

Ready Mind – Ready Mouth

15 May 2010, Perth

A **workshop** on **sharing your Christian faith with confidence....**

Brought to you by **Westminster Presbyterian Church** and **Ravi Zacharias Ministries (RZIM)**

Speaker: L.T Jeyachandran,

Executive Director of Asia-Pacific branch of RZIM based in Singapore



These notes are from the workshop covering the following talks:

SESSION 1- Introduction to Apologetics

A study from 1Peter 3:15 giving insight into obstacles for belief and the basis and the credibility of the Christian Faith

SESSION 2- Asking the Right Questions

Helping people with conversational styles of communicating the truth to people with other faiths.

SESSION 3- Towards a More Biblical View of Reality (Part 1)

Overview of the biblical views of God and humanity and equip the church with some foundational truths to evangelise people from other faiths.

SESSION 4- Towards a More Biblical View of Reality (Part 2)

Overview of the biblical views of God and humanity and equip the church with some foundational truths to evangelise people from other faiths.

B. Talk recordings and **Notes** can be downloaded from www.wpcbc.net

HOME →

Resources	
■ Sermons and Talks	
→	
Sermons	
#	Article Title
1	Sermons 2010
→	

READY MIND-READY MOUTH workshop				
15-May	2010-40	LT Jeyachandran(RZIM)	Introduction to Apologetics (Session 1)	ClickHere
	2010-41	LT Jeyachandran(RZIM)	Asking the Right Questions (Session 2)	ClickHere
	2010-42	LT Jeyachandran(RZIM)	Towards a more biblical View of Reality Part-1 (Session-3)	ClickHere
	2010-43	LT Jeyachandran	Towards a more biblical View of Reality Part-2 (Session-4)	ClickHere

C. Websites

RZIM: www.rzim.org

WPCBC: www.wpcbc.net

INTRODUCTION

to

APOLOGETICS

‘An unexamined life is not worth living’ – Socrates

‘An unexamined faith is not worth believing’

Is Christianity true because it works?

OR

Christianity is true regardless of whether it works or not

EVANGELISM

Evangelism does not mean that people would simply believe in Jesus without asking any questions – apologetics is one way of witnessing

APOLOGETICS – 1 Pet.3:15

- 1. Comparable to the argument of a defense lawyer**
- 2. Verbal (not military) defense**
- 3. Tool for Evangelism**

CONTEXT – 1 Pet.3:8-17

- 1. Persecution**
- 2. Persecutors are always a minority**
- 3. Passive observers are the majority**

The two-fold task of the Christian

- 1. We confirm the gospel to believers**
- 2. We defend it before seekers**

Is Christianity believable?

- 1. It is not superstition**
- 2. The opposite error is fideism**

Is Christianity believable?

- 1. The problem of superstition is denying a rightful place to reason**
- 2. The problem of rationalism is deifying reason**

Is Christianity believable?

- 1. "Satan sends errors in pairs" – C S Lewis**
- 2. Satan blinds the minds of unbelievers – II Cor.4:4**

Be Prepared - mentally!

- 1. COHERENCE OF THE FAITH IS INTELLECTUALLY STIMULATING**
- 2. BASIC WORKING KNOWLEDGE OF THEOLOGY AND PHILOSOPHY IS NECESSARY**

Be Prepared - mentally!

- 3. 'THE HEART CAN NOT DELIGHT IN WHAT THE MIND REJECTS AS FALSE'**
- 4. TRUTHS OF GOD ARE NOT COUNTER-INTUITIVE**
- 5. CRAFT 21ST CENTURY PARABLES**

Be Prepared - emotionally!

- 1. We develop a deep concern for others**
- 2. We do not patronise – not harbour a holier-than-thou attitude**

The Centrality of Christ

Christ has to be central in our lives in two ways:

- 1. Our value-system**
- 2. Our relationships**

The Centrality of Christ

We need to be convinced about Christ's uniqueness:

- 1. His Character**
- 2. His Knowledge**
- 3. His Being**

Two Important Attitudes

- 1. Gentleness**
- 2. Respect**

Session-1: INTRODUCTION TO APOLOGETICS

The statement, “the unexamined life is not worth living” is attributed to the Greek philosopher, Socrates. We can paraphrase it, in our context, to say, “The unexamined faith is not worth believing!” These are days of pure pragmatism – whatever works is true! The Church is not immune to this philosophy and we have reduced the Christian faith to what works. The question we should raise and answer is, “Is Christianity true because it works, or is it true regardless of whether it works or not?” We need to define truth in these difficult times and we need to know that the Christian faith does work in the most important sense of that word – because it offers a relationship to the God who is true! Remember the words of Daniel’s three friends to King Nebuchadnezzar (*Dan.3:16-18*)!

1. When we share the gospel with others, it is very likely that we will face questions from them that will need to be addressed. The Christian has no option to say, “Do not ask questions, simply believe!” It is impossible to find Biblical support for such an attitude. God invites us for a reasonable discussion even about things that are beyond our complete understanding (*Is.1:18*). On the other hand, we should avoid the temptation to indulge in an intellectual fashion parade of showing off our knowledge instead of using it to win people for Christ.

i. **Definition:** Peter used the Greek word *apologia* in *1 Pet.3:15* to tell Christian believers to **defend** their hope in Christ. This word is used in both noun and verb forms in 17 other verses in the New Testament (e.g., *Phil.1:7,16*) and can be translated variously as *defense* or *answer*. It was understood by the readers of Peter and Paul’s letters as referring to the submissions of a defense lawyer in a court case on behalf of his client. We as Christians are exhorted by Peter to be able to give a verbal (not military!) defense of the hope that is in us. While we may find ourselves defending the uniqueness of Christ and the Bible, the central theme is our defense of our hope in Christ. This should eventually lead them to put their own hope in Christ.

ii. **Context:** We also note that the **context** of Peter’s letter (*1 Pet.3:8-17*) was persecution in the first century Church. In passing, we may note that in all persecutions, the ones who carry out the persecutions are a small but powerful minority whereas the majority is made up of silent spectators. These are the ones who ask Christians, “Why do you believe what you believe even to the point of having to die for your beliefs?: Our apologetic, then, is to give a suitable defense for our belief-system even as we come under pressure for what we believe. This also applies when people with sincere intellectual doubts approach us in order to clear them – we should be able to help them effectively.

2. The Christian leader has a two-fold task mentioned by Paul in *Phil.1:7*; she/he has to confirm (Gk. ***Bebaiosis***) the gospel to the believers and defend the gospel (Gk. ***Apologia***) before seekers/unbelievers.

i. When we come to Christ, the information on which our relationship to Christ is realised is minimal – that is one aspect of the grandeur of salvation in Christ that it does not require sophisticated knowledge like the Gnostics claimed. But as we continue to grow in Christ, we need to be **confirmed** in the faith so that we understand the panorama of the Christian world-view. It is only thus that our character will be progressively transformed to conform to that of Christ. We will also

qualify ourselves to be able to understand and explain our beliefs to others as we seek to lead them to Christ.

- ii. In the process of sharing the gospel, Paul confronted various issues – moral, existential, philosophical. In the context of real and imagined objections to belief in Christ, he had to **defend** the gospel before unbelievers. His lecture to the Athenian philosophers at the Areopagus in Acts 17:22-31 is a good example.

3. Peter's directive to the Churches implies that our faith in Christ is **believable** over against the incredible belief-systems prevailing in the Roman world of the first century.

- i. The reasonable and credible (believable) hope of the Christian is posited against the superstitious beliefs of the surrounding countries or the fideistic extremes in some Christian circles. Superstition is belief without a basis; fideism is faith in faith rather than faith in One who is worthy of trust (cf. Rom.10:17). In 1 Cor.15, Paul gives the basis for belief in the resurrection of the Lord Jesus Christ. This is in contrast to various superstitious beliefs of the time about life after death as well as confirming the belief of the Christian community in the central reality of the resurrection.
- ii. At the same time, we should not give the impression that reason is the judge of whether God's revelation is true or not. In the development of Western thought, the Enlightenment (to which Christianity had contributed positively) eventually came to replace revelation by reason – we should be careful not to fall into that error as well. In 1 Cor.1:18-25, Paul makes it abundantly clear that the secular framework for judging reality can be hopelessly flawed.
- iii. The errors of superstition and fideism are two opposite errors; in the same way, the errors of being irrational and deifying reason constitute two opposing positions. C S Lewis rightly said, "Satan sends errors in pairs"! We should recognise the fact that one of Satan's methods to keep people from believing is by blinding their minds (1 Cor.4:4) – please note that he is not interested in opening the minds of people.

4. Peter asks us to **be prepared** to give the defense whenever we are asked to give the reason for the hope that is in us. This requires preparedness in the mental sense as well as a readiness in the emotional sense to dialogue with friends from other faiths.

- i. Intellectual preparation
 - a. We need to learn to delight in the coherence and explanatory power of the Judeo-Christian narrative and the faith resulting from it. This is one part of 'loving the Lord with all our minds'. Such an exercise lends a deeper meaning to the worship of God. This is all the more needed at a time when a normal worship service has been overwhelmed more by sentiment than by truth.
 - b. A basic working knowledge of both philosophy and theology is a minimal requirement if our context of ministry and witness needs to address complex issues such as the existence of God, the problem of evil and pain in a universe supposedly created by an all-loving and all-powerful God etc. We have no option to tell others not to ask questions but simply believe what we have to say about Jesus!

- c. We should appreciate the fact that the heart cannot delight in what the mind rejects as false. Does God want us to believe in contradictions or mysteries? The distinction between the two is a critical one that we should be able to think through.
- d. The truths of God are not counter-intuitive. While intuition is not the best judge, we should appreciate the fact that because he made us in his image, our best intuitions do reflect the designed purposes of God.
- e. The apologist should be able to craft metaphors that are relevant to the context and appeal to the heart and the mind of the listener. Thus apologetics is both a science and an art.

ii. Emotional preparation

- a. We need to develop a real concern for others that is God's love expressed through us. This does not necessarily result from the programmes for evangelism and community work organised of the Church but by a deep sense of God's concern for people reproduced in our life by the Holy Spirit.
- b. Our concern for others should not be held with a patronising holier-than-thou attitude but an incarnational desire to identify with the thoughts and emotions of others.

5. At the heart of our apologetic is the **centrality** of Christ (1 Peter 3:15) in our lives – *set apart Christ as Lord in your hearts*. In the Greek, this verb - *Set Christ apart* – is in the imperative mood; in other words, that is the main command of which giving a defense forms a part. This unique place that Christ holds (and should continue to hold) in our lives has two aspects to it:

- i. *Firstly*, Christ must have the central place in our lives – our devotion is to him and our lives are lived for His purposes for us and for the world. This is expressed in two important ways:
 - a. Our value-system has to be thoroughly changed by exposure to God's word (Rom.12:2). For a long period after our conversion, we carry the baggage of our pre-conversion past and our 'Christian' decision-making is driven by the surrounding pragmatism and not by what is exemplified by true self-denial and cross-bearing.
 - b. Our relationship through Christ to his people – the Church - and to his world is the criterion by which the world will recognise us to be disciples of Christ – this is the final apologetic (John 13:34,35). Just as love within the Trinity flows over into the world - (John 17:24 flows into John 3:16!) – our love for one another should flow over to minister to a lost and hurting world.
- ii. *Secondly*, we need to be convinced that the claims of Christ are unique and should be taken seriously. That uniqueness is expressed in his *Character*, his *Knowledge* and his *Being*. All these three dimensions involve His Trinitarian aspect:

- a. In his *character*, he demonstrates ultimate virtue to be love because of His Trinitarian relationship with the Father through the Holy Spirit;
- b. In his *knowledge*, he shows that knowledge is not just information but a relationship between the knower and the known (*Matt. 11:27*).
- c. In his *Being*, he demonstrates the reality of freedom and identity as relational and not as a stand-alone, individualised quality.

6. Finally, two ***attitudes*** should distinguish the apologist in the actual act of using apologetics as a tool for evangelism – *gentleness* and *respect*.

- i. Truth does not entitle us to arrogance. When we say that Christ is the only Way to the Father (*John 14:6*), we are making a claim that has a tinge of arrogance attached to it. The attitude with which we communicate this message, therefore, is all important. The opposite of arrogance is *gentleness*. We do not look down upon the ones with whom we are sharing the good news of Christ.
- ii. We need to *respect* the person even when we disagree with his (her) views because of the fact that humans are made in the image of God and are free to hold their views even if wrong! We need to challenge them to reconsider the basis of their own belief systems. Respectfulness for the other person very often defuses a hostility that can sometimes characterise a conversation about faith.

Asking the Right Questions!

What is *APOLOGETICS*?

1. The English word is derived from the Greek *APOLOGIA*, meaning *ANSWER* - I Pet. 3:15
2. The temptation for the Christian is to dole out answers every time a question is raised!

Why should we ask questions instead of proceeding with answers?

1. You cannot find where people are at without asking questions!
2. The one who asks questions is the one in control of the conversation!

Why should we ask questions instead of proceeding with answers?

3. Answers that are handed out are rarely owned by the listener!
4. The one who questions is a good conversationalist!

Usefulness of Good Questions

1. They help you to listen rather than speak!
2. We show respect when we listen!
3. Questions remove the emotive element from the conversation!
4. Questions expose motives!

The Science of Communication

1. The meaning to a word is placed by the listener when he listens – regardless of the speaker's intention!
2. The only way you make sure that you have gotten across is by asking the right questions!

Communication of Truth

There are 3 levels at which truth is communicated:

- Level 1 – *Theoretical* - Truth is analysed
- Objective
- Level 2 – *Existential* - Truth is clarified
- Illustrative
- Level 3 – *Pragmatic* - Truth is applied
- Subjective

Matt.21:23-32

1. The Jewish leaders question Jesus' authority
2. Jesus raises the question of John's authority
3. Their answer exposes their hypocrisy
4. Jesus' concluding answer through an illustrative parable

📖 A good communicator shifts conversation to Level 1 using a *Transitional Question*

🗣️ Thus, discussions become sensible because emotive issues are removed by the question

📖 Religious discussions often start and end (with finality at times) at Level 3...

🗣️ Emotional issues (religious discussions) cannot be discussed dispassionately take place at Level 3

📖 Discussion cannot forever remain at Level 1 – not where life is lived out

📖 Application at Level 3 is essential with a possible Illustration at Level 2

Luke 10:25-37

1. The Lawyer's question is about DOING – Jesus demonstrates that life is about LOVING!
2. The Lawyer wants to be the Subject - in control; Jesus shows that we have to be Objects – vulnerable!

Some Practical Suggestions

1. Journal your conversations and think of improvements!
2. Be prepared to say, “I don't know!”! Honesty is more important than answers.
3. Be a questioner yourself – if you don't keep learning, you will fossilise!

Session-2: ASKING THE RIGHT QUESTIONS!

There are many reasons why Christians should be asking questions of others rather than acting as answering machines. In the 4 gospels, Jesus is recorded as asking 153 questions! Very often, Christians come to our seminars to get answers to their own and others' questions. While this is necessary and important, you cannot carry on a meaningful conversation with others simply by getting yourself armed with a host of hypothetical answers to unasked questions!

Reasons why we should not always be answering questions ourselves

1. We are not able to guide the conversation towards the truth. The one who asks questions is the one who controls the conversation – the one who answers is on the defensive. (I use the word *control* in a positive and constructive way as one who should be guiding the conversation towards the truth).
2. An answer that is handed out is rarely owned by the questioner because she (he) has not worked for it. (This is probably the reason school education systems can fail to provide true learning – what they provide is only the answers to questions which they hope will be asked in the examinations!)
3. The one who asks questions is considered a good conversationalist. The one who keeps answering questions that no one is asking is considered a bore.

Usefulness of good questions

1. A good conversation is often a time of listening rather than speaking. Christians are advised to be slow to speak and quick to listen (*James 1:19*).
2. By asking questions and listening to their answers, we are showing our respect to others (*1 Peter 3:15*).
3. Questions can be asked to make the conversation less emotional – very often religious conversations tend to get emotional! (*Matthew 21:23-33*).
4. A good question exposes the motives of the questioner (*Matthew 21:23-33*).

An interesting objection

Why can't we share the gospel message in a 'straightforward' way instead of asking questions? The answer to the objection: To whom is your answer 'straightforward'? – To the speaker and not to the listener? The purpose of any conversation about Christ and the gospel is to make the message clear to the listener and not to the speaker! This is done best by asking questions!

Some case studies

I. Matthew 21:23-33

There are 3 levels at which a conversation can be carried on at a philosophical level – the gospel is a philosophy in that it claims to have answers the problem of the world:

- Level 1** – Theoretical - Truth is analysed - Objective
 - Level 2** – Existential - Truth is clarified - Illustrative
 - Level 3** – Pragmatic - Truth is applied - Subjective
- Discussions on religion often start and end (with finality at times) at **Level 3** - we should guard against this. Emotional issues as religious discussions often are, cannot be discussed dispassionately and often take place at **Level 3**.
 - A good communicator should therefore be capable of shifting the conversation to **Level 1** by means of a *Transitional Question*. At this level, discussions can go on sensibly because the emotive issues have been removed by the question. However, we cannot afford to remain at **Level 1** because that is not where life is lived out.
 - We need to make an application at **Level 3** often by means of an illustration at **Level 2**.

The above passage illustrates this method admirably. The Pharisees ask Jesus to tell them the basis of His authority. – **Level 3**. He transfers the discussion to **Level 1** by asking the Transitional Question about authority in general - John's authority can suit the purpose because John is not around. They do not want to answer the question because their motive stands exposed. Jesus tells the story of the two sons – **Level 2** – and then makes the application – **Level 3** – that harlots and tax collectors enter the Kingdom before the Pharisees.

II. Luke 10:25-37

This conversation is another illustration of the way Jesus answers by asking the right questions.

- i. In reply to the lawyer's question about eternal life, Jesus asks the counter-question of how the lawyer understands the law – Jesus shows the lawyer indirectly that 'doing' is actually to be understood as a love-relationship to God and neighbour.
- ii. When the lawyer persists in asking who his neighbour is (v.29), Jesus stands his question on its head by asking a brilliant question at the end of the parable of the Good Samaritan (v.36); instead of looking for a neighbour as an object, you should become the object to anyone who is in need of help!

Session-3,4:

TOWARDS A MORE
BIBLICAL VIEW OF
REALITY

1

WHY A WORLDVIEW STUDY
IS IMPORTANT

1. **FACTS ARE NOT SELF-INTERPRETING – THEY ARE INTERPRETED THROUGH A PAIR OF GLASSES**
2. **WE NEED TO ENTER THE WORLD OF THE LISTENER**

2

WHY A WORLDVIEW STUDY
IS IMPORTANT

3. **'THE STORY OF THE 6 BLIND MEN AND THE ELEPHANT'**
4. **EVERY WORLDVIEW IS A STORY – WHICH ONE HAS THE GREATEST EXPLANATORY POWER?**

3

BIBLICAL VIEW OF REALITY

- 1 **THE BIBLICAL WORLDVIEW IS A NARRATIVE – NOT A SET OF PRINCIPLES**
- 2 **WE THEREFORE NEED TO GET THE BIG PICTURE RIGHT – THE SMALL DIFFERENCES WILL TAKE CARE OF THEMSELVES**

4

BIBLICAL VIEW OF REALITY

- 3 GOD WHO IS SPIRIT CREATES THE HEAVENS AND THE EARTH WHICH ARE MATTER
- 4 GOD TAKES MATTER AND BREATHES HIS SPIRIT INTO IT IN ORDER TO CREATE THE FIRST HUMAN BEING

5

WHAT DOES THE BIBLE SAY ABOUT GOD?

- 1 GOD IS ONE DIVINE SPIRITUAL BEING WHO EXISTS IN THREE EQUALLY DIVINE PERSONS
- 2 ALL DOCTRINES INCLUDING THE TRINITY COME TO US THROUGH HISTORIC ENCOUNTERS

6

WHAT DOES THE BIBLE SAY ABOUT GOD?

3. A UNIPERSONAL GOD CANNOT BE RELATIONAL – THEREFORE CANNOT BE
 - i. **A LOVING BEING**
 - ii. **A KNOWING BEING**
 - iii. **A PERSONAL BEING**

7

WHAT DOES THE BIBLE SAY ABOUT HUMAN BEINGS?

- 1 WE ARE THE ONLY BEINGS WHO ARE A COMBINATION OF SPIRIT AND MATTER
- 2 WE ARE MADE IN THE 'IMAGE OF GOD' – CAPABLE OF RELATING TO HIM AND RESPONSIBLE FOR HIS WORLD

**WHAT DOES THE BIBLE SAY
ABOUT THE WORLD?**

- 1 AN ALL-GOOD WORLD?
- 2 AN ALL-BAD WORLD?
- 3 A BAD WORLD THAT IS BECOMING PROGRESSIVELY BETTER AND WILL EVENTUALLY BECOME PERFECT?
- 4 A GOOD WORLD TURNED BAD?

9

DIAGNOSIS OF THE PROBLEM

- 1 GOD'S CHARACTER IS THE STANDARD OF GOOD AND EVIL
- 2 OUR DISOBEDIENCE IS HUMAN REBELLION AGAINST GOD'S RULE
- 3 THE RESULT - AUTONOMY
- 4 THE CONSEQUENCE – DEATH AT VARIOUS LEVELS

10

EVIDENCE OF THE PROBLEM

BREAKDOWN OF RELATIONSHIPS

- 1 WITH ONESELF
- 2 WITH OTHERS
- 3 WITH GOD
- 4 WITH NATURE
- 5 WITHIN NATURE

11

EVIDENCE FOR ORIGINAL SIN

1. DEATH IS THE UNIVERSAL EVIDENCE
2. WE ARE INTER-CONNECTED; ONE BEARS THE EFFECTS OF THE DEEDS OF OTHERS
3. CHILDREN DO NOT NEED TO BE TAUGHT EVIL!
4. SINFULNESS IN ATTITUDES, NOT IN ACTIONS ONLY

12

WHY ATONEMENT?

1. HEBREW WORD MEANS, 'TO COVER'
2. ENGLISH WORD – TO RECONCILE, TO MAKE ONE
3. GOD COVERS THE NAKEDNESS OF ADAM AND EVE WITH THE SKIN OF A SACRIFICED ANIMAL

13

WHY ATONEMENT?

4. ABRAHAM OFFERS A SUBSTITUTE ANIMAL
5. GOD PROVIDES FOR THE ANIMAL TO BE KILLED IN PLACE OF THE SINNER AS AN ACT OF GRACE AND MERCY WITHOUT COMPROMISING JUSTICE

14

WHY ATONEMENT?

6. SEVEN HUNDRED YEARS BEFORE CHRIST, ISAIAH PROPHESED ABOUT THE COMING SACRIFICE OF THE MESSIAH

15

WHY ATONEMENT?

7. ALL ANCIENT RELIGIONS HAD SACRIFICIAL SYSTEMS – IT CANNOT BE A MERE COINCIDENCE – VERY OFTEN IT WAS APPEASEMENT OF AN ANGRY GOD!

16

WHY ATONEMENT?

- 8. BECAUSE WE NEED TO RECOGNISE THAT RECONCIATION BETWEEN THE TRIUNE GOD AND SINFUL HUMANS CAN BE EFFECTED ONLY BY THE SACRIFICE OF A GOD-MAN**

17

JESUS HAD TO BE HUMAN

- To identify with the sinfulness of the human race by being tempted
- To identify Himself with the solidarity of the human race
- To completely obey the commandments of an awesomely holy God as a Man
- To elevate the human race to fellowship with the Divine and exercise authority over all

18

JESUS HAD TO BE DIVINE

- In order to be sinless at birth
- To be precious enough to substitute for everyone – qualitatively
- To be able to encompass past, present and future humanity - temporally

19

EMPIRICAL PREREQUISITES FOR THE INCARNATION

- 1. GOD HAS TO BE TRINITY**
- 2. HUMANS HAVE TO BE MADE IN THE IMAGE OF GOD**
- 3. BOTH THESE REQUIREMENTS ARE STATED IN GEN.1**

20

LOGIC OF THE INCARNATION

1. DIVINE – HUMAN COMMUNICATION
2. RELATIONSHIP OF SQUARE TO CUBE; NOT THAT OF SALT TO SUGAR
3. SON OF GOD, BORN OF WOMAN

21

WHY ATONEMENT?

9. THE ATONING WORK OF CHRIST IS THE LAYING ON THE LINE OF THE ULTIMATE RELATIONSHIP IN THE TRIUNE GOD – *“My God, My God, Why have you forsaken Me?”*

22

WHY ATONEMENT?

10. THE ETERNAL CONSEQUENCES OF THE TRANSACTION ON THE CROSS WILL LEAVE JESUS BEARING THE MARKS OF THE CRUCIFIXION PERMANENTLY!

23

THE CONSUMMATION

THE BIBLICAL STORY ENDS IN REV.21,22 – THE MATERIAL CREATION IS ALSO REDEEMED AND RECONCILED THROUGH THE WORK OF CHRIST ON THE CROSS

24