

2025

Kingdom-minded.  
Inspire.  
Nurture.  
Godly.

# URCC MEN'S MINISTRY



“THE TWO MOST IMPORTANT DAYS IN YOUR LIFE ARE THE DAY YOU ARE BORN AND THE DAY YOU FIND OUT WHY.” – MARK TWAIN

**TAKING  
CHARGE**



TO DEVELOP KINGDOM-MINDED MEN WHO INSPIRE AND NURTURE OTHER MEN TO ALWAYS CONDUCT THEMSELVES IN GODLY WAYS.

# MISSION STATEMENT

## URCC MISSION STATEMENT:

To **edify** the body of Christ and **compel** nonbelievers to obtain salvation through faith in Jesus Christ. To **help** those in need through the **outreaching** ministry of Christian love, kindness and character.

## MEN'S MINISTRY MISSION STATEMENT:

To develop **kingdom-minded** men who **inspire** and **nurture** other men to always conduct themselves in **godly** ways.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

- Matthew 5:16 KJV



# Overview



The URCC Men's Ministry does not solely focus on the adult male, but also aims to serve the young male as well, offering mentorship from Christ following men. We also want to show the young males that learning from one another is not age based.

We can all learn from each others' experiences, and we all are walking this journey of Kingdom life together. Our aim is to bridge any generational gaps, and to create a true community in which all of our males' God-given gifts and talents can be on full display for His glory.



# STAFF



President  
**Corey Wright**

Event Organizers:  
**Shawn Hutchins**  
**Ty Hutchinson**

Treasurer:  
**Shawn Hutchins**

Music  
**Charles Collins**

Even though the URCC Men's Ministry has a core staff, we have a number of brothers who support and are actively involved, making this a true brotherhood.



# THE BRICKYARD

## FROM RAW MATERIAL TO A STURDY BRICK



The following process is for the Upper Room Christian Center Men's Ministry Mentoring process to be awarded a brick. The men will earn the right to be a brick that forms part of the URCC TAKING CHARGE "WALL!" The following is the six step process to earning your spot in the wall. Welcome to THE BRICKYARD!

### PHASE 1: RAW MATERIAL

**PREPARATION:** To set the foundation for becoming a strong Christian.

- A. Must understand the type of Raw Material / Person individual is:
  - Types of Raw material: Clay, Sand, Coal, Recycled (Back Slider).
- B. Remove Impurities (Repent and accept Jesus Christ as Lord and Savior).
- C. Complete the What's Next session (this can be individually or in a group).
- D. Attend Service and Bible Study on a regular basis.
- E. Volunteer within the church (CKIA, Security, Greeter, Usher, Praise Team, etc.).

### PHASE 2: MOLDING/SHAPING:

To learn Biblical Doctrine and be taught the Word of God.

- A. Molding (Mentoring) technique will vary based on need of individual
- B. Mentoring Techniques:
  - One on One, Small Group, Large Group discussions
  - Men's Bible study
  - Activities (Movies, Breakfasts, Lunch, Dinner, Sporting Event, Bowling, Golfing, etc.)
- C. Prepare Clay (Individual)
  - Remove air pockets (False Teaching / Beliefs). (**Complete Class 100 A**)
  - Ensure unity through understanding of truth by speaking the same thing.

### D. Shape into Brick

- Serve in Church (Auxiliary – be visual)
- Support & Participate Church Events.
- Church Fellowship Services, Church Cookouts, Christmas Programs, CKIA

**PHASE 3: DRYING:** Seek infilling of the Holy Ghost (Jn. 20:22, Acts 1:8, Acts 2:4, Acts 4:31)

- A. Receive as soon as possible. Demonstrate the fruit of the Spirit (Gal 5:22-23)
  - Personal observation, Other(s) observation, Unsolicited feedback, Gifts of Holy Ghost (I Cor. 12)
- B. Understand the various roles within the church (**Complete Class 100 B**)
- C. Monitor and adjust (Coaching along the way)
  - Attend group events, Small Groups, CKIA, receive and apply spiritual/natural coaching, counseling, etc.

# THE BRICKYARD

## FROM RAW MATERIAL TO A STURDY BRICK (Cont.)



### PHASE 4: FIRING OF BRICK:

Maturing and perfecting (Mt. 5:48) learning to survive and manage the trials of life. (single, marriage, job, children etc.)

- A. Done by God:
  - Allowing God to mold you. (Isa. 64:8, Jer. 18:4, Rom. 9:21)
  - Must understand the fiery trials. I Pet. 4:12-13
- B. Assessed (NOT JUDGED) by Mentor/Bishop – Responding maturely (I Cor. 13:11)
  - Dealing with Temptation discussions: How do you respond to missing the mark of God (with integrity)? Also, how do you respond to hitting the mark of God (without pride)?
- C. Increase Temperature (Responsibilities) in the ministry
  - Will be monitored by leaders as individual engages and experiences

### PHASE 5: QUALITY CONTROL:

To sustain status and continue growth in the Lord

- A. Sustain performance, behavior for 6 months:
- B. Constant and consistent watching/encouraging/rewarding behavior
- C. Spiritual Growth is obvious
  - Will be monitored by leaders as individual engages and experiences
  - YOU WILL BE TESTED – WHATS IS THE QUALITY CONTROL OF SELF
- D. Able to mentor others in the way of the LORD
- E. Water Tested: How much can one take and stay firm in the Lord?

**PHASE 6: STORING:** Receive your Gold Brick and Pin

- A. Fully Engaged in ministry
- B. Spirit Filled
- C. Demonstrates the spirit of a D.A.S.H.E.R.
  - D = Dependable (Faithful)
  - A = Active
  - S = Supportive
  - H = Helpful
  - E = Engaged (Committed)
  - R = Reliable (Consistent)

Welcome to the BRICKYARD.

Bishop Howard A. Daniel Sr.  
Bishop/Senior Pastor

Brother Corey Wright  
President, URCC Men's Ministry

understanding of his own limitations is the reason Paul could rejoice that others were on his team. Thus, he could write with no sense of being threatened by someone else, “I planted, but Apollos watered...” Apollos contributed a part that Paul would never have brought into the project. Paul was a dynamic planter, but Apollos was an excellent nurturer. Paul needed all his teammates to bring his job to maturity.

Of course, you need to recognize your own God-given abilities and use them. God wants you to develop your gifts and use your talents to become the very best you can be. But when you come to the edge of your limitations, realize that it’s all right for you to say:

- “This is too much for me!”
- “This is a project that I’m not anointed to do!”
- “This demands gifts and talents that I don’t possess!”
- “This is a time for someone else to take the lead!”
- “This assignment is going to take teamwork, because I can’t do it by myself.”

God intended for you to be a part of a team! If you try to act like you can do everything on your own, you’re going to find it quite humiliating when you fail miserably in front of everyone.

Trying to tackle a huge project all by yourself is the surest way to end up embarrassed in front of others. When you fail and fall flat on your face, you’ll regret that you didn’t say, “I think someone else can do this job better than I can. This is simply not where I’m most gifted. Who can help me out with this project?”

So instead of thinking too highly of yourself and attempting to go it alone with every project you undertake, be smart! Develop a team mentality. Bring others into the project with you as the Lord leads. Recognize your limitations, and seek out those who have the gifts and talents you need. Rather than try to figure everything out by yourself, let the people around you contribute their thoughts, views, and insights. Let them use the talents and abilities God gave them. You can accomplish a whole lot more as a team than you can do by yourself.

The next time you set out to accomplish a task God has assigned to you, remember — there are other members of the Body of Christ too! You’re not the only one who is called and has faith. God has gifted His entire Body with faith and spiritual gifts. *Rather than trying to do it all by yourself, think “soberly.” Recognize your limitations, and allow other people to be used by God too!*



## MY PRAYER FOR TODAY

*Lord, give me the grace to recognize both my abilities and limitations. Help me be unafraid to admit when I've overstepped my bounds and tried to tackle something bigger than my abilities. In those moments, please enable me to ask others to join the project and to help me do what I cannot accomplish by myself. I really need You to help me overcome my weaknesses and my fears that others may be better gifted than I am. I know You have placed people all around me to be blessings in my life, so today I am turning to You. Help me recognize these people and receive them as the blessings You intend for them to be.*

*I pray this in Jesus' name!*

## MY CONFESSION FOR TODAY

*I confess that I am part of a team as God intended for me to be! I don't think too highly of myself, nor do I attempt to go it alone with every project I undertake. I have a team mentality. I recognize my limitations and seek out those who have the gifts and talents I need. Rather than try to figure out everything by myself, I let the people around me contribute their thoughts, views, and insights. I want them to use the talents and abilities God gave them, because we can do a whole lot more as a team than I can do by myself.*

*I declare this by faith in Jesus' name!*

## QUESTIONS FOR YOU TO CONSIDER

1. Do you feel secure enough to say, "This project is too big for me; I need someone else to step in and help me"?
2. If you were really honest with yourself, would you have to confess that at times you've put a lot of pressure on yourself to do everything when there were others who could have pitched in and helped?
3. Are you the kind of person who includes others, or do you shut out other people, giving them no chance to contribute their gifts, talents, or ideas?

*Original Source Credit: Sparkling Gems (Volume 1) from the Greek by Rick Renner*



# URCC Men's Bible Study

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April 8, 2025

## ***When Roman Soldiers Were Knocked Flat by the Power of God!***

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he....  
As soon then as he had said unto them,  
I am he, they went backward, and fell to the ground.

— John 18:4-6

Just as the Roman soldiers and temple police were preparing to arrest Jesus, a supernatural power was suddenly released that was so strong, it literally knocked an entire band of 300 to 600 soldiers backward and down on the ground! It was as if an invisible bomb had been detonated. So much explosive strength was released that the power knocked the soldiers flat on their backs! Where did this discharge of power come from, and what released it?

After Jesus received Judas' kiss of betrayal, He stepped forward and asked the crowd of militia, "...Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.... As soon then as he had said unto them, I am he, *they went backward, and fell to the ground*" (John 18:4-6).

Notice how Jesus identified himself. He told them, "...I am he...." These mighty words come from the Greek words *ego eimi*, which is more accurately translated, "I AM!" It was not the first time Jesus used this phrase to identify Himself; He also used it in John 8:58 and John 13:19. When the hearers of that day heard those words *ego eimi*, they immediately recognized them as the very words God used to identify Himself when He spoke to Moses on Mount Horeb in Exodus 3:14.

But let's look at the two additional examples of the word *ego eimi* in the Gospel of John. In John 8:58, Jesus said, "Verily, verily, I say unto you, Before Abraham was, I am." Those final words in the verse, "I am," are the Greek words *ego eimi* and should be translated, "I AM!"

In John 13:19, Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." If you read the *King James Version*, you will notice the word "he" is italicized, meaning it was supplied by the *King James* translators and is not in the original. The Greek simply says, "...Ye may believe that I AM!" In both of these cited texts, Jesus strongly and boldly affirmed that He was the Great "I AM" of the Old Testament.

Now in John 18:5 and 6, Jesus uses the words *ego eimi* again. The soldiers wanted to know, "*Who are you?*" They probably expected him to answer, "Jesus of Nazareth" — but instead, He answered, "I AM!" John 18:6 tells us, "*As soon then as he had said unto them, I am he, they went backward, and fell to the ground.*" A more accurate rendering would be "*As soon then as he said unto them, I AM, they went backward and fell to the ground.*"

The words "went backward" come from the Greek word *aperchomai*. In this case, the words depict the soldiers and temple police *staggering* and *stumbling backward*, as if some force has hit them and is pushing them backward. The word "fell" is the Greek word *pipto*, which means *to fall*. It was used often to depict *a person who fell so hard, it appeared that he fell dead or fell like a corpse*.



It is evident that he was disturbed by this problem, for when he wrote his second letter to the Thessalonians, he gave them a stern order: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Thessalonians 3:6).

Notice that Paul says, “Now we command you....” The word “command” is so strong in the Greek that it leaves no room for misunderstanding. It is the Greek word *parangello*, which means *to order, to charge, or to give a command*. All of Paul’s readers would have understood that this was not a suggestion — it was a *direct command*.

Paul went on to tell them, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly....” The word “withdraw” is the Greek word *stello*, which means *to gather up, to pull together, to move oneself, or to withdraw*. In some ancient texts, it meant *to shorten the sails or to pull in all the loose, flapping sails that would hinder a ship from moving forward at maximum speed*. In other places, the word *stello* was used to picture *a runner pulling up the long, dangling ends of his robe so the loose ends wouldn’t hinder him in a foot race*.

When Paul used the word *stello*, the Thessalonians would have immediately understood that he was ordering them to make *an inward resolution*. He was ordering them to pull themselves together and get rid of all the loose ends that could hinder their spiritual walk, which would include withdrawing from any rebellious Christians who refused to get things right with the Lord. There is no doubt that Paul was explicitly ordering the Thessalonian believers to remove themselves from all such relationships that could adversely affect their own progress with the Lord.

In the next statement, Paul identified the exact group of rebellious believers he was talking about. He told them (and us), “...Withdraw from every brother that walketh disorderly. ...”

The words “walketh” is the Greek word *peripateo*. The word *peripateo* is very significant in this verse, for it means *to walk about or to walk around*, giving the impression of *one who habitually lives and functions in a certain way*. By employing the use of this word, Paul indicated that he wasn’t writing about a believer who makes an occasional mistake in his life; rather, he was categorically referring to those believers who habitually live in a “disorderly” manner.

The word “disorderly” is taken from the Greek word *atakeo*. The word *atakeo* was a military term that described *a soldier who was out of rank or a soldier who was out of order*. It carries the idea of *one who is insubordinate or one who is disrespectful of those who have been placed in authority over him*.

The word *atakeo* was also used in Greek society to portray *individuals who refused to work and who lived off the goodwill of others*. Apparently, some of the rebellious people in Thessalonica refused to listen to the church leadership’s command to get a job. Instead, they took advantage of the goodwill of Christians, “sponging off them” whenever they needed some money.

This scenario is very clear as you continue to read Second Thessalonians 3. The word *atakeo* was also used to depict *people who meddled in other people’s affairs*. As in the case of the Thessalonians, these loafers had no jobs and therefore had lots of time to interfere in other people’s business. Paul was so against this behavior that he ordered the believers of Thessalonica to withdraw from these habitual loafers.

Paul finished this verse by reminding them that such a chronic loafer was not living “...after the tradition which he received of us.” In the Greek text, the word “tradition” is the word *paradidomi*, a Greek word that means *to personally deliver or to personally transmit something to someone*. Paul had *personally delivered* instruction to the Thessalonians about living responsible lives. No one in Thessalonica could claim ignorance, for Paul had personally taught them. Those who continued to live in this fashion were simply ignoring his instructions. And rather than tolerate their behavior, Paul told them, “Enough is enough!”

**When you take all these Greek word meanings into account, Second Thessalonians 3:6 could be interpreted to mean:**

*“Brothers, we give you this command in the name of the Lord Jesus Christ. Distance yourselves from every brother who routinely lives his life out of order — breaking ranks, violating authority, living the life of a maverick, and perpetually refusing to submit to anyone’s authority. If you’re already entangled with a brother like this, do whatever you must to get free of that relationship. It’s time*



*to tie up all the loose ends with this brother and to inwardly resolve that you are not going to spend time with him any longer. Although he's a brother, his actions are not in agreement with the teachings you learned from us."*

Paul's command is very clear: Even though such brothers or sisters are related to us in Christ, we are not to have close fellowship with those who show disrespect for authority and who routinely live their lives out of order. When a believer lives in defiance of God's Word and God-established authority, we must inwardly resolve to back away so we don't put our stamp of approval on them by affiliating ourselves with them. Yes, we must continue to love them; nevertheless, there comes a time when we must disassociate from unrepentant, erring believers. As we do, we will help them realize they are wrong and protect our own testimony from being negatively affected.

In light of Paul's message in Second Thessalonians 3:6, what is God saying to you about your current friendships? Do you closely associate with any individuals who have no regard for the Word of God or respect for God-established authority? If so, do you have a good reason why you maintain an intimate relationship with them? Are these the kind of close friends you need? Could it be that you need to back away from the people in your life who are living in rebellion? Is it time to invest yourself in someone else who loves God's Word, who is submitted to authority, and who has a heart to prosper under the blessing of the local church?

### **MY PRAYER FOR TODAY**

*Lord, I ask You to help me truthfully examine my relationships to determine which of them are helping me and which are hindering me. If any of my relationships are with people who are disorderly or rebellious and unwilling to change, please give me the courage to follow the instructions of Your Word. Holy Spirit, I am depending on You to lead and guide me and to help me do exactly what Jesus wants me to do.*

*I pray this in Jesus' name!*

### **MY CONFESSION FOR TODAY**

*I confess that I carefully guard my life by closely affiliating with people who love God's Word, respect God-established authority, and act as positive influences in my life. I do not allow myself to be dragged into relationships with people who refuse to seriously walk with God. Those who could negatively influence me are not the people I choose to be my closest friends. Nothing in the world is more important than my walk with God. Since those who are close to me have a tremendous influence on my life, I choose friends who, like me, make their walk with God their greatest priority.*

*I declare this by faith in Jesus' name!*

### **QUESTIONS FOR YOU TO CONSIDER**

1. Have you ever maintained close relationships with people who you knew were not good for your spiritual life? Were you negatively affected by this close affiliation as a result?
2. Can you think of someone in your life who is associating too closely with people who have the potential of negatively influencing his or her life? Have you expressed your heartfelt concerns to this person?
3. Have you spent time in prayer, asking God to resolve this situation? If not, why don't you take a few minutes right now to ask the Lord to work in this situation as He protects your friend or relative from the potential harm you foresee?

*Original Source Credit: Sparkling Gems (Volume 1) from the Greek by Rick Renner*



# URCC Men's Bible Study

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December 9, 2025

## *Is There Any Sick Among You?*

Is any sick among you?

let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up....

— James 5:14,15

What should be done if a critically ill person is either bedfast, homebound, or immobile due to his illness yet deeply desires to have special prayer for his healing? Are there special cases when the elders of the church should go to a person's home to pray for him?

According to James 5:14 and 15, if a person is so extremely ill that he cannot come to church, the elders of the church should go to *him*. These verses give the scriptural procedure for how to pray for people who are in such a situation. Verse 14 begins by saying, "Is any sick among you? let him call for the elders of the church...."

The Greek word translated "sick" in James 5:14 does not describe people with minor ailments such as the common cold; rather, this Greek word *astheneo* refers to *people who are physically frail or feeble due to some bodily condition*. This deteriorated physical condition has rendered them unable to freely move about; hence, they are homebound by this infirmity and unable to come to church to receive prayer for healing.

In such situations, James says that the believer who is impaired by physical sickness has the right to "...call for the elders of the church..." to come to pray over him, "...anointing him with oil in the name of the Lord." James 5:15 promises that if faith is present when the elders pray, the Lord will raise up that believer from his bed of sickness.

Let's really look at this verse to understand the instructions that God gives for praying for such physically ill individuals. First, it says the sick believer should "call" for the elders of the church. The word "call" is the Greek word *proskaleo*, a compound of the words *pros* and *kaleo*. The word *pros* means *toward*, and the word *kaleo* means *to call, to invite, or to beckon*. When compounded together, it means *to summon to one's side*.

The tense used in this verse is so strong that it doesn't just picture a request for someone to come to one's side. Instead; it is an ardent plea, so intense that it could almost be perceived as a requirement. In other words, this person is *urgently* requiring the elders to come pray for him.

James instructs us that a believer in this physically impaired condition is to call for "the elders of the church." The word "elders" is the Greek word *presbuteros*, a word that appears no less than sixty-five times in the Greek New Testament. In the gospels, the word *presbuteros* ("elders") was used to depict Israel's *most visible spiritual representatives of the people*, such as the ruling members of the local synagogues and the teachers and instructors of the Law who taught in the synagogues. The term itself expresses that these



elders are not to be looked upon as common members of a local assembly; rather, they are deemed worthy of honor due to the position they hold.

In Acts 11:30, Luke uses the word *presbuteros* (“elders”) to describe those who exercised authority and who formed the leadership of the Jerusalem church. In First Timothy 5:17,19 and in Titus 1:5, the apostle Paul uses the term *presbuteros* to depict *those who held officially appointed church offices*. In Titus 1:5, Paul instructs Titus to appoint elders in the church; then he follows up in Titus 1:7 by giving Titus the requirements for these elders. However, when Paul begins to list these requirements, he exchanges the word “elder” with the word “bishop.” This is the Greek word *episkopos*, which definitely points to *the ordained leaders of a local assembly*. This means that the elders whom the sick believer is to call upon should be among the official or ordained ministers of the local church.

When these elders arrive on the scene to minister to the sick, James says they are to “...pray over him, anointing him with oil in the name of the Lord.” The word “pray” is the Greek word *proseuchomai*, which represents *the act of drawing near to God and passionately petitioning Him to perform a specific act*. This is important, for it lets us know that this is not referring to a casual, token prayer but one that is deeply felt and passionately prayed. The tone in Greek again reflects the idea of *urgency*.

In addition to fervently praying for the sick person to be healed, the elders are also to anoint him with oil in the name of the Lord. The word “anoint” is the Greek word *aleipho*, and it refers to *the outward anointing of the body*. Although the exact type of oil is not the main topic of this verse, the Greek word *aleipho* usually referred to *olive oil*. We find this word used in Mark 6:13, where we discover that when Jesus sent the apostles forth to minister, “...they cast out many devils, and anointed with oil many that were sick, and healed them.”

Oil itself has no healing properties, but in both the Old and New Testaments, it is used symbolically to depict the Presence of the Holy Spirit. By anointing the sick person with oil, the elder uses a tangible substance to declare that the Spirit of God is coming upon the infirmed to bring His healing power. Although the oil itself doesn’t heal, the moment it is applied in prayer is the critical moment for the sick person to believe that God’s Presence is coming upon him to bring healing to his sick body.

The elders are to perform this action in “the name of the Lord.” The word “name” is from the Greek word *onomos*, and it represents *the full authority that exists in the person being named*. By praying in Jesus’ name, a believer actually stands in the physical place of Jesus who is in Heaven, acting on His behalf and operating in the authority He has vested to that believer as His official representative.

Thus, this prayer is prayed by someone who understands he is standing by the bedside of the sick on Jesus’ behalf. As the representative of Jesus Christ, this elder has the right to call on the power of God and to exercise all the authority that belongs to Jesus. What would Jesus do if He were physically present in the situation? That is precisely what this leader is to do as he ministers to the sick in the very stead of the Master.

But even if everything else is done according to this verse, the prayer must also be offered *in faith* if healing is the desired outcome. Too many pray with no feeling, fervor, or faith, and the results are therefore disappointing. For healing to result according to the promise of James 5:15, the prayer offered *must* be a “prayer of faith.”

James goes on to say that when faith is present, the elders’ prayer will “save the sick.” The word “save” is the Greek word *sodzo*, which in this verse definitely describes a *physical healing or the restoration of one’s health*. The word “sick” now switches from *astheneo*, which describes a *physical frailty or feebleness*, to the Greek word *kamno*, referring to *a person who has long suffered from this affliction and is extremely weakened from the effects of this disease*.

The next phrase confirms that this is no person with a head cold or minor ailment, for it says that after the oil is applied and the prayer of faith is prayed, “...the Lord shall raise him up...” The word “raise” is the Greek word *egeiro*, which means *to raise*, but it is also the root from which we get the word *resurrection*. This lets us know that the sick person is *gravely ill*, perhaps even close to death at the time of prayer. This would explain the urgency with which this prayer is to be offered.



**James 5:14,15 could be interpreted to mean:**

*“Is there anyone among you who is extremely weakened due to illness? If there is such a person, let him urgently call for the ordained leaders of the local assembly to come and passionately petition God on his behalf. As the leaders pray, let them also anoint the sick person with oil, standing in the very place of Jesus — acting on Jesus’ behalf and using the authority of His name. The prayer offered in faith will have definite results, for it will restore the sick person’s health as the Lord raises him up from his bed of affliction.”*

It must be pointed out that it is “the Lord” who raises up the sick man from his bed of affliction. Although the elders actually anoint the person with oil and pray the prayer of faith, it is God who works with them and performs the miracle of healing. Here we see a beautiful picture of God and man working together to bring healing to those who are sick and disabled.

If you know anyone who is so gravely ill or weak that he is unable to come to church to receive prayer for his healing, let that person know he has a scriptural right to call for the elders of the local church to come anoint him with oil and pray the prayer of faith. As these elders stand at the sick person’s bedside, acting and speaking on Jesus’ behalf, James 5:15 promises that God’s power will be ignited to raise him up from his bed of affliction!



# EVENTS (Cont.)

## Men's Movie Night

- Saturday, January 11<sup>th</sup>
- Location: URCC Fellowship Hall
- Time: 7pm

## Iron Sharpens Iron Conference

- Saturday, March 22<sup>nd</sup>
- Location: The Rehoboth Church of God  
1170 Blue Hills Ave  
Bloomfield, CT 06002
- Time: 8:30am
- Registration Fee: \$59; \$25 for students (ticket sponsorship available upon request)

## Kingdom Talk

- Friday, June 20<sup>th</sup>
- Location: URCC
- Time: 7pm

