

OUT OF EGYPT
Essentials for a Healthy Community of Faith
Exodus 17:8-18:27

Last week one of our ladies at Imago Dei made a statement that I thought was amazing. Matt and Cassi were taking a walk, and somehow they brought up the subject "what would happen if Matt died." (Matt, was like, not sure why we were talking about this!). She said if that happened, she would not move back home... That's an incredible statement about the faith family that God is forming here. She has lived somewhere else for thirty years, but has found real community at IDC. **I hope this never happens! So does Matt! But I thought it was a a powerful testimony to God's grace!**

We really want to be a healthy community of faith. In today's text, we learn about some of the essentials for this goal.

In this section of Exodus, God is using the wilderness experience to form God's people. He is shaping them to display his glory among the nations.

Last week we began exploring the challenges that Israel faced in the wilderness, which included a lack of food and water. God was humbling his people, and teaching them to trust him and his word.

Later, he will give them his law to teach them how to live, and have them construct the tabernacle for worship.

God is forming a people in the wilderness.

This week we continue to learn from Israel's wilderness experience.

I would like to point out three essentials for a healthy community of faith that we can glean from this section of Exodus.

ESSENTIAL #1: GOD'S POWER (8-16)

A healthy community of faith relies on God's power.

Here we see Israel's first outside enemy after the exodus. They represent the seed of the serpent, rising up against the seed of Eve.

Consider 4 questions:

i. Who Were They? (9) The **Amalekites** traced their lineage back to Esau. Amalek was the grandson of Esau (Gen. 36:12). They inhabited the northern Sinai peninsula (Gen. 14:7; Num. 13:29).

- Stuart says that the Amalekites “organized themselves into a very early national nomadic group (“**first among the nations,**” in the words of Balaam, Num 24:20) that **lived partly by attacking other population groups and plundering their wealth** (cf. Judg 3:13). The Amalekites **had domesticated the camel and used its swiftness effectively in surprise attacks**. Not only did the Amalekites attack Israel at Rephidim, but a year later they attacked them again at Hormah, when the Israelites had been driven out of southern Canaan and were on the run after their foolish attempt to enter the promised land in spite of God’s command through Moses that they could not (Num 14:43–45).” (393).
- **The struggles with the Amalekites continued after crossing the Jordan (cf., Number 14:43; 1 Sam. 15; 30).**
- **Israel’s first enemy came from within.** The difficulties at Marah, the Desert of Sin, Massah and Meribah were not caused their own disbelief and discontentment. **It led to grumbling against their leaders and against God.** As a result they were divided and discouraged. ... Now, they have this outside enemy.
- **Healthy communities of faith must be aware of both threats.** In the book of Acts, the people encounter opposition from the outside; but they also have cases on problems on the inside, as in the case of Ananias and Sapphria.

ii. Why Were They Fighting? We can’t be sure. They may have felt **threatened** by Israel’s sudden arrival; they may have been trying to protect their resources. **They could have just seen Israel as vulnerable and attacked them.**

- **Moses’ recalls the battle later in Deut. 25:17-18.** He says of the Amalekites:
 - They attacked when Israel was weary
 - They came from behind – presumably attacking the women/children
 - They did not fear God

The Amalekites were *not in God’s army*, so they were taking orders from the enemy.

iii. How did they Engage the Enemy? (9-13)

Moses tells Joshua “go fight, and I will hold up a stick...” I’m not sure if Joshua was like “Yeah, right. I’ll fight while you hold up a stick?” Actually, we see a powerful picture here.

Israel used physical weapons led by Joshua (17:9-10, 13). Joshua was a warrior, who will eventually become super important to Israel. Here he is introduced. **He is like the Jack Bauer or Jason Bourne of the OT!** He will be among the few who are faithful in the wilderness (see Num. 14:6–9, 30) and will succeed Moses, leading Israel into Canaan (see Deut. 34:9; Josh. 1:1–9).

- Later, Joshua will be known for his courage and his bravery.
- God is showing little flashes of things to come. There will be a prophet, like Moses; and a warrior who will fight for you, Joshua (yeshua, Yahweh saves) – all together in one person: Jesus Christ.
- Joshua is to choose some “men, and go out and fight.” So, he selects his team and they go.

Moses used spiritual weapons. He went to the hillside and raised his shepherd’s staff, a symbol of God’s presence, his promises, and his power (9-12)

- Moses’ actions were a complete demonstration that he was dependent on God for victory.... The battle was the Lord’s.
- Notice that it is not by physical force alone that the battle is won or lost.

Though some might argue that this was not really “prayer,” (the text never says he is praying), I think there are a few reasons we could indeed call this “intercession.” **First, Moses was lifting up his hand(s) appealing to God to show His power.**

- When he lowers his hands, they began to lose the battle (11).
- Aaron and Hur (a new character in the story), help Moses, but giving him a seat, and holding up his hands (12)
- The result is that they overwhelm the enemy (13).

It is sort of like a roller coaster. **Why do people raise their hands? (Well, some of them. Others of us, close our eyes, and hold our breath).** They are saying in a sense, “It’s out of my control.”

Raising one's arms is a sign of dependent prayer elsewhere in the Bible.

Remember Pharaoh asking Moses to pray for him? Look at Exodus 9:27-29 [27] Then Pharaoh sent and called Moses and Aaron and said to them, "This time I have sinned; the LORD is in the right, and I and my people are in the wrong. [28] Plead with the LORD, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer." [29] Moses said to him, "As soon as I have gone out of the city, **I will stretch out my hands to the LORD.** The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's. (**Exodus 9:27-29 ESV**)

Likewise, the Psalmist speaks of uplifted hands, seeking God:

[3] Because your steadfast love is better than life,
my lips will praise you.

[4] So I will bless you as long as I live;
in your name I will lift up my hands.
(**Psalm 63:3-4 ESV**)

[2] Let my prayer be counted as incense before you,
and the lifting up of my hands as the evening sacrifice!
(**Psalm 141:2 ESV**)

In the New Testament, Paul says to the dudes:

8 I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; (**1 Tim. 2:8**).

All the guys, hold up your hands. Your hands are a gift. They are for work, love, and worship. They are not for sinning (**Rom. 6:12-13**)
The text may not say "prayer" but there is a clear dependence on God for victory. We may fight like Joshua, but it will be to no avail if we don't cry out to God in prayer like Moses.

Second, the idea of prayer seems to be confirmed by the last verse, "A hand upon the throne to the Lord" (Ex. 17:16a). This is a hard verse to translate, but I like the ESV's translation. Elsewhere, the Bible describes prayer as coming to the throne. We can come to the throne because of Jesus' work, and are now invited to the "throne of grace, to find mercy and grace in our time of need" (Heb. 4:16).

Application:

In our battles, we must fight like Joshua, but we also must hold up our hands to God's throne and say, "It's out of my control." We must go to the throne of grace, and say, "help me!"

- We need courageous, Joshua-like warriors who will take the gospel to hard places, fight injustice, and serve the needy – but all of it, in a spirit of dependent prayer.

We can go courageously because our greater Joshua has conquered our greatest enemies for us, and now we believe to live is Christ and to die is gain. The problems of this world are flea bites compared the victory won for us by our Yeshua.

We go in God's strength, seeking God's help.

iv. What Happened after Victory? (14-16)

The text says, "Write this as a memorial in a book and recite it in the ears of Joshua." (14). So, Joshua will be the successor. And then God says "Write this ... in a book". Why write it down?

If anyone had remembered this it would've been Joshua, right?

We've all known those who used to play high school basketball, who could recount specific games and how well they played back in the glory days... "You remember when we were down 2 with 5 seconds I made a fade away 3 pointer at the buzzer for the win? Remember when I dunked on LeBron James?" You can imagine Joshua recounting this later around some hummus, "You remember when we were up against the Amalekites, and Moses said, "I'm going to hold my hands up, go get em! I was like, *Manna, please*. But I went, and I took care of business."

God knows that the people are going to be dealing with the Amalekites again, as well as other enemies of God. And so, God says I want a memorial for everyone to know that God fights for his people.

This is the first time you have this idea of "write this down." God has given us the Scriptures, showing us who is, what he has done, and who we are. The Bible is a memorial of what God has done for us.

He defeated the Amalekites for us, and all the other enemies, bringing forth the Messiah. And the NT writers wrote down for us the words and deeds of Jesus, and the good news has been passed down for generations to us.

The Bible is the grand story of redemptive history.

God's then predicts, "I will utterly blot out the memory of Amalek from under heaven." **This would happen later. No flag at the Olympics!**

What Moses Does: "He built an altar" (15-16)

- **Moses built an altar in order to praise God and remind his people of His power. Altars were built to express gratitude.**
- **The patriarchs sometimes named altars, like Jacob did (Gen 33:20; 35:7). Moses does the same here, calling it "The LORD is My Banner." Yahweh-nissi. This word (banner) was used "in military contexts, where the *nēs* is a signal pole around which an army or army unit can rally, regroup, or return for instructions" (Stuart, 400). The LORD is where we regroup, rally, and get instructions.**

v. How Should We Apply This?

1. Consider your need for God's Power.

- **There is a battle between the children of light and the powers of darkness.** The church's spiritual warfare with the powers of darkness is noted in the New Testament in several places (c.f., Eph. 6:12). **Jesus conquered our greatest enemies, but there's still a "mop up operation" going on in which we need God's power.**
- **What we know about our enemy: read Eph. 6:10-12**
 - He's *deceptive* – "schemes" "methods." He will use all kinds of tactics. He doesn't care what ditch you're in as long as you're off the road!
 - He's *aggressive* – "struggle" "wrestle"
- **Our real battle today is invisible, with Satan and his helpers.**
- **Don't be naïve. Don't forget you are in a battle. Israel's story is our story. They have been redeemed and on the way to Promised Land (like us), but on the way they face enemies (so will we).**
- **Moses discovered that prayer is more powerful than the problem. (Eph. 3:20).**

2. Consider how we get the power: A greater Moses.

The Intercessor. On one hand, we can learn about seeking God from Moses, and on another, Moses is pointing us to the ultimate intercessor, Jesus Christ. We have a greater mediator interceding for us.

There are a lot of great intercessors in the OT: David, Solomon, Nehemiah, but none like Jesus.

How is Jesus a greater intercessor?

- Jesus is fully God and Man! He is the ultimate Mediator.
- Jesus is the greater warrior than Joshua, who defeated our ultimate enemies making it possible for us to know God and commune with him; and he is the greater Moses, and prays for his people!
- Jesus doesn't have to have his arms raised by anyone! He does not get tired of interceding!

“Moses' hands grew tired” (Ex. 17:12), but Jesus “always lives to intercede for us” (Heb. 7:25).

- Jesus is doing exactly what Moses' did, while we fight the good fight. He is interceding for us.
- Oh, the wonder that the interceding Son of God who is for us! (Rom. 8:34).

Yes Moses prayed, yes Daniel prayed, yes, Nehemiah prayed, learn from them – but what saves you is the fact that Jesus prays.

We could not approach God in prayer apart from Jesus. Ephesians tells us that we pray to the Father, through the Son, by the Spirit (2:18).

The Banner. The LORD is our banner also, but in a way even Moses could hardly have imagined. Consider Isaiah 11:10:

[10] In that day the root of Jesse, who shall stand as a **signal [Banner]** for the peoples—of him shall the nations inquire, and his resting place shall be glorious.
(Isaiah 11:10 ESV)

- Jesus Christ is the banner for God's people, who rally to Him from every nation! Around his cross, we are unified, encouraged and instructed.

It is through Jesus that we experience spiritual victories. Apart from his work, and his intercession, we have no hope.

ESSENTIAL #2: GOSPEL WITNESS (18:1-12)

This section highlights Jethro's great relationship with Moses (vv. 1–6), and his new faith in the God of Israel.

The Amalekites, and Midianities were closely related. Jethro was a Midianite priest, who comes to rejoice in Yahweh's salvation.

A Family Reunion (18:1-6)

1: The news of Israel spread everywhere about Israel (1). You could imagine Jethro and Zipporah asking travelers about the state of the Israelites.

Stuart says, Moses may have prearranged for Jethro upon leaving Midian (4:18) to take Zipporah and their two sons into his home **for safety** after they had gone part of the way to Egypt with Moses (4:20–26) while he went about the dangerous business of confronting Pharaoh in Egypt, with the understanding that once the Israelites had left Egypt according to God's promise, they would **reunite at Mount Sinai** (3:12). If so, Jethro and Zipporah probably had been following Israelite progress and calculating when they should plan to leave for the prearranged rendezvous at the mountain of God (404).

2-5: The Two Sons are with them, and their names are mentioned.

- o Gershom – Sojourner.
- o Eliezer – God is my help.
- o Their names summarize Moses, the Israelites, and us!

- So we've got everything but the **fried chicken and potato Salad** at this family reunion!

Displaying Love and Respect (5-7)

- Notice the love and respect here. Moses goes out to him, bows down, and kisses him.
- Except for the genealogies, there are no other mentions of Moses' wife and kids.
- The focus of the story is more on the conversion of his father-in-law, this Midianite priest.

It is understandable that Moses' wife and kids became believers, but it is an amazing thing to consider the faith of Jethro. Perhaps the story focuses on his confession because he was a public figure and a

religious leader of another faith. His story would, and still does, serve as an incredible encouragement. Further, he is about to give counsel so his testimony is important.

Testifying to the Good News (8-9)

8: Was Moses trying to convert his father-in-law? Yes! Some want to argue that you can't really call this a conversion here. Ok. Maybe it is a stretch to say that in verse 11 we have his conversion *moment*. **But at some point, Jethro was converted.** That seems clear to me.

And what also is clear is that Moses is telling him the good news.

He wants to see his father-in-law converted.

- My story with dad... Landon and his dad... Six years, Col 4:2-6
- Notice the Summary of the Good News (8)
 - Before: "Hardship,"
 - After: "Delivered"

Moses probably spent several hours recounting this whole story.

God has brought us from death to life and we must testify to this.

- I love what Paul says in **Acts 20:24**.

Jethro rejoices in all that God has done (9). He was delighted.

It seems that Jethro was skeptical of Moses' initial call, and he had questions. But now, his questions are answered by the facts of what happened.

Believing in the Real Savior (10-12)

10: Jethro says, "Blessed be the LORD who has delivered you..."

What moves Jethro is this personal knowledge of Moses' story.

He knew Moses before the exodus, and now after the exodus.

He repeats the phrase, "from the hand of the Egyptians" because this is what amazed Jethro!

The defeat of Pharaoh and this superpower nation from Moses and the Israelites could only be explained by the miraculous salvation of Yahweh. So he says "Praise be to Yahweh"

11: Based upon this truth, Jethro makes this awesome confession:

"Now I know that the LORD is greater than all gods..."

That's another way of saying a NT phrase, "I know whom I have believed" or "I was blind but now I see." Jethro says, "Now I know who the real God is."

Jesus said this is eternal life that "you may know the one true God and Jesus Christ whom he has sent" (**John 17:3**)

11b: He says I know now that Yahweh is God; for he acted in mercy and judgment in delivering Israel from the arrogant Egyptians.

12: Jethro demonstrates that he converted to faith in Yahweh here. Notice how he:

1. **He worships Yahweh according to the Israelite custom.** He offers a "burnt offering," which was understood to atone for past sins and to appeal for forgiveness and acceptance before God. He also offers "sacrifices to God," to be sure to cover for any inadequacies in approaching Yahweh. All of this was to ensure that Jethro was accepted in genuine fellowship with God.
2. **He ate a covenant meal with other worshipers of Yahweh in the presence of Yahweh.** This signified the formal admission of Jethro into Israel. Notice how the leaders had a meal with him "in the presence of God."

Application

- **Let's spread the gospel! Be ready to testify of God's grace in salvation as Moses is here.**
- **Let's Spread the gospel lovingly! Look at the respect and warmth Moses has (cf, **1 Pet 3:15**). NiceChristians...me and David**
- **Let's Spread the gospel to the nations! God's Plan for the Nations is displayed in his conversion. He is outside the people of Israel, yet converted.**
 - **God promised to bless all the nations through Israel.**
 - **Israel was to be a "light to the nations."** This story shows how their Gospel witness began reaching surrounding nations.
 - **This is consistent with **Ex. 9:16****

- We all, from every tribe and tongue, are able to sit down with the bread and wine together and celebrate the grace of our Lord Jesus who has delivered us from sin and death.

ESSENTIAL #3: SHARED MINISTRY (18:13-26)

13-18: Jethro tells his son in law that he has a judgment problem.

Jethro says Moses is trying to do too much! Moses is trying to settle disputes. He is like the police, the law, the counselor, **the department of motor vehicles, the judge, the theologian, and the pastor all in one.**

- Get this picture. The people stand around all day waiting for an appointment (13).
- Jethro says, “What are you doing?” (14)
- Moses basically says “they need me.” I have to tell them what to do. (15-16)
- I love Jethro’s response, “What you are doing is not good.” (17). Why?
- “You and the people with you will certainly wear yourselves out, for the thing is too heavy for you” (18).

Application:

Let’s bring this to the church. Our situation is not exactly the same, but part of what Moses is trying to do is shepherd the people. He is trying to take care of them and instruct them in the ways that will please God. That’s hard work. One person can’t do it.

This is similar to **Acts 6**. There weren’t enough apostles to take care of the Greek widows, so they appointed some qualified men to do that so the apostles can focus on prayer and the ministry of the word.

As a pastor, I can sympathize with Moses. Sometimes people ask, “A ‘Pastor,’ is that a full time job?” I almost laugh when I hear that! It’s sort of like the question, “Now, does your wife work?” Please.

I actually tried to think about what I do. Here are a few things...

Sermons to prepare, worship services to prepare, vision to cast, mission to execute, meetings with elders to attend, people to counsel (some outside our church), bills to pay, phone calls to make, books to write (currently a ten year plan), website to monitor, funds to raise, outside speaking engagements to prepare for, classes to prepare for and teach (over 30 hours), conflicts to resolve, reference letters to write, blogs to write, questions to answer (many about adoption and church planting or preaching), leaders to disciple, ministries to oversee, now a building to work on, missionaries to send and support, people to pray for, visits to make, fellowships with other

pastors to attend, social events to attend, weddings, funerals. And much more. And yes, I've got 5 kids.

And this is with a church of 250 people! Imagine, 600,000 men plus women and children! **In my former church, I tried to add it up and I think that it would have taken 12 years to have lunch with everyone, if I had lunch one day a week for 50 weeks. By that time there may be 1200 new people!**

So what's the solution to this problem? The solution is the same – you can't do it all alone... You must share the ministry.

The Solution: Shared Ministry (19-27)

Jethro tells Moses to first, fulfill his ministry (19-20)

- **Moses is a mediator. He is taking the people to God in prayer, and God to people in teaching. Jethro doesn't tell him to stop doing that, only that he should develop some organizational structure and get some help.**

Jethro tells Moses to find capable leaders to help care for the people (21-23).

21: The Profile of Good Leaders

- He is to find **"able men,"** that is men who are capable of serving in this capacity. They are from among the people.
- They are also men who **"fear God."** People who serve with a fear of God realize that whatever they are doing in the name of Jesus they do unto the Lord. That means they show up on time, even if they're just making the coffee because they treat that as a sacred task.
- They also are **"trustworthy."** You can count on them. You don't have to question their motives.
- They also **"hate a bribe."** This means that they are impartial, honest, and they aren't in it for money.

So these are leaders who are capable and full of integrity. They are going to do the work with Moses. Let's bring this to the church...

22: Moses became the court of last resort or "supreme court" of Israel. He remained as judge but delegated most situations to the other men. They will **"bear the burden with you" Jethro says.**

23: Notice the result: (1) God will direct you. (2) You will be able to endure. (3) The people will go in peace. In other words, this is best for everyone.

How Do We Apply This? What Can We Learn about Shared Ministry? (2 Ways)

As mentioned, our situation is different, but there is still the general connection to shared ministry, and pastoral care. Let me point out two principles.

The New Testament shows us how we should understand shared ministry.

1. A healthy community practices shared ministry by having a plurality of qualified elders.

In the **New Testament**, Paul appointed a plurality of elders to take care of the needs of the church. Those elders don't do everything; they oversee the ministry of the church.

Pastors/Elders are to equip God's people to do the work of the ministry (**cf., Ephesians 4:11-16**). So everyone is participating.

And the qualification for elders has to do with character, and one gift: the ability to teach (**Acts 20:17; 1 Timothy 3, Titus 1**).

People ask me, "are you the Senior Pastor?" No. That's Jesus (**1 Peter 5:4**). I'm one of the pastors, or one of the elders. We look to Jesus ultimately, as our prophet, priest and king.

He is our prophet, greater than Moses. Jesus' word is recorded for us in Scripture, and we are to be a people formed around his teaching.

- The job of the elders/pastors is to simply communicate what his word says, and then seek his help and live under his rule.

The foundation of church government is Jesus Christ as the Head, and everyone in submission to him. From him, he has appointed pastors are under-shepherds.

What are the benefits of plurality?

- **Effective Ministry.** Not every elder is gifted in every way. Normally in plurality, there is one who takes the lead as the primary teacher/preacher. Other elders, while able to teach, are

usually gifted in other areas. No congregation should expect one under-shepherd to be equally as good at different tasks. Some pastors are more prophets who teach, other priests who give counsel and pray, and kings who administrate. All the work is important which is why you need a plurality!

- **Effective Oversight.** As elders, we each have oversight over particular growth groups. We talk with growth group leaders. If you go to the hospital and Nate comes and I don't, that's not the B team!
- **Accountability.** No pastor should work in isolation. I don't even prepare sermons in isolation. I ask, "What about this."
- **Decision Making.** Plurality brings the others in for wisdom.
- **Prayer.** Elders are to be men of prayer and the word. With plurality, the people can be divided up and prayed for regularly.
- **Continuity.** If an elder leaves, the church keeps going. Plurality makes leadership more permanent.
- **Avoidance of Rock Star Pastor.** We have one star at IDC and that's Jesus, and a plurality of under-shepherds.

I could not imagine doing the pastoral work of IDC by myself. I'm beyond grateful for Matt and Nate. I've never worked with such unity and joy. We are together (1) theologically, (2) philosophically, and (3) relationally. Plus there extremely competent!

2. Healthy communities of faith practice shared ministry by having an "every member ministry."

- While some are appointed to leadership, every Christian has a part to play in the body of Christ. Every Christian is a "**priest.**" (19:6; 1 Peter 2:5-10). They can pray for people. They can care for people. They can teach the Bible to people.
- Every Christian has **spiritual gifts** to be used for the good of the body (cf., 1 Peter 4:10).
- Healthy communities of faith have active members **servicing**, and **loving and praying.**
 - I praise God for how this is happening at IDC. We have people praying regularly, working on the building (all in

house!), setting up.... Those who serve best don't care about being known or having a title.

Serve

- **Trellis and the Vine** - just enough structure. Work on the vine. Don't wait on a program. Find a person! Pour into them. You don't have to be told what to do about everything. **Boomers - micro managers**, my generation-self-starters, don't like to be micro managers; **millennials** - want to be told. We've been told: make disciples. Go.
- **"I'm not using my gifts"** - that's your fault. What are your gifts? Mercy? Go care for the poor. Teaching? Go find a young person and meet with them. A lot of people had behind this. It sounds pious.
- **"I'm not being used"** and complain about the elders to others. Don't blame us for your inactivity.
 - You have a lot of people who want attention in the church, but nobody fights over who gets to scrub toilets, or make coffee, or greet.
- **Seminary students** - "Work on your hands and knees ministry before you think about a position." (Leaderbach)
 - Titus was called to recognize elders from among the people. It was evident who was serving, who were humble examples. *If you are not a good follower, you want be a good leader.*
 - Wash feet. That's what Jesus said. Whatever you do it my name, you will not lose your reward.
- **My church experience:** led a Bible study at UNO. Five yrs before a title. Platt - going to French quarter sharing the gospel. No one told him.
- One practical way ministry happens is **through growth groups**.
 - Elders over various groups
 - Growth group leaders shepherding the groups
 - People within the groups loving and serving one another and the community.
- I want to urge you to share the ministry of Imago Dei. Belong to a growth group. Get engaged in the mission.

- Visit
- Pray
- Give
- Encourage
- Love
- Help
- Spread the good news.

We should do this in the spirit of “bear one another’s burdens and so fulfill the law of Christ” (Gal. 6:2).

Verses 24-26

Moses listens! He demonstrates humility. He receives counsel – even from his father-in-law!

Conclusion

So, we need power. We need to speak the good news. We need shared ministry. May God help become a healthy community of faith.

We like Jethro and Moses and the elders, gather around one table.

We also we rally around the cross, or banner, and we enjoy fellowship with one another because of the work of our great mediator, Jesus Christ.

And one day we will rule and rein with our Christ.

If you are not part of the community of faith, we would love to call you brother or sister.

We urge you to consider what God has done to make this possible, through his cross-work.