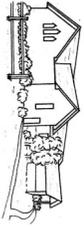


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

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

**And for this reason He is the Mediator of  
the new covenant, by means of death, for  
the redemption of the transgressions under  
the first covenant, that those who are  
called may receive the promise of the  
eternal inheritance. Heb 9:15**

# THE NORTHWOODS NEWS

## *Two Peoples of God?*

By  
Rich Cesal

I had other plans on what to write about this month but whatever I researched I found myself reading about the two peoples of God controversy. Pastor Milan also gave a lesson on the issue of *Two Peoples of God* recently in Sunday School. There are those who claim that when Israel is mentioned in the Bible it always is in reference to the nation of Israel. This is the bedrock tenet of dispensationalism as taught by the house of dispensationalism, The Dallas Theological Seminary. Drs Charles Ryrie, John Walvoord and Lewis Sperry Chafer all claim that Israel will always be one of God's chosen people groups and the church is the other. They look upon the church as a parenthesis in the history of God's people. Actually Plan B.

The Dallas Theological Seminary has another tenet which is second on the list which is the literal hermeneutic of Bible interpretation. The Westminster Confession on the other hand states "in a due use of the ordinary means, may attain unto a sufficient understanding of them." This means, metaphor is metaphor, poetry is poetry, analogy is analogy, etc. It is the literal interpretation where the text does not indicate a literal interpretation that brings an incorrect rendering of the text.

Many readers may not have much knowledge of dispensationalism so here is an attempt to make some clarifications. When looking into dispensationalism, it doesn't take long to get into very high weeds of theoretical theology. Just an explanation of what they mean by a literal hermeneutic is enough to stagger the mind. There is a myriad of meanings to "literal" in modern dispensationalism. They should follow their own position on the literal hermeneutical meaning of "literal" and stop giving nit-picking alterations to the use of the word.

John Piper says "As a result of this literal interpretation of Scripture, dispensationalism holds to a distinction between Israel (even believing Israel) and the church. On this view, the promises made to Israel in the OT were not intended as prophecies about what God would do spiritually for the church, but will literally be fulfilled by Israel itself (largely in the millennium). For example, the promise of the land is interpreted to mean that God will one day fully restore Israel to Palestine. In contrast, non-dispensationalists typically see the land promise as intended by God to prophesy, in shadowy Old-covenant-form, the greater reality that He would one day make the entire church, Jews and Gentiles, heirs of the whole renewed world (cf. Romans 4:13)."

I believe that it was Anthony Hoekema that said "unless you have a presumptuous belief in dispensationalism, you will never find it in the Bible." This is shown to be the case since for 2000 years, theologian after theologian did not "discover" the idea of dispensationalism. This is a new theology basically formulated in the mind of John Nelson Darby in England in the late 1830s and then popularized by C. I. Scofield in his Scofield Reference Bible. The popularity of the Scofield Reference Bible in America gave rise to its exclusive use in the burgeoning Bible College movement and is highly responsible for the evangelical acceptance of dispensationalism.

This literal interpretation leads to the belief in the "millennium". The only mention of the millennium in Scripture is found in Rev 20:1-6 where the Scriptures talk about a 1000 year period on earth.

Now, prophetic writings are very difficult to understand. The very nature of prophetic writings is to give a shadowy picture of things to come. Literal interpretation is practically impossible. We also have the statement in 2 Pet 3:8, "But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day." This verse strongly suggests that "a thousand years" is not to be taken literally.

The original meaning they give to "literal" is what leads them to the belief that there is a permanent separation between Israel and the church. They refer to Israel as the earthly people and the church as the heavenly people.

The primary reason for insisting that Israel will always be different from the church is the fact that many verses which are prophetic in nature are misinterpreted to require complete fulfillment regarding the nation of Israel and they have not yet been fulfilled. This misinterpretation stems from the mistaken notion that these prophetic statements must be totally

and completely fulfilled literally in the dealing with the nation of Israel. They, the dispensationalists, can't see that they could possibly and in fact have been, fulfilled in a spiritual way on that which is not national Israel.

That which is known as the Evangelical Church, believes this premise. They state that God never intended that the uncircumcised would become part of His people. That Israel is the people of God and that will be true even in all of eternity. They describe the Church as a parenthesis in history. Now, parenthesis is a phrase which is "a remark or passage that departs from the theme of a discourse." This means that the church is an afterthought in the plan of God. They teach because the Jews rejected Christ that God had to resort to a different plan. Kind of like a Plan B distinct from Plan A.

Scripture is full of verses and teachings which refute in no uncertain terms such an idea. Space will not permit giving all the Scripture which makes it clear that this cannot be. But, here is an absolute start to attributing this idea to nothing but bunk. Lets examine the story about Jesus and the two travelers on the road to Emmaus on the very night that Jesus rose from the dead.

Jesus enquired of the two as to what they were discussing and they asked can you be coming from Jerusalem and not know of the events that happened this day. The story is told in Luke 24:13-27. And with that, Jesus said in Luke 24:27, "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."

What Scriptures were those that Jesus expounded to them? They were Old Testament Scriptures because that was the only Bible in existence at the time. The New Testament would not be written for almost 100 years hence. So, in the Old Testament is all the proof needed to show that Jesus was sent by God to be the Savior of mankind. This alone should convince anyone that it was the plan of God from the beginning to include all people groups in the grace of God. The inclusion of the gentiles was part of the plan from the start. No parenthesis here.

In Mat 21:33-43, Jesus gives a parable about a landowner who leases his land to vinedressers. The vinedressers do not give to the landowner that which he is entitled to. The landowner sends his representatives to the vinedressers to straighten them out and instead the vinedressers beat them and even killed them. Jesus, in the explanation of this parable, states that the people sent are the prophets. Then the landowner sends his son and they kill him also. It should be obvious that this parable is a picture of Israel and its actions against the prophets of God then finally their treatment of God's Son. Jesus concludes the parable with the landowner leasing his land to "other vinedressers" who will treat the landowner right. These others are the Gentiles. Jesus also states, "Therefore I say to you, the kingdom of God will be taken from you [the original vinedressers] and given to a nation [the Gentiles] bearing the fruits of it." Thus, Israel is no longer the "People of the Promise" and all

of God's elect become the "People of God". There is a continuity from Israel to the church.

We also have in Gal 3:8, the following, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." This was obviously the plan of God from the beginning. The gentiles were always to be included as satisfying the people of faith.

So we see that it was God's plan to destroy those that killed His prophets and replace them with those of a different fold as told in John 10:16 by Jesus, "And other sheep [the Gentiles] I have which are not of this fold [the Jews]; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd". How much clearer can it be said but that there will be one flock with one shepherd, meaning all the people of God after the inclusion of the gentiles. No room here for Israel to be separate from the gentiles.

In 1 Pet 2:9-10, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy." This obviously is referring to the gentiles as "not a people".

In Romans 9, Paul tells us that the people of God are those not of the seed, those descendants of Abraham, but of the promise, those who will accept Jesus as Lord and Savior. Paul agonizes over the fact that his countrymen, the Jews, do not accept Christ Jesus as their savior. He says Christ came for the Jew but that the Jew has rejected God's offer just as in the parable of the tenants. Rom 9:4-5, "who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen."

Paul is admonishing the Jewish people in no uncertain terms. They have rejected everything God has given them including the promises like they will always have possession of the promised land. Why don't the dispensationalists apply their literal hermeneutic to Paul's statement?

Paul goes on to say, Rom 9:8, "That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed." so the only children who God favors is children of the promise (all God's chosen people) and not the children of the flesh (Israel). There were many Jews that did accept Christ. This is clear from the Scriptures that tell of the thousands who were added to the church by Paul preaching in the synagogues. Those who were in the synagogues were Jews not gentiles. If the promises are to be honored forever only to the nation of Israel, why then would a devout Jew turn to the church and join the gentiles there?

In Rom 11:21,24 "For if God did not spare the natural branches, He may not spare you either. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?" Notice that there is one olive tree not two. The Jew is the natural branch grafted into the same olive tree as the gentile.

In Eph 2, there is a resounding statement about there is not two but one. Eph 2:14, Paul is speaking of the gentiles and Israel when he says, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation." Making "both one" is saying that Israel and the church are now one not two. Also, the symbolism that Paul refers to is "the middle wall of separation." The temple had a particular structure that was dictated by God. Inside, there was a physical wall which separated the circumcised (the Jew) from the uncircumcised (the gentile). When Paul says that the "middle wall of separation has been broken down", he means that there no longer is any division or wall of separation of God's people as to Jew or gentile. The two have been made one.

Paul goes on to say, Eph 2:14-16, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity." God has put to death the division between Jews and gentiles reconciling them both in one body of the cross. How much clearer can it be said that there is no longer two peoples but now only one under the Lordship of Christ.

Also, we have in Heb 9:15, "And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance." The "transgressions under the first covenant" is referring to the sins of Israel which received the first covenant to Abraham and were redeemed by the substitutionary act of Jesus and received the promise of salvation under this "new covenant". This strongly suggests that the old covenant has been replaced, not added to.

In summary, we see that there is no reason to believe that ancient Israel will be given some special place in God's plan after Christ comes again. At the time of Christ's coming, where would these ancient Israelites come from to be governed by the earthly millennial reign of Christ? Scripture says that when Christ comes then there is the end and final judgement, the Great White Throne judgement where the books will be opened and the sheep will be separated from the goats, Rev 20:11-12; Mat 25:31-32. Amen Ω

## **The hymn, "We Are God's People", the story of how it came to be written follows.**

Here is the story behind the writing of "We Are God's People". It was written by Bryan Jeffrey Leech in 1975.

Rev. Bryan Jeffery Leech tells this story about how he came to write "We Are God's People":

"We had at that time very few popular hymns relating to the church. So on a gray, smoggy morning at a friend's office in Southern California, I decided to work toward remedying this lack by writing one of my own. The day was the 4<sup>th</sup> of July, 1975. I sat at a typewriter in his office and I did not get up until I had written all 4 verses. The result was "We Are God's People." It turned out to be the favorite of all my hymn texts. I love singing it and I like especially the mixture of the metaphors in it, some biblical and some my own, which illustrate the true nature of the church. 'We are a temple, the Spirit's dwelling place, formed in great weakness, a cup to hold God's grace; we die alone, for on its own each ember loses fire: yet joined in one the flame burns on to give warmth and light, and to inspire.'"



We are God's people, the chosen of the Lord,  
 Born of His Spirit, established by His Word;  
 Our cornerstone is Christ alone, and strong in Him we  
 stand:

○ Let us live transparently, and walk heart to heart and  
 hand in hand.

We are God's loved ones, the Bride of Christ our Lord,  
 For we have known it, the love of God out-poured;  
 Now let us learn how to return the gift of love once given:  
 ○ Let us share each joy and care, and live with a zeal that  
 pleases Heaven.

We are the Body of which the Lord is Head,  
 Called to obey Him, now risen from the dead;  
 He wills us be a family, diverse yet truly one:

○ Let us give our gifts to God, and so shall His work on  
 earth be done.

We are a temple, the Spirit's dwelling place,  
 Formed in great weakness, a cup to hold God's grace;  
 We die alone, for on its own each ember loses fire:  
 Yet joined in one the flame burns on to give warmth and  
 light, and to inspire.



# Important Things



November 6th at 2:00AM. Turn your clocks back one hour or if you don't and you are not accustomed to attending Sunday School, you will miss this Sunday.

**Men's Breakfast**— At the church, Saturday Morning, November 19, 8:00 AM. What is God's providence for you on this day? Brian Church is teaching from the book *God's Promises* by R. C. Sproul. This is a very interesting study. We always have a hearty hot breakfast and a great fellowship time. See you there.

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

**Women's Bible Study**— The women are resuming their monthly Bible Study on Nov 15th and Nov 29th at 7:00 PM. The study book is *1st, 2nd, and 3rd John*.

## Nursery Schedule for November



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

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

Kaira Tunnicliff	1st	Mildred Christie	24th
Amy Edmonds	9th	Esther Davison	24th
Janet Ramig	11th	Dell Tunnicliff	28th
Alex Ramig	15th	Nic Church	30th

Luke & Kia Newsom Nov 17th



## The following article was gotten from the internet from a webpage known as **theopedia**.

**Dispensationalism** is a theological system that teaches biblical history is best understood in light of a number of successive administrations of God's dealings with mankind, which it calls "dispensations." It maintains fundamental distinctions between God's plans for national Israel and for the New Testament Church, and emphasizes prophecy of the end-times and a pre-tribulation rapture of the church prior to Christ's Second Coming. Its beginnings are usually associated with the Plymouth Brethren movement in the UK and the teachings of John Nelson Darby.

### History

The Plymouth Brethren movement, basically a reaction against the established church in England and its ecclesiology, became known for its anti-denominational, anti-clerical, and anti-credal stance. While theologically orthodox, the Plymouth Brethren (Darby in particular) developed unique ideas regarding the interpretation of Scripture while emphasizing prophecy and the second coming of Christ. The theology of this movement became known as "Dispensationalism."

This new teaching spread in America through prophecy conferences such as the Niagara Bible Conferences (1883-1897). James H. Brookes (1830-1898), a pastor in St. Louis and prominent figure in the Niagara Conferences, disseminated dispensationalist ideas through his ministry and publications. Most importantly, Dwight L. Moody was sympathetic to the broad outlines of dispensationalism and had as his closest lieutenants dispensationalist leaders such as Reuben A. Torrey (1856-1928), James M. Gray (1851-1925), Cyrus I. Scofield (1843-1921), William J. Eerdman (1833-1923), A. C. Dixon (1854-1925), and A. J. Gordon (1836-1895). These men were activist evangelists who promoted a host of Bible conferences and other missionary and evangelistic efforts. They also gave the dispensationalist movement institutional permanence by assuming leadership of the new independent Bible institutes such as the Moody Bible Institute (1886), the Bible Institute of Los Angeles (1907), and the Philadelphia College of the Bible (1914). The network of related institutes that soon sprang up became the nucleus for the spread of American dispensationalism.

### Theology

#### The dispensations

1. the dispensation of innocence (or freedom), (Gen. 2:8-17,25),

prior to Adam's fall,

2. of conscience, (Gen. 3:10-18; Rom. 2:11-15), Adam to Noah,
3. of government, (Gen. 9:6; Rom. 13:1), Noah to Abraham,
4. of patriarchal rule (or promise), (Gen. 12:1-3; 22:17-18; Gal. 3:15-19), Abraham to Moses,
5. of the Mosaic Law, (Ex. 20:1-26; Gal. 3:19), Moses to Christ,
6. of grace, (Rom. 5:20-21; Eph. 3:1-9), the current church age, and
7. of a literal earthly 1,000 year Millennial Kingdom that has yet to come but soon will, (Is. 9:6-7; 11:1-9; Rev. 20:1-6).

Each one of these dispensations is said to represent a different way in which God deals with man, specifically a different testing for man. "These periods are marked off in Scripture by some change in God's method of dealing with mankind, in respect to two questions: of sin, and of man's responsibility," explained C. I. Scofield. "Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment - marking his utter failure in every dispensation."

The idea of different "dispensations" may be found in the writings of some of the early church fathers, and viewing the flow of biblical history as a series of "dispensations" may be seen in some works that pre-date Darby's dispensationalism, such as *L'OEconomie Divine* by Pierre Poiret (1646-1719). But these earlier works did not include the unique testing/failure motif described by Scofield or any hint of the underlying tenets of Darby's dispensationalism.

### Beliefs about the Church and Israel

In addition to these dispensations, the real theological significance can be seen in **four basic tenets** which underlie classic dispensational teaching. Dispensationalism maintains:

1. a fundamental distinction between Israel and the church, i.e. there are two peoples of God with two different destinies, earthly Israel and the spiritual church,
2. a fundamental distinction between the Law and Grace, i.e. they are mutually exclusive ideas,
3. the view that the New Testament church is a parenthesis in God's plan which was not foreseen by the Old Testament, and
4. a distinction between the Rapture and the Second Coming of Christ, i.e. the rapture of the church at Christ's coming "in the air" (1 Thess. 4:17) precedes the "official" second coming (to the earth) by 7 years of tribulation.

These tenets are supposedly derived from the dispensationalists' insistence on "consistent literalism" in their hermeneutic, especially in the literal interpretation of OT prophecies regarding Israel.

Crucial to the dispensationalist reading of biblical prophecy, drawn principally from Daniel and Revelation, but also, to some degree, from Ezekiel, is the assertion that the Jewish Temple will be rebuilt on the Temple Mount as a precursor to the Lord returning to restore the earthly Kingdom of Israel centered on Jerusalem. The dispensationalist movement was therefore fueled by the re-establishment of the state of Israel in 1948. It has grown in popularity particularly since 1967, coinciding with the Arab-Israeli Six Day War, and a few years later in 1970 with the publication of Hal Lindsey's blockbuster book *The Late Great Planet Earth*.

Dispensationalism teaches that the Second Coming of Jesus Christ will be a physical event, by which a world-wide kingdom will be established in human history, geographically centered in Jerusalem. Dispensationalists teach that the Second Coming will be a two step process. In the first step, Christ returns to resurrect the blessed dead and rapture the living believers from the Earth. After this, a seven year period of tribulation occurs, climaxing in the Battle of Armageddon. In the second step, Christ intervenes at the Battle of Armageddon and establishes a literal 1000-year millennial kingdom on earth. As such, some Dispensationalists are often associated with the circulation of end times prophecy, which professes to read omens of the Second Coming in current events; however, other Dispensationalists have criticized this apocalypticism popularized by authors such as Hal Lindsey.

### **Premillennialism and dispensationalism**

By way of clarification, it should be noted that while all dispensationalists are by definition premillennial in their eschatology, not all premillennialists are dispensational in their theology. Historic Premillennialism (e.g. in George Eldon Ladd) rejects pre-tribulationism, dispensationalism's radical tenets, and its uniquely Jewish view of the 1000 year millennium. Historic premillennialism may be traced back to some of the early church fathers where it was sometimes termed "chiliasm."

### **Dispensational theology in Christianity at large**

Prior to dispensationalism, Covenant theology was the prominent Protestant view regarding redemptive history and is still the view of the Reformed churches. A relatively recent view, which is seen as a third alternative, especially among Calvinistic Baptists, is called New Covenant Theology. Outside of Protestantism, however, other Christian branches (e.g., Eastern Orthodoxy, Oriental Orthodoxy, or Roman Catholicism) have not embraced any form of dispensationalism.

### **Progressive dispensationalism**

"Progressive Dispensationalism" by Blaising and Bock (Baker Books, 1993) introduced a movement showing that progressives within the dispensationalist camp have resolved many of the issues upon which classic Dispensational theology has been attacked -- especially by Reformed theology. However, some have questioned whether these progressives, having abandoned certain crucial tenets, can fairly continue to call themselves dispensationalists at all.

### **Acts 28 and Mid-Acts dispensationalism**

Other varieties of dispensationalism include the "Acts-28 Dispensationalism" of E. W. Bullinger (1837-1913) and the Acts-13, or Mid-Acts, Dispensationalists, represented by J. C. O'Hair, C. R. Stam (*Things That Differ*), and Charles F. Baker (*A Dispensational Theology*). The latter group also refers to itself as "The Grace Movement." These varieties are discussed in the main article on Hyper-dispensationalism.

### **Hyper-dispensationalism**

**Hyper-dispensationalism** (or sometimes **ultra-dispensationalism**), as opposed to traditional (or classic) Dispensationalism, views the start of the Christian church as beginning with the ministry of the Apostle Paul after the early part of the book of Acts. Although variations exist in specifics, all hyper-dispensationalists view the four Gospels and many of New Testament Epistles as applying to the pre-Pauline Jewish-Christian church or to the future Davidic Kingdom; not directly applicable to the predominantly Gentile Church of today.

"Dispensationalists distinguish Israel from the church and so look for a point in history at which God's redemptive program changed from the one form of administration to the other. The most common dispensationalism finds the beginning of the church in Acts 2 with the Spirit's coming at Pentecost. From the standpoint of Acts 2 dispensationalism two other views seem extreme, or "ultra." According to Acts 13 dispensationalism the church began when Paul started his mission to Jews and Gentiles (Acts 13:2). According to Acts 28 dispensationalism the church began toward the end of Paul's ministry with his reference to Israel's rejection of the kingdom of God and the sending of God's salvation to the Gentiles (Acts 28:26-28)."

The most notable proponent of **Acts-28** Dispensationalism was E. W. Bullinger (1837-1913). Other writers holding this position include Charles H. Welch, Vladimir M. Gelesnoff, and Otis Q. Sellers. Spokesmen for the Acts -13, or **Mid-Acts** Dispensationalists, include J. C. O'Hair, C. R. Stam (*Things That Differ*), Charles F. Baker (*A Dispensational Theology*), and Bob Enyart (*The Plot*).

### **Hyper versus Ultra**

While Hyper-dispensationalism is a not a label most Mid-Acts Dispensationalists would readily accept, they prefer that the term "Ultra-

dispensational" be reserved for Bullinger and the Acts-28 end of the spectrum. In fact, if the classical Scofield variety may be termed as Acts-2 dispensationalism, then there is indeed a spectrum of views to be acknowledged. By way of distinctions, it is noted that classical dispensationalists accept both baptism and the Lord's Supper as applicable to the church. The Mid-Acts (Hypers) reject baptism and the Acts-28 (Ultras) reject both. Additionally, for the Hyper, the doctrine for the church is contained solely in the Pauline epistles. For the Ultra, doctrine for the *gentile* church is contained only in Paul's post-Acts 28 (prison) epistles.

Norman Geisler uses the terms interchangeably in volume 4 of his Systematic Theology. On page 27, he refers to Bullingerites as "extreme ultradispensationalists"; while Baker, Stam and O'Hair are called "less-extreme ultradispensationalists". On pages 680-681, under the section of Ultra-Dispensationalism, Dr. Geisler again includes Baker in his description of ultra-dispensationalists, while Bullinger is again called an extreme ultradispensationalist. He states: "Ultradispensationalists call themselves the grace movement... Compared to even more moderate dispensationalists like John Walvoord (1910-2002) and Charles Ryrie (b.1925), the grace movement is ultra- or hyperdispensational." Ω

### Some basic criticisms of dispensational tenets.

In Hebrews 12:1, we are told that "we are surrounded by so great a cloud of witnesses". What this refers to is "all the people who have already finished the race with honors" who passed before us, as the Geneva Bible explains. Those who have expounded on the words of the Bible from Moses to Jesus since the beginning, all told of the truth of God's Word as revealed to them by the Holy Spirit. The dispensationalists in effect are calling God a liar because to them that great cloud of witnesses is giving a false witness.

In speaking with a dispensationalist, he said that Christ was only coming once. That what is mistakenly thought that dispensational theology was teaching a second Second Coming wasn't really a second coming because the first Second Coming occurs just before the rapture and in fact introduces the rapture. This is not *the* Second Coming because Jesus does not come down to earth but performs the rapture *in the air* according to 1 Thes 4:16-17.

The view that the New Testament church is a parenthesis in God's plan which was not foreseen by the Old Testament totally is against the Bible's testimony according to the story of the conversions on the road to Emmaus by Jesus himself. We find in that story that everything concerning Jesus is found in the Old Testament which would have to include the foretelling of the existence of the church with Christ as its head. Ω

### 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.**

***And let the peace of God  
rule in your hearts, to  
which also you were  
called in one body; and be  
thankful.  
Hallelujah, Amen***