

Apr. 1, 2026 Faith Builders Issue #40

Special Easter Edition

Faith Chapel

Mission - "Culture Like Christ" + Vision - "Jesus."

Scripture of the Month

"Praise be to the God and Father of our Lord Jesus Christ!
In his great mercy he has given us new birth
into a living hope through the resurrection of Jesus Christ from the dead."

1 Peter 1:3

This Month

Apr. 1, 8, 15, 22, 29 - Midweek Encounter

Apr. 3 - Good Friday

Apr. 5 - Easter Sunday

Apr. 5, 12, 19, 26 - Sunday Service

Apr. 8, 15 - Food Distribution & Meet the Need

Apr. 10 - Legacy Builders Seal Tour Outing

Apr. 11 - 1986 - Corner Stone laid for construction of Faith Chapel at 9400 Campo Road

Apr. 17 - Legacy Builders Potluck

Apr. 19 - Salt & Light - Room C209 8:30am

Apr. 24 - Men & Women's Ministry Night

Apr. 26 - Baptisms, Prayer Night 6:00pm

Apr. 26 - Heart for the House - Meet Pastor Elias

Apr. 29 - Congregant Irene Elliott turns "100"

Pastor's Perspective

Hey Family,

What a phenomenal 70-year anniversary celebration we experienced on March 7th, 2026! Mark that date. Remember it. Revisit it often. I truly believe it will stand as a significant moment in the life of this church for years to come. God did something amazing among us. Especially in the realm of forgiveness. Jesus teaches us in Matthew 18:22 to forgive "seventy times seven." That's not just a number, it's a lifestyle. A call to live with open hearts, clean hands, and nothing between us and our brothers and sisters. And that's exactly what the Lord was emphasizing in our midst. He was clearing the air. Healing hearts. Restoring unity. Breaking off anything that would hinder what He wants to do next. It may not have been the message that I wanted to preach that day, but it was what the Lord was calling for, and we must always be obedient. I want to share something personal. Just days before the celebration, on that Wednesday night, I had a very real encounter. In the middle of the night, I was hit with a sudden attack from the enemy—but just as quickly as it came, the presence of the Lord rushed in to counter it. His power, His peace, His love, washed over me and stayed with me into the early morning hours. It was holy and also came with instruction for what to do on the 70th. I share this to say that what we did wasn't birthed in the heart of Pastor Josiah, it was birthed in the heart of God, and I believe we honored the Lord that day. From that moment flowed a day marked by forgiveness, extending love, making things right, and responding to what the Lord was doing in my own heart. I don't believe that was just for me, I believe it was paramount for what God was doing in the entire house. In many ways, it reminded me of another pivotal moment—April 11th, 2024, when the current leadership gathered at the cornerstone of Faith Chapel and repented before the Lord for anything, past or present, that had been displeasing to Him. That day shifted something in the spirit. It broke something open. It marked a turning point and set us on a new trajectory into what God had for this church. And I believe what we experienced on March 7th is connected to that same work of God. This also coupled with the story of how when the 70 was sent out, it was then that Satan fell like lightning! There was a great defeat when the synergy of the people came together. In many ways, I felt the synergy of the ages as I stood up to preach the gospel, and I felt the support of past leadership and many saints rooting us in this day onward to continue doing what God has called us to do as we lead Faith Chapel in this crucial time. It was a moment to remember! As we yield more fully—laying

did as Jesus had directed them. They brought the donkey and the colt and put their cloaks on them, and He sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee." - Matthew 21:1-11 When Jesus entered Jerusalem on Palm Sunday, He chose to ride a donkey rather than a horse or walk on foot. This wasn't just a random choice—it was full of symbolic meaning and fulfilled ancient prophecy. Zechariah 9:9 had foretold this event centuries earlier, saying, *"Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey."* By choosing to ride a donkey into Jerusalem, Jesus was making a bold declaration: He was the long-awaited Messiah, the King Israel had been expecting. But His choice of a donkey wasn't just about fulfilling prophecy—it was also deeply symbolic. In ancient times, kings rode warhorses when they came to conquer, but they rode donkeys when they came in peace. Jesus wasn't arriving as a warrior ready to overthrow Rome; He was coming as a King of peace, bringing salvation through humility and sacrifice. Riding a donkey also reflected His humility. Unlike a warhorse, a donkey was a simple, lowly animal, often used by common people. This choice echoed Jesus' entire mission—He wasn't coming as a political or military leader, but as the Suffering Servant, the one who would lay down His life for the world.

Judas' Betrayal

The Bible Story of Judas betraying Jesus is found in all four gospels. This powerful story is well known in Christian theology as one of the most significant events of disloyalty. There are several explanations as to why Judas betrayed Jesus, including bribery and demonic possession, that vary among the gospel accounts. The Gospels imply that Jesus anticipated and permitted Judas's betrayal. One interpretation is that Jesus allowed the betrayal because it would allow God's plan to be achieved and another that regardless of the betrayal, Jesus was eventually fated for crucifixion as part of God's plan. Judas' infamous betrayal of Jesus made him one of the best-known Bible characters of all time. Even people not familiar with the Bible reference him as an example of treacherous behavior. His reputation is even sadder when we consider what the Bible says about his time with Jesus. Judas is first mentioned in Matthew 10:1, a list of the 12 disciples that Jesus gave special gifts to and became his closest companions. How close Judas was to Jesus isn't clear. The Gospels don't describe the scene where he met Jesus like it does for Peter or Philip. Given that Jesus often picked disciples by directly approaching them and saying, "follow me," it's possible that Judas was singled out by Jesus as a potential follower. This lack of references to Judas may also mean that Judas didn't do anything out of the ordinary. He didn't have massive fights with Jesus that everyone remembered after the fact. He didn't do anything so cool that everyone remembered as the "disciple most likely to succeed." Matthew 10 says that all 12 disciples got spiritual gifts and preached, so Judas was doing what all the other disciples were doing. He apparently didn't seem less spiritual or more rebellious—he was one of the boys. So, why did Judas betray Jesus? The Bible doesn't take us directly into Judas' mind or have any scenes where he makes a defense for his actions. This means that it's hard to say exactly what he thought of Jesus when he started following him, and what changed that made him decide to betray him. We do know that Jesus told his disciples in John 6:64-70 that he knew some of them did not believe, and even said one of them was a devil. This condemnation suggests that there was something fundamental about Jesus' message that Judas missed. Perhaps he didn't believe Jesus was the Messiah, he just went along for the ride to gain influence as Jesus acquired power and fame. Maybe he thought, as the other disciples seemed to think, that the Messiah was going to free Israel from Rome (Acts 1:6), setting himself up as king. When it became clear that Jesus wasn't doing the things that a political champion would do (coming into Jerusalem on a warhorse, killing Romans), Judas may have reconsidered who he was getting behind. It's also interesting to note that Judas was guilt-stricken when Jesus was condemned to be crucified (Matthew 27:3-10). Given that the religious leaders accused Jesus of blasphemy, which traditionally meant death by stoning (Leviticus 24:16), Judas almost certainly knew things wouldn't end with Jesus "cutting a deal" and walking away alive. He may have been shocked that the leaders got the Romans to kill Jesus by crucifixion. Pilate was confused at the people's request (Luke 23:1-56) (John 19:4-6) since the Romans didn't administer punishments for religious disputes. Given that Judas had spent years traveling with Jesus, he may have felt the sheer emotional weight of what he had done, seen it in light of all the time he'd spent with this man. Regardless, it's clear that Judas wasn't a sociopath who felt no responsibility for what he'd done. At some point, he realized the reality of his actions and was heartbroken by it. On an even more tragic level, Judas did this despite

various warnings. When Jesus appointed the 12 disciples, he warned all of them to watch out for Satan (Matthew 10:28). At a major event where many followers left because they couldn't get behind Jesus' teaching, he warned them that one of them was "a devil" (John 6:70). At the last supper, Jesus told everyone that things would be terrible for the betrayer, that it would be better if he had never been born (Mark 14:21). Whether or not Judas could have reconsidered then, and something else would have happened to bring about Jesus' death, is hard to say. While hopefully none of us will find ourselves in a position like Judas, we can all learn a few things from his behavior: Consider carefully our motivations. Whether it was about money, a different idea of what the Messiah was supposed to be, or something else, Judas' motivations for following Jesus were tainted. We all need to take time to ask what we really want in a situation, whether we have selfish motivations that we are hiding (and maybe not admitting to ours.)

Good Friday

For a day associated with suffering and death, the name *Good Friday* can seem puzzling. Why call such a solemn day "good"? One explanation lies in that Christ's death led to redemption and new life. Others point to older uses of the word "good," which once carried meanings closer to "holy" or "sacred." Whatever its origin, the name has endured. Good Friday represents loss, sacrifice, and waiting. It is traditionally observed as a day of mourning, when churches grow quiet and celebration pauses. In the Christian calendar, Good Friday falls between Maundy Thursday and Holy Saturday, forming part of the Easter Triduum—the three days that lead to Easter Sunday. It is the long breath before the story turns. Like Easter itself, Good Friday does not fall on a fixed date. Instead, it follows an older rhythm—one set not by the calendar alone, but by the phases of the moon. Easter Sunday is observed on the first Sunday after the Paschal Full Moon, the Full Moon that occurs on or after the Church's fixed spring equinox date of March 21. Good Friday always comes two days earlier, tying it directly to the same lunar cycle. This link places Good Friday within an ancient system of timekeeping, when sacred days were aligned with the natural world and the turning seasons. Good Friday's timing is closely connected to Passover, the Jewish festival that commemorates the Israelites' escape from slavery in Egypt. According to the Gospels, the Last Supper took place during Passover, and the crucifixion followed soon after. Because Passover follows a lunar calendar, early Christians also tied Easter—and Good Friday—to the Moon. The shared timing reflects deep historical roots and a calendar shaped by observation rather than convenience. Good Friday endures as a pause—a reminder that renewal often follows loss, and that not every turning point arrives with celebration.

The Cross

The cross, or *crux* in Latin, was a Roman instrument of capital punishment, typically consisting of an upright wooden beam with a transverse beam forming a T-shaped structure. Jesus was arrested, tried by the Sanhedrin, sentenced by Pontius Pilate, scourged, and then nailed to the cross at Golgotha, between two convicted criminals. A sign reading "Jesus of Nazareth, King of the Jews" was affixed above him, written in Hebrew, Latin, and Greek. The cross represents the sacrificial death of Jesus and the salvation it brings to humanity. It fulfills Old Testament prophecy, such as Isaiah 53:5, which foretells the suffering of the Messiah. Christian doctrine teaches that through Jesus's death on the cross, humanity is reconciled with God, bridging the separation caused by sin. The Apostle Paul emphasizes the power of the cross in 1 Corinthians 1:18, highlighting its central role in Christian faith. Historical sources indicate that Jesus probably carried only the horizontal crossbeam (patibulum) to the execution site, where it was attached to a vertical post (stipes) already fixed in the ground. This method aligns with Roman practices, as carrying a full cross would have been extremely heavy. The horizontal beam was nailed to Jesus's hands or wrists, while his feet were affixed to the vertical post, sometimes with a small footrest or seat to prolong suffering.

The Crucifixion

Crucifixion is a death sentence, a nailing or tying of the hands and feet to a wooden beam and being left to hang there until death by exhaustion or asphyxiation. The crucifixion Jesus endured was even more brutal than the typical punishment for criminals. He was given a crown of thorns, beaten along the way, mocked and humiliated. Sometimes the legs of the criminals are broken to speed up the process, but Christ was pierced in the side and determined to be dead already so His legs were not broken, as prophesied by the prophets.. While a crucifixion was an execution, it was also humiliation, by making the condemned as vulnerable as possible. Jesus' death on the cross symbolizes the Christian call to "take up our cross" daily and choose God each day by the power of the

Holy Spirit. Crucifixion is also defined as unjust treatment or persecution, aptly defining what it often costs us in this life to follow Christ. Paul significantly stated, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

The Crown of Thorns

On the morning of Jesus’ crucifixion, the Roman soldiers twisted a crown of thorns and placed it on Jesus’ head, openly mocking and ridiculing Jesus as the “King of the Jews” (Matthew 27:29). Beyond the immense agony caused by long thorns being pressed into the skull of an already bloodied and beaten Jesus, the crown Jesus bore reminds us of the scorn and humiliation the King of kings endured for those He came to save, forsaking His rightful crown of glory for a crown of suffering and shame. It is also the perfect embodiment of what Christ came to earth to fulfill. For in the crown of thorns and the cross He carried, Jesus bore the weight of sin and death, paying the penalty for our sin so that we might be forgiven, reconciled, and redeemed, as was prophesied by the prophet Isaiah.

The Last Seven Statements of Christ

Matthew 27:46 tells us that about the ninth hour Jesus cried with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which means, **“My God, my God, why have you forsaken me?”** Here, Jesus was expressing His feelings of abandonment as God placed the sins of the world on Him. As Jesus endured that weight of sin, He, who alone is holy, was “made . . . to be sin for us” (2 Corinthians 5:21), and He cried out in agony. This cry from the cross echoed the statement in Psalm 22:1.

“Father, forgive them, for they do not know what they are doing” (Luke 23:34). Those who crucified Jesus were not aware of the full scope of what they were doing because they did not recognize Him as the Messiah. While their ignorance of divine truth did not mean they deserved forgiveness, Christ’s prayer in the midst of their mocking Him is an expression of the limitless compassion of divine grace.

“I tell you the truth, today you will be with me in paradise” (Luke 23:43). In this passage, Jesus is assuring one of the criminals on the cross that when he died, he would be with Jesus in heaven. This was granted because even at the hour of his death, the criminal had expressed his faith in Jesus, recognizing Him for who He was (Luke 23:42).

“Father, into Your hands I commit my spirit” (Luke 23:46). Here, Jesus is willingly giving up His soul into the Father’s hands, indicating that He was about to die – and that God had accepted His sacrifice. He “offered up Himself unblemished to God” (Hebrews 9:14).

“Dear Woman, here is your son!” and “Here is your mother!” When Jesus saw His mother standing near the cross with the Apostle John, whom He loved, He committed His mother’s care into John’s hands. And from that hour John took her unto his own home (John 19:26-27). In this verse Jesus, ever the compassionate Son, is making sure His earthly mother is cared for after His death. It is assumed that Joseph, Mary’s husband had died.

“I am thirsty” (John 19:28). Jesus was here fulfilling the Messianic prophecy from Psalm 69:21: “They put gall in my food and gave me vinegar for my thirst.” By saying He was thirsty, He prompted the Roman guards to give Him vinegar, which was customary at a crucifixion, thereby fulfilling the prophecy.

“It is finished!” (John 19:30). Jesus’ last words meant that His suffering was over and the whole work His Father had given Him to do, which was to preach the Gospel, work miracles, and obtain eternal salvation for His people, was done, accomplished, fulfilled. The debt of sin was paid.

Casting Lots

The casting of lots for Jesus’ robe was not random; it fulfilled the **Messianic prophecy** recorded centuries earlier in Psalm 22:18: “They divide my clothes among them and cast lots for my garment”. This connection highlights that even seemingly trivial or cruel human actions were part of God’s sovereign plan, confirming Jesus as the promised Messiah. While the soldiers were motivated by material gain and entertainment, their actions inadvertently fulfilled divine prophecy and underscored the contrast between human concerns and God’s redemptive plan. The event illustrates that even acts of cruelty and indifference contribute to the fulfillment of

God's purposes, emphasizing the sovereignty of God and the depth of Christ's sacrifice for humanity. In summary, the casting of lots for Jesus' robe was both a practical act of Roman soldiers and a prophetic fulfillment, symbolizing the wholeness of Christ's priesthood and the divine orchestration of His crucifixion. It serves as a powerful reminder of the intersection between human actions and God's redemptive plan.

Piercing His Side

Jesus' side was pierced by a Roman soldier to confirm His death, and the blood and water that flowed out hold significant physical and spiritual meaning in Christian theology. The Roman soldiers were tasked with ensuring that He was dead. According to the Gospel of John, when they saw that Jesus had already died, they did not break His legs (a common practice to hasten death), but instead, one soldier pierced His side with a spear (John 19:34). This act was meant to confirm His death. The piercing of Jesus' side likely reached the area around His heart and lungs. Medical experts suggest that due to the severe trauma and blood loss Jesus experienced, fluid could have accumulated in the pericardial sac (around the heart) and pleural cavities (around the lungs). When the soldier pierced His side, both blood and this clear fluid (often referred to as "water") flowed out, indicating that Jesus had indeed died from hypovolemic shock and cardiac failure due to the extensive injuries He sustained during His crucifixion. The blood and water that flowed from Jesus' side carry profound theological implications. In Christian doctrine, **blood represents redemption**—the sacrifice of Jesus for the forgiveness of sins—while **water symbolizes life** and the impartation of spiritual life to believers. This duality reflects that through Jesus' death, humanity receives both forgiveness and the gift of eternal life. Additionally, the event fulfills Old Testament prophecies, such as Zechariah 12:10, which states, "They will look on Me, the One they have pierced," linking Jesus' suffering to the prophetic tradition of the Messiah. The unbroken bones of Jesus, as noted in John 19:36, also align with the Passover lamb's requirements, further emphasizing His role as the sacrificial Lamb of God.

Jesus' Death

The death of Jesus Christ holds profound significance for believers. It is seen as the pivotal moment in God's redemptive plan for humanity, fulfilling Old Testament prophecies and establishing the New Covenant. The crucifixion of Jesus is not merely a historical event but a theological cornerstone that addresses themes of atonement, sacrifice, reconciliation, and victory over sin and death. The concept of atonement is deeply rooted in the sacrificial system of the Old Testament, where the shedding of blood was required for the forgiveness of sins. Jesus' death is viewed as the ultimate and final sacrifice, fulfilling the requirements of the Law. Hebrews 9:22 states, "Without the shedding of blood there is no forgiveness." Jesus, as the Lamb of God, offered Himself willingly as a perfect sacrifice. In John 1:29, John the Baptist declares, "Look, the Lamb of God, who takes away the sin of the world!" This sacrificial act is seen as satisfying divine justice and reconciling humanity to God.

The Centurion - "Truly this man was the Son of God."

The centurion's proclamation is profound, especially coming from a Roman pagan. His statement acknowledges Jesus' divine identity, echoing the Gospel's opening declaration (Mark 1:1) and Peter's confession (Mark 8:29). This moment fulfills the prophecy of Isaiah 53:5, where the suffering servant is recognized for His sacrificial role. The centurion's recognition of Jesus as the Son of God also prefigures the spread of the Gospel to the Gentiles, as seen in Acts 10 with Cornelius, another centurion. This declaration serves as a pivotal moment in the narrative, highlighting the universal scope of Jesus' mission and the breaking down of barriers between Jew and Gentile.

Four Remarkable Events at the Death of Jesus

During Jesus' death, four significant events occurred: darkness over the land, the tearing of the Temple veil, an earthquake, and the resurrection of saints.

1. Darkness Over the Land

From noon until 3 PM, darkness fell over the entire land (Matthew 27:45). This phenomenon is often interpreted as a sign of divine judgment, symbolizing the gravity of the moment as Jesus bore the sins of humanity. The darkness lasted for three hours, which some theologians suggest was not a natural eclipse but a supernatural event, indicating the seriousness of Jesus' sacrifice.

2. The Tearing of the Temple Veil

At the moment of Jesus' death, the veil of the Temple was torn in two from top to bottom (Matthew 27:51). This thick curtain separated the Holy of Holies from the rest of the Temple, symbolizing the barrier between God and

humanity. The tearing of the veil signifies that through Jesus' sacrifice, access to God was made available to all, removing the separation caused by sin.

3. An Earthquake

An earthquake occurred at the time of Jesus' death, causing rocks to split (Matthew 27:51). This seismic event is seen as a physical manifestation of the spiritual upheaval that took place at the moment of Christ's sacrifice. The earthquake served as a dramatic sign of the significance of Jesus' death and the impact it had on creation itself.

4. Resurrection of Saints

Following Jesus' death, tombs were opened, and many saints who had died were resurrected. After Jesus' resurrection, these saints appeared to many in the holy city (Matthew 27:52-53). This event underscores the victory over death that Jesus achieved through His sacrifice, demonstrating His power over life and death.

These four events collectively highlight the profound significance of Jesus' death, marking it as a pivotal moment in Christian theology and the fulfillment of God's plan for salvation. Each event serves as a testament to the extraordinary nature of Christ's sacrifice and its implications for humanity.

Jesus' Resurrection

The Resurrection of Jesus Christ is the foundation of the Christian faith. Without the resurrection, the belief in God's saving grace through Jesus is destroyed. When Jesus rose from the dead, he confirmed his identity as the Son of God and his work of atonement, redemption, reconciliation, and salvation. The Resurrection was a literal, physical raising of Jesus' body from the dead. After his death, Jesus' body was wrapped in linen cloth and placed in a tomb with a large stone rolled across the opening. On the third day, an early Sunday morning, Mary Magdalene and another Mary came to the tomb and found it empty. Sitting on the rolled-away stone was an angel of the Lord who told them not to be afraid because Jesus had risen. As the women left to tell the disciples, Jesus Christ met them and showed them his nail-pierced hands. The Old and the New Testaments speak of the truth of Jesus being raised from death - Jesus testified of his resurrection before He died on the cross, and his disciples witnessed his body after the resurrection. Below are the Bible verses and Scriptures that both prophesize the resurrection of Jesus and testify of the reality of the resurrected body of Christ.

Jesus' Ascension

All four Gospels and the Book of Acts attest to the ascension of Jesus. Immediately after His resurrection and appearances, Jesus led His followers near Bethany (Luke 24:50-51) and ascended into heaven in their presence. Mark 16:19 states, "After the Lord Jesus had spoken to them, He was taken up into heaven and sat down at the right hand of God." Acts 1:9 records, "After He had said this, they watched as He was taken up, and a cloud hid Him from their sight." These passages anchor the event historically and theologically, showing that His time on earth came to a dramatic close in view of His disciples. The ascension took place roughly forty days after the resurrection (Acts 1:3). The ascension is not an isolated account; it forms the necessary conclusion to Christ's mission on earth. Jesus explained that He would return to the Father (John 14:2-3), and His ascension fulfilled that promise. By ascending in plain view, He provided irrefutable confirmation to His disciples that He was more than a mere teacher or prophet. It also transitioned His physical presence to a glorified state, positioning Him in authority over all creation. Psalm 110:1 foreshadows the Messiah seated at God's right hand, a position of authority and co-regency. Jesus' ascension fulfills this prophecy by demonstrating He reigns eternally, sharing the divine throne. Philippians 2:9-11 highlights that "God exalted Him to the highest place," showing a public declaration of His lordship. Before departing, Jesus promised to send "the Helper," the Holy Spirit (John 14:16-17). The ascension removed any confusion about His physical presence on earth and ushered in the era of the Spirit empowering believers. Ten days after the ascension, during Pentecost (Acts 2:1-4), the Holy Spirit was poured out-a defining moment in church history that continues to impact believers worldwide. The ascension underscores a confident hope that Christ, who was once bodily present, is now enthroned but remains intimately connected to His people. Because He ascended, believers see the pattern of the faithful being raised with Christ (Ephesians 2:6). His departure is not abandonment; rather, it is a guarantee that through the Holy Spirit, believers carry forth His work until He returns. Acts 1:11 says, "Men of Galilee, why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven." Consequently, the ascension reminds believers that Philippians 3:20-21 and other New Testament passages anticipate a tangible second coming. The ascension of Jesus Christ is far more than a mere

historical addendum to the resurrection. It closes His earthly ministry while inaugurating His heavenly reign. It affirms His divinity, commissions believers to live out His message, and anticipates His future return.

March Paramount Points

A reminder of the important takeaways from Pastor's Messages.

- ❖ Mar. 1 - "When you move the needle, it moves for everybody."
- ❖ Mar. 8 - "If you can believe, all things are possible to him who believes."
- ❖ Mar. 15 - "In the kingdom, you access all the Son has through love not force."
- ❖ Mar. 22 - "Endurance in the face of trials."

Prayer Night

Throughout the Bible, we see the power of God move when His people come together in prayer. In Acts 2:42, the early church devoted themselves to prayer, and in Acts 4:31, when believers prayed together, "The place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly." There is something powerful and transformative that happens when we unite in prayer, chains break, hearts are refreshed, and God moves in ways we cannot imagine. **Sunday, Apr. 26th at 6pm**, in the Activity Center we gather as a church body to seek God's face, intercede, and align our hearts with His will. Come expectant. Come hungry for His presence. Let's lift our voices together and believe in breakthroughs! Let's fill the church together! We'll see you there!

Small Groups Bible Study

Bible study groups are not merely an intellectual exercise.
They are a profound enterprise in building the community of our church.

Walt Harrison - Legacy Builders
Sermon Based Discussion
Tuesdays at 10:00am in the Choir Suite

Bill Lorenz
Wednesday Nights 6:00pm Room C211
Topic to be decided.

Jon Cohen
Wednesday Nights 5:30pm Room C214
The Book of Numbers

Linda Wise - Women's Bible Study
"As Silver Refined"
Tuesday's 9:30am in the Ruby Room

Jason Baltzley - Revelation
Tuesday - 7:00pm
Zoom

Eric Madril
Sundays - 8:30am Room LL4
"Paul's Prison Epistles"

Rose Necoechea
The Book of Acts
Sundays 9:00am in the Hospitality Suite

George Elias in Home
Studying Spirit-led topics.
Thursdays at 7:00pm

Bobby Delozier - In Home
"Living in Light" - 1 John
Thursday Nights

Judy Lorenz - Women's Bible Study
"The Proof of God's Amazing Love"
Thursdays 9:30am - Lorenz Home

Church Membership

"For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we though many, form one body, and each member belongs to all the others." Romans 12: 4-5

Membership in the church is a very important part of belonging to Faith Chapel. Church membership is a way of identifying oneself with a local body of believers. Church membership is a statement of solidarity and like mindedness. If you would like to become a member, please fill out the membership form on the FC APP.

Faith Chapel's Newest Members

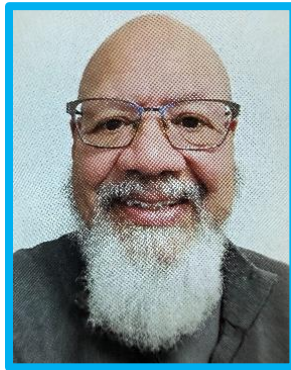
Tim Williams, Marcus Barlow, Adam Permetti, Nicole Leon, Sidney Hernandez,
Tramaine Stallworth, Michelle Pitts

New Faith Chapel Board Members



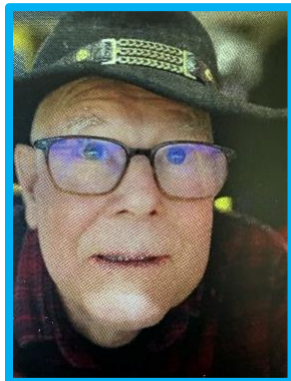
Lucien Anselmo

Lucien, her husband Joe, and sons Lucas and Aiden have been attending Faith Chapel since 2011. She has served in many areas including Kids Ministry, Women's Ministry, Youth Ministry, Altar Team Ministry and has served on the board of directors in 2018-2023. Lucien has worked as a Senior Financial Officer for the last 20 years.



Lamar Key

Lamar and his family began their fellowship at FC in 2009. He continues to be involved with the worship team playing various instruments and singing. He and his wife, Yvette, acted as the Worship Directors during a time of transition. Lamar and his son Winston portrayed the role of candle makers during Bethlehem Story productions. Some of his additional involvements at FC have been teaching classes, serving on the altar Ministry Team and helping with Meet the Need.



Sandford (Sandy) Bernard

Sandy and his wife, Sherry have raised five children-three girls and twin boys. He served in Royal Rangers (for over 25 years), as an usher, in the choir, Bethlehem Story, Royal Family Kids Camp, in Easter plays and Kid's Church, and is part of the Altar Ministry.

Jesus Calling

Let me fill you with my love, joy, and peace. These are Glory-gifts, flowing from my living presence. Though you are an earthen vessel, I designed you to be filled with heavenly contents. Your weakness is not a deterrent to being filled with my Spirit; on the contrary, it provides an opportunity for My Power to shine forth more brightly. As you go through this day, trust Me to provide the strength you need moment by moment. Don't waste energy wondering whether you are adequate for today's journey. My Spirit within you is more than sufficient to handle whatever this day may bring. That is the basis for your confidence! In quietness (spending time alone with me) and confident trust (relying on my sufficiency) is your strength.

2 Corinthians 4:7 Ephesians 3:16 Isaiah 30:15

Words to Live By, Consider and Ponder – From the Writings of Job

Job demonstrates God's sovereignty and the true meaning of faith. Job is a theological treatise about suffering and divine sovereignty, and a picture of faith that endures.

- Experience life one day at a time and without complete answers to all of life's questions.
- Trust God no matter what.
- Don't give in to temptation and say that God doesn't really care.
- Remember that we live in a fallen world where good behavior is not always rewarded and bad behavior is not always punished.
- Faith in God is justified even when our situation looks hopeless.
- To be unshakeable, faith must be built on the confidence that God's ultimate purpose will come to pass.

The Twelve Disciples

Each month we will investigate the life of one of the disciples. Information about their names, occupation, outstanding characteristics, major events in their life, what Jesus said about them, and a key lesson from their life is presented.

Simon the Zealot

Simon the Zealot is mentioned four times in the New Testament, in places where the names of the disciples are listed, but beyond this no information about him is given (Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13). It is usually assumed that he is called "Simon the Zealot" because, when Jesus called him, he was a member of the Zealots' political movement. We can assume that his priorities changed as he submitted to Jesus' teaching, which included "giving to Caesar what belongs to Caesar" (Matthew 22:21), and an emphasis on the kingdom of God, which was not of this world and was not established by use of violence and the force of arms (John 18:36). Tradition says that Simon the Zealot preached the gospel in Persia and was ultimately killed for refusing to sacrifice to the sun god. His occupation is unknown, and he was a fierce patriot. A key lesson from his life: **If we are willing to give up our plans for the future, we can participate in Jesus plans.**

Legacy Builders Seal Tour & Seaport Village Outing

Friday Apr. 10th - \$55.00. Leave Faith Chapel - 10am. Lunch on your own. Return 4:00 - 4:30pm.
Seal Tour includes view of America's Finest City and Bay on a boat with wheels.

Easter Eggs & Easter Lilys

The Easter egg hunt has roots in **pre-Christian spring festivals**, where eggs symbolized fertility, new life, and the rebirth of nature after winter. In Anglo-Saxon and other European pagan traditions, eggs were often decorated, buried, or exchanged to celebrate the arrival of spring and encourage fertility. With the spread of Christianity, these customs were adapted to symbolize **Jesus' resurrection**, with eggs representing new life and the empty tomb.

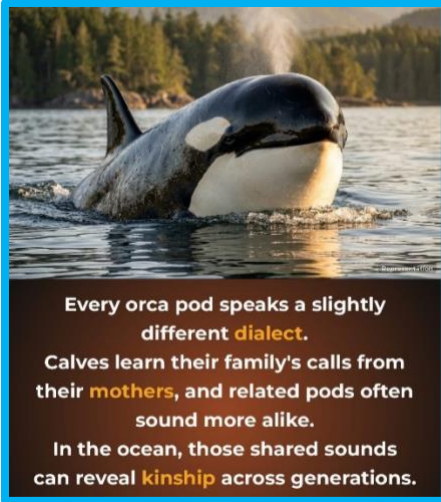
The Easter Lily holds a special place as a traditional flower for Easter celebrations. Its white, trumpet-shaped blossoms symbolize purity, renewal, and new beginnings, making it a fitting symbol for the Easter season. Its upward-reaching petals are a visual metaphor for faith and spiritual rebirth. The Easter Lily is more than just a beautiful flower; it is a reminder of the promise of resurrection and hope.

The Empty Tomb

By S. Crafts-Crawford

It soon will be morning, it's now the third day
I must wake from this nightmare and be on my way
But I'm curled up in bed, I just can't face the dawn
I still can't believe that our Jesus is gone
A second rough night, I should rise from my bed
But His bloody death is still stuck in my head
They have murdered my friend, the most cherished of all
I think of His words, there's so much to recall
I'd sit at His feet, of love He did speak
Just one gaze from His eyes would make me feel weak
I still can't believe it has all come to this
The peace that He gave us I sorely will miss
He was to bring freedom, He was to redeem
There are tears on my pillow, it seems like a bad dream
My heart is so broken, I feel so alone
And how on God's earth will we move that huge stone?
I put on my cloak, then I smooth out my hair
I'd rather not go, I'm afraid to go there
I gather my things and then put on my veil
I dry my sore eyes, I am looking so pale
The cold air makes me shiver, I hear a cock crow
My thoughts go to Peter, just where did he go?
At the foot of the cross it was just us and John
There was no one to lean on, they all were just gone!
They weren't there to see it, our Master's demise
So bloody and painful, to hear his last cries
And His poor mother, Mary, has suffered so much
We still need to anoint His dead body and such
I greet my dear friends and we're off to the tomb
I carefully carry my jar of perfume
We are crying and sad, but we must do our task
I have questions in mind that I do not dare ask
We must face the cruel soldiers, they could send us away
I don't know how I'll do this, my lamp lights the way
The soldiers could move the big rock from its place
If we ask, will they help us or laugh in our face?
We arrive at the garden, I take a deep breath
We must handle His body and see Him in death
As the sun breaks the darkness, we approach the cold tomb
But the stone has been moved! We know not by whom
He'd said He's the Life, that He is the Way
Seems the end's the beginning. It is a new day!

God's Creations



Faith Chapel

9400 Campo Rd. Spring Valley, CA 91977
(619) 461-7451

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He is risen!!!

Note: Articles in this newsletter, regarding Easter, are extracted from pieces written by various authors and organizations researched on the internet.