

# NEWSLETTER



## REKINDLED CHURCH UPDATES

By: Doyle Rowan

Through dedication, hard work, and unwavering faith, we have moved into our new church building, and it has been nothing short of a blessing from above. This journey has been marked by challenges and triumphs, but through it all, our faith has remained steadfast.

### **A Dream Realized**

Our new church building stands as a testament to the power of faith and determination. From the moment we first saw it, this place has been a dream, a vision of a community united in worship, service, and love. As we step through the doors of this magnificent sanctuary, we can't help but feel the presence of God's grace surrounding us.

### **A Home for Our Community**

While the sanctuary is the heart of our new building, the surrounding areas are equally significant. We now have dedicated spaces for Children's Sunday School, Bible study groups, and youth activities. Our building is spacious and welcoming, providing a place for our community to gather, break bread, and share in each other's lives.

### **The Journey Continues**

As we settle into our new church building, we must remember that this is just the beginning of our journey. Our faith community has always thrived on the spirit of service and outreach. With our expanded facilities, we have the capacity to reach even more people in need and make a positive impact on our local community.

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## REKINDLED CHURCH UPDATES

### Expressing Our Gratitude

We would like to extend our heartfelt gratitude to each and every one of you who played a part in making this dream a reality. Whether you donated your time, talents, or resources, your contribution has been invaluable. We are blessed to have such a dedicated and loving congregation.

### Upcoming Events

To celebrate our new church building, we have planned several events in the coming months. These include:

1. **Yard Sale** - We will have a church Yard Sale on Saturday, October 21st starting at 7am.
2. **Grand Opening Service**: Join us on November 19 at 11am for a special Grand Opening service where we consecrate our new sanctuary and give thanks for our new home. Be sure to invite your family and friends to this event.
3. **Community Outreach**: As part of our commitment to service, we will be hosting community outreach events, including clothing donations, and various other events for volunteer opportunities.

### Conclusion

Our new church building is more than just bricks and mortar; it is a symbol of our faith and our commitment to serving God and our community. As we settle into this new space, let us continue to grow in faith, love, and unity. We look forward to sharing this exciting journey with all of you and can't wait to see where our faith leads us next.





# Caring for the Poor and Weak

## From TableTalk Magazine

by [Scott Redd](#)

Friedrich Nietzsche famously said that anyone who believes in the liberation of the oppressed, the helping up of the weak, and the basic dignity of all humanity must be a Christian.<sup>1</sup> Of course, for Nietzsche, care for the poor represented the most dangerous of tendencies in the West, one he called a poison that progresses “throughout the entire body of humanity.” The only solution is for humanity to get rid of such nostalgic and sentimental motivations in order to pursue the individual’s “superman-ish” desires. Even though his solution represents a worse disease, Nietzsche had a point about the idea of helping the weak being uniquely biblical.

### The Care of the Poor in the Old Testament

The Bible speaks often of helping the poor and liberating the oppressed. The most famous Mosaic formulation of this group encompasses the fatherless, the widow, and the sojourner ([Ex. 22:21](#); [Deut. 10:18](#); [16:11](#); [27:19](#)). These individuals would have required social care and protection because they did not have the ordinary social structures of family and nationality to provide for them. Moreover, God reminds Israel that they too were sojourners in Egypt ([Deut. 26:5](#)). Their ethics should be informed by their past. Even the grand redemptive events of the Old Testament, the exodus and the restoration, are framed primarily as liberation from slavery.

The logic of biblical helping goes something like this:

1. Humanity is made in the image of God.
2. Therefore, humanity has God-conferred dignity.
3. Because of the fall of humanity, no human deserves the blessings that he enjoys; rather, all people are recipients of blessings by God’s grace. As the ancient doxology reminds us, “Praise God from whom all blessings flow.”
4. We are at the same time bearers of dignity, having been made in God’s image, and also deserving of His wrath, having fallen away in sin. To use the Apostle Paul’s language, what is true of salvation is true of all human prosperity so that “no one may boast” ([Eph. 2:9](#); see also [Job 1:21](#)).
5. We are not the ultimate owners of the riches that we have, but rather we have been given them by a gracious God, who is their final owner.
6. Therefore, we are called to steward our belongings for the glory of God, in particular for the care of the poor and the oppressed who are made in His image and just as deserving as we are.

In the writings of Moses, the Lord is clear that He will judge His people according to the way in which they care for those who have no social or family structure to care for them. Centuries after Moses, the prophets apply this teaching of the Pentateuch to the people of God, and the people of God do not fare well ([Jer. 7:6](#)). The thinking here is that if God’s people are not caring for the poor, then they are accomplices in the oppression, and God will take up the cause of the needy against their oppressors.



## Caring For The Poor And Weak (Continued)

### Preparing for the Christ

This divine concern for the poor in the Old Testament not only anticipates the person and work of Jesus in the New Testament, but it also provides a basis for the redemption that is accomplished and applied in Christ. Divine care of the least in society provides a framework of thought that builds momentum throughout the Old Testament, providing for us the mental structures needed to understand the incarnation of the second person of the Trinity, His humiliation that leads necessarily to His exaltation. When I teach from the Old Testament, I like to make an analogy about how the Old Testament relates to the New Testament as a blueprint relates to a building. In both cases, the former is necessary for understanding how the latter works. We need the former first, but once we have the latter, the former is still necessary because it explains the inner workings, the key themes, the big picture of the latter.

Caring for the poor is one of the major themes of the Old Testament that prepares us for the person and work of Jesus. Christ's actions and teachings should not surprise us because we are already familiar with the actions and teachings of the Lord in the history of Israel. As a matter of fact, we should not be surprised that Jesus uses a similar measure of faithfulness—caring for the needy—when He talks about the final, global judgment ([Matt. 25:31–46](#)).

If our minds are shaped by the Hebrew Bible, then the Jewish Messiah is not such a surprise to us. But the inverse is true as well. As we are shaped by Christ, we find that the Hebrew Bible begins to make sense as the Old Testament pointing to Christ.

Divine concern for the poor is not merely a theological rationale for commonsense ethical commitments, nor is it merely the outworking of Israel's identity in the world around them. Throughout the Old Testament, divine care and protection of the poor fill in the portrait of Christ as we meet Him in the New Testament.

We can finally and fully understand the exodus, the conquest, the exile, and the restoration as acts of the triune God of whom Jesus is the incarnate second person. Helping and justice are not merely biblical themes—they are expressions of the character of God, revealed in Scripture and perfectly imaged by Jesus Christ ([Heb. 1:3](#)). This is the Apostle Paul's argument in [Philippians 2](#): Christ's humiliation should be a model for our sacrificial care for others.

To put it another way, care for the poor cannot be separated from the gospel message because it explains why it is that such good news is possible—God first loved us, even in our spiritual and material poverty. But the gospel also cannot be separated from care for the poor, because care for the poor becomes arbitrary without the person and work of Christ to undergird it.



## Caring For The Poor And Weak (Continued)

In other words, Nietzsche was right: care for the poor is basic Christian ethics. At the end of his life, Nietzsche struggled with mental illness from syphilis, and he could not get by without the help of his sister, who was staunchly committed to him. It is a sad irony that he ended life as a weak and broken man desperate for the sacrificial care of another.

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Editor's Note: This post was first published on February 5, 2018.

- See The Genealogy of Morals, part one, for an example of Nietzsche's logic. [📖](#)

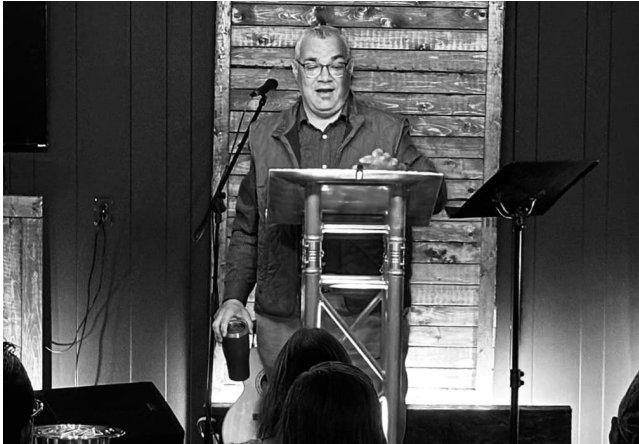
Dr. Scott Redd is president and Stephen B. Elmer Professor of Old Testament at Reformed Theological Seminary in Washington, D.C. He is author of The Wholeness Imperative.

<https://tabletalkmagazine.com/posts/caring-for-the-poor-and-weak/>

## NEW SINGLE FROM HARWOOD BAND

It's official! Harwood's new single, Someone Is Calling, will be released October 13th at 10 am on ALL STREAMING PLATFORMS.





## A WORD FROM PASTOR WILSON

This month has flown by. I just wanted to touch base with you all and say how much I have seen our church grow, change, and love one another. I thank you all for your love and support to this ministry. Let's continue to be the church that is visible to all of our town. I was so full after leaving the shelter Saturday and seeing you all work together and love and serve well. Thanks Talia, for heading that up.

We are being fruitful and that's what it's all about. We are trying to get our kids room all sorted out, and some things in order for that ministry to continue to thrive. We really are making a difference. Please continue to pray for Rekindled, give, and serve in any capacity you can. I am such a grateful pastor. Love, Pastor Wilson

Love Pastor Wilson



If you have any ideas or would like to contribute an article, insight, good news or anything to the monthly newsletter, please let Doyle or Tessa know! We welcome your ideas and your help.

If anyone is interested in taking over sending out the cards and welcome cards, it is welcomed. The church provides the cards and stamps, you just have to write an encouraging note and send to people.



**MIDWEEK**  
**BIBLE**  
*Study*

**WEDNESDAYS**

**6:30PM**

[www.rekindledchurch.com](http://www.rekindledchurch.com)



# CHILDREN'S SCHEDULE

OCTOBER 2023

1

TESSA, ANN

8

TESSA, JUDAH

15

BRANDI, BRITTNEY

22

DOSHIA, MADDOX

29

NO CLASS





**RE**KINDLED  
C H U R C H

2  
DOYLE ROWAN

**OCTOBER**

6  
KADIA  
HUTTON

Happy  
BIRTHDAY



15

JUDAH

HARWOOD

[www.rekindledchurch.com](http://www.rekindledchurch.com)

# Our New Address

WE HAVE A NEW HOME



{  
AUG  
2023  
}

105 MOSS SPRINGS ROAD  
ALBEMARLE, NC

[www.rekindledchurch.com](http://www.rekindledchurch.com)

[www.rekindledchurch.com](http://www.rekindledchurch.com)



# YARD

Four white, stylized clouds are attached to thin black sticks, resembling yard sale items.

# SALE



OCTOBER 21

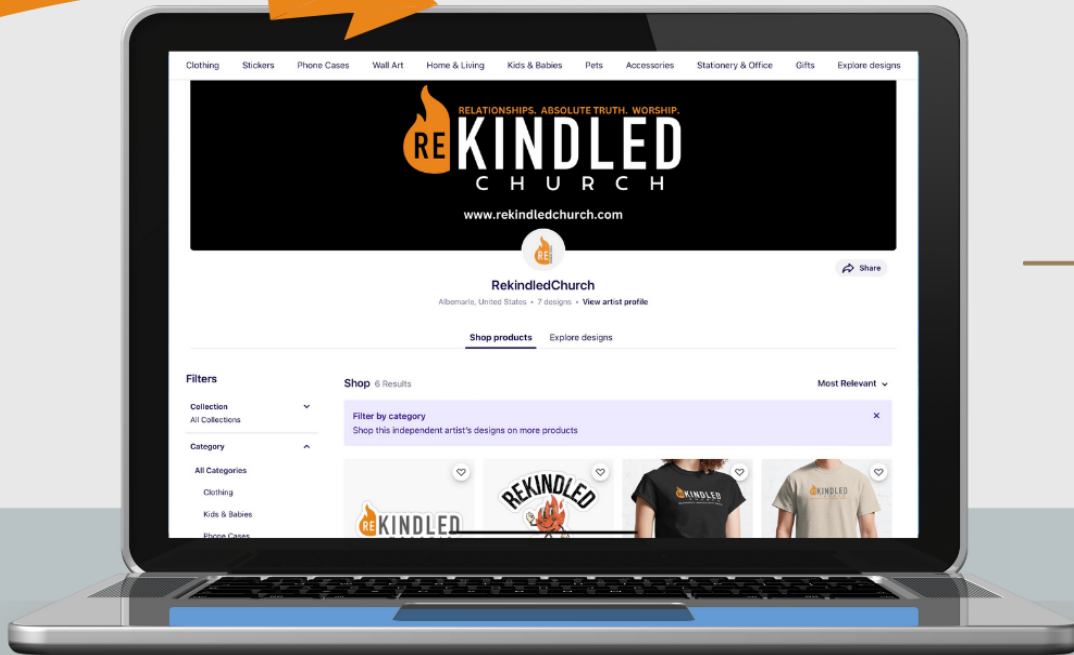
7AM - UNTIL

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# Online store LAUNCH

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*But to all who* DID RECEIVE HIM  
WHO BELIEVED IN HIS NAME ★

YOU ★ ARE  
★ GOD'S ★  
CHILDREN

★ HE GAVE THE RIGHT *to become*  
CHILDREN OF GOD. JOHN 1:12