ω

What is the Gospel?

by W. Robert Godfrey—Professor of church history at Westminster Seminary California and our speaker at last year's Reformed Theology Conference in October.

Many Christians, churches, and organizations regularly use the word *gospel* to describe their convictions. Theological controversies have occurred and do occur over the meaning of the gospel and who preaches it faithfully. What does that familiar word *gospel* mean? The best way to answer that question is to turn to the Bible.

In the Greek New Testament, the noun *euangelion* ("gospel") appears just over seventy times. Since, in one sense, the whole New Testament is about the gospel, we might have expected the word to have been used more frequently. Even more surprisingly, its use varies greatly among the authors of the New Testament books. Paul uses the word more than three times as often as all the other authors combined. Most of the other uses are found in Matthew and Mark, with very few, if any, in Luke, John, Peter, and James.

The word *gospel* most simply means "good news." The word is not unique to the Christian message, but it was also used in the pagan world to refer to a good announcement. In the New Testament, it refers to the good news of Jesus the Savior. Often, it is used with the assumption that the reader knows what the word means.

As we look more closely at the ways in which *gospel* is used in the New Testament, several points come through strongly. First, we often find the phrase "the gospel of God." This phrase stresses the source of the gospel as a gift from God. The gospel is of divine, not human, origin. Second, the character of the gospel is specified in several ways: the gospel is true (Gal. 2:5, 14; Col. 1:5), gracious (Acts 20:24), and glorious (2 Cor. 4:4; 1 Tim. 1:11). Third, we see two responses to the gospel. The primary response is faith (Acts 15:7; Eph. 1:13). But obedience is also a response (1 Peter 4:7; Rom. 1:5; 10:16; 16:26; 2 Thess. 1:8).

(Paul's use of the idea of the obedience of faith in Romans has an element of irony as he responds to those who have accused him of antinomianism, being against the law.) Fourth, we see several results of the gospel. The gospel, of course, brings salvation (Rom. 1:16; Eph. 1:13). It also brings the kingdom (Matt. 4:23; 9:35; 24:14). It evokes hope in the people of God (Col. 1:23). The gospel is also a motivation to sanctification (Mark 8:35; 10:29; 2 Cor. 9:13; Eph. 6:15; Phil. 1:27).

All of these ways in which the word *gospel* is used point to its content, but there are also passages in the New Testament that are explicit as to its content. In examining these texts, we discover that

sometimes the word *gospel* refers broadly to all aspects of the salvation and new life that Jesus gives His people, and sometimes it is used narrowly to refer to what Jesus does for us outside of us. In other words, sometimes the term *gospel* refers broadly to Jesus' work of justification and sanctification for and in His people, and sometimes it refers narrowly to Jesus' work of justification. Another way of putting this distinction is that sometimes the word *gospel* refers broadly to all the New Testament fulfillment of what was promised in the Old Testament, and sometimes the term *gospel* is used narrowly of Jesus' doing in contrast to our doing of the Law.

An example of the broader sense of the word *gospel* can be seen in Mark 1:1, "The beginning of the gospel of Jesus Christ, the Son of God." This use of the word *gospel* seems to refer to everything that Mark tells us about the teaching and work of Jesus. We see another broad use in Revelation 14:6-7:

Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

Here the gospel is the call to repent and worship God.

More often, the term *gospel* is used narrowly and its content is specified. We see this in 1 Corinthians 15:1-4:

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you — unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.

Here, the gospel is the message of the saving death and resurrection of Jesus.

In another place, Paul writes of "the glorious gospel of the blessed God with which I have been entrusted," and he specifies what that gospel is:

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. (1 Tim. 1:11, 15-16)

Here, the gospel is the saving work of Christ for sinners.

Paul writes similarly in 2 Timothy: *Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in*

suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel... . Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel. (2 Tim. 1:8-10; 2:8)

This narrow use of the word *gospel* was very common in the writings of the sixteenth-century Reformers. We can see this in the thought of John Calvin:

The word of faith is put by metonymy [using the name of one concept for another concept to which it is related] for the word of promise, i.e. for the Gospel itself, since it is related to faith. The contrast between law and Gospel is to be understood, and from this distinction we deduce that, just as the law demands work, the Gospel requires only that men should bring faith in order to receive the grace of God.

It is also clear in Zacharias Ursinus. Near the beginning of his commentary on the Heidelberg Catechism, Ursinus divides all of doctrine into law and gospel:

The doctrine of the church consists of two parts: the Law, and the Gospel; in which we have comprehended the sum and substance of the sacred Scriptures. The law is called the Decalogue, and the gospel is the doctrine concerning Christ the mediator, and the free remission of sins, through faith.

Such reflections on the gospel have remained common in Reformed theology, as we see from this long, fascinating quotation from the great Dutch theologian Herman Bavinck:

"But the word of God, both as law and gospel, is the revelation of the will of God, the promulgation of the covenant of works and the covenant of grace... . Although in a broad sense the terms "law" and "gospel" can indeed be used to denote the old and the new dispensation of the covenant of grace, in their actual significance they definitely describe two essentially different revelations of divine will [Bavinck here cites many New Testament proof texts]... . In these texts law and gospel are contrasted as demand and gift, as command and promise, as sin and grace, as sickness and healing, as death and life The law proceeds from God's holiness, the gospel from God's grace; the law is known from nature, the gospel only from special revelation; the law demands perfect righteousness, but the gospel grants it; the law leads people to eternal life by works, and the gospel produces good works from the riches of the eternal life granted in faith; the law presently condemns people, and the gospel acquits them; the law addresses itself to all people, and the gospel only to those who live within its hearing."

The church needs to preach the gospel in both its broad and narrow senses. The Greek word for gospel has given the English-speaking world the word *evangelism*. True evangelism, according to the Great Commission given by Jesus in Matthew 28:18-20, is a matter of making disciples: first, in the narrow sense of calling men and women to believe in Jesus and, second, in the broad sense of teaching them to observe all things that Jesus has taught His people. For the sake of the gospel, let's all promote true evangelism. Ω

Session Report

March 2016 Session Report

This month we celebrate Easter. A wonderful opportunity to remember the love of God demonstrated in Jesus dying on the cross to save us from our sins. Take the time with your family this month to be in scripture reading and discussing Christ's sacrifice.

We will have a Good Friday service on March 25 at 7pm.

Things You Should Know

Daylight Saving Time

Daylight Savings Time starts on March 13 at 2:00 AM. Remember to turn your clocks ahead 1 hour or you will be in time for the benediction.



Men's Breakfast— At the church, Saturday Morning, March 19, 8:00 AM. . Brian Church is teaching a new study on *Islam*. Should be very interesting. We always have a hearty hot breakfast and a great fellowship time. See you there.

Men's Bible Study— March 14 & 28, 7:00 PM. Meet at the Norgauer home. We are studying in-depth the book of Ephesians.

Women's Bible Study— The women will continue their monthly Bible Study on Mar 8th and Mar 22nd at 7:00 PM. The study book is *Trusting God* by Jerry Bridges. The women attendance is very good and they remark that they are finding the lessons to be very helpful.

Nursery Schedule for March

6th	- HEATHER NORGAUER
13th	- BECKY SHWEN
20th	- ESTHER DAVISON
27th	- KENDRA TUNNICLIFF

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



Zach Jenkins	6th
Al Auzqui	9th
Asa Davison	12th
Becky Shwen	14th
Kieran Tunnicliff	25th

Raised Incorruptible

by Jim Martin

In November 1990, workers cutting a new road in Jerusalem's southern suburbs unintentionally intruded into a first-century family burial chamber. One of the ornately carved ossuaries contained the skeletal remains of six individuals: two infants, a young child under age 5, a boy in his early teens, an adult woman, and a 60-year-old male. The name "Yehoseph bar Qafa," which was inscribed on that ossuary, suggested the burial chamber belonged to none other than the High Priest Caiaphas, who brought Jesus before Pilate.

Caiaphas claimed both his priestly authority as the high priest and his judicial authority as the president of the Sanhedrin through means of Roman appointment. The Sanhedrin was the Jewish supreme court, and its members allied themselves with one of the two predominant sects during the time of Jesus' ministry: the Sadducees (including the priestly aristocracy, such as Caiaphas and his family) or the Pharisees (including rabbis such as Nicodemus, Gamaliel, and Saul of Tarsus, later known as the apostle Paul).

Debate within the supreme court focused on the messianic hope and the physical resurrection of the body after death (Acts 23:6-8). Pharisees believed in the promised Messiah, the physical resurrection of the body, a world to come, the Torah (the first five books of the Old Testament), the Prophets, the Writings (such as Psalms, Proverbs, Ruth, and Esther), angels, demons, heaven, hell, and a personal God. The Sadducees, on the other hand, adopted a Greco-Roman world view. They acknowledged the authority of the Torah but rejected most other views of the Pharisees. The Sadducees considered rewards and punishments to be limited to this world. Therefore, they saw no need for a Messiah, bodily resurrection from the dead, or a world to come. Because of their rejection of these views, they saw no reason not to seek to control the temple by any means possible so as to gain wealth, religious authority, and political power.

Within Caiaphas' family burial chamber lay another ossuary inscribed "Miriam, daughter of Simon." Inside the skull of an adult woman, archaeologists discovered a bronze coin depicting Herod Agrippa I. Given the perspective of the Sadducees, it probably should be no surprise that the corrupt, illegitimate, Greco-Roman priestly aristocracy had adopted the pagan Greek custom of placing money on the bodies of the dead in order to pay their passage across the River Styx. No wonder John the Baptizer rebuked the sect, declaring it to be a "brood of vipers" (Matt. 3:7).

Corruption was everywhere, and observant Jews had had all they could take. They believed Greco-Roman philosophy polluted their minds; Greco-

Roman culture decayed their morality; and the Greco-Roman military controlled their political and religious institutions. Yet their teachers gave a message of hope: The resurrection of the body and world to come were the final answers to the corruption brought about by human mutiny against God.

Jewish oral law says, "All Israelites have a share in the world to come, for it is written, Thy people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands that I may be glorified (Isa. 60:21). And these are they that have no share in the world to come: he that says that there is no resurrection of the dead ... and [he that says] that the Law is not from Heaven ..." (Mishnah Sanhedrin 10:1a).

It appears that the rabbinic perspective of bodily resurrection may have been influenced by the ancient Israelite concept of death as being "gathered to the fathers" (Judg. 2:10; 2 Chron. 34:28). Archaeological evidence from fifth- and sixth-century b.c. burial chambers in Jerusalem indicates this concept was practiced literally. These Israelite burial chambers were hewn out of rock. A platform or bench was cut within the chamber on which to place the bodies. Individual contours, including head rests for about eight decomposing bodies, were carved on the bench in each chamber. Underneath the bench, a depression was hewn to hold the bones of the deceased after the flesh had decomposed. Thus, the gathering of bones was a reminder of God's promises of restoration, healing, and life—not only for the nation of Israel (Ezek. 37:1-14) but for individuals who put their trust in the God of Abraham, Isaac, and Jacob.

By contrast, the acts of burning and scattering bones were viewed as the ultimate symbols of idolatry, abhorrence, desecration, and corruption (2 Kings 23:4-20; 2 Chron. 34:1-5). Positively, they believed in a real resurrection. This is clear from passages such as Daniel 12:1b-2 (niv), "But at that time, your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt," and Isaiah 26:19 (niv), "But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy."

As observant Jews in Palestine recognized outside influences were corrupting their society, burial customs changed to project the hope of a new beginning through physical resurrection. Between the first century b.c. and the first century a.d., burial chambers were cut with benches that had nearby niches, known in Hebrew as *kokhim*, in which the bodies decomposed. The skeletal remains no longer were placed in a family repository after decomposition but were kept separate by placement in ossuaries. This second burial emphasized their expectation of the imminent arrival of the Messiah, the resurrection of the dead, and the new world to come.

With the reality of the death and burial of Jesus, the disciples had to

re-evaluate their position of messianic hope. They were sure of humanity's mutiny against God and the resulting repercussions as they observed the brokenness of creation and the human condition. But they also understood that God had made a series of promises involving the Jewish people. Those promises included the covenants made with their forefathers Abraham, Moses, and David, covenants that ultimately would be fulfilled through their Messiah. He would overthrow the evil one and his kingdom. Their Messiah was the Prophet who would accurately represent God, yet in such a way that the people who saw Him would not be consumed with fire (Deut. 18:15-18). He was to instigate true worship in the temple and rule from David's throne forever (2 Sam. 7:13) as judge of the world (Dan. 7:14).

The disciples had said they would die for such a Messiah. But with the death of Jesus, all hope was gone. Their dream of a righteous world under His rule had vanished. Now they had to concede that the bad guys had won—the corrupt political and religious system was still intact.

Then they met the resurrected Messiah. In that surrealistic moment, two of their greatest questions were answered. First, they saw that the Pharisees were correct; there was a supernatural world beyond this one, for this physical resurrection was proof of it. Thus, the Sadducees were completely wrong in their rejection of the resurrection. Second, and more personal, it was apparent that everything Jesus had said was true.

But an oft-overlooked cultural question was resolved as well: How would God deal with corruption in society? In their temple? They were looking for Jesus to overthrow and destroy evil, to clean up the corruption. They had seen demons cast out, the sick healed, and the tables of the moneychangers in the temple turned over. They were awaiting a cataclysmic judgment on the wicked, yet it appeared that nothing had changed. Jesus was alive, but the world was the same.

The new system could not be corrupted, no more than their risen Messiah could be corrupted (Ps. 16:10). The kingdom that Jesus would bring into existence would consume and purify the temple, the priesthood, and the very earth itself, but it would occur on God's schedule, not theirs.

This subtle cultural impact of the Resurrection can lead to a deeper comprehension of its significance. It shows that God's intention was not to destroy faithless humanity, the Empire, or the corrupted temple, but to remake them incorruptibly. Rather than destroy His Son and have Him return completely new, He glorified His Son. Instead of bringing vengeful destruction, Jesus' rule would renew creation, removing the punishment, power, and eventually the very presence of sin from His church, and eventually the entire creation. "For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20-21). That Jesus came back to direct His followers in re-creating, not destroying, His enemies may have been the most surprising thing of all about the Resurrection. Ω

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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 or send an email to churchfamily@outlook.com.

***And this gospel of the
kingdom will be preached in
all the world as a witness to
all the nations, and then the
end will come.***

Hallelujah, Amen