



# PEACE RIVER NEW CHURCH CURRENT

NEWSLETTER OF THE DAWSON CREEK CHURCH OF THE NEW JERUSALEM

MARCH 2013



## DYING SO THAT WE MAY LIVE

By Rev. Coleman Glenn

*“Amen, amen, I say to you, Unless a grain of wheat having fallen into the ground dies, it remains alone; but if it dies, it brings forth much fruit” (John 12:24).*

At the end of this month, we celebrate Easter. It is one of the most joyful holidays of the year, celebrating the Lord’s resurrection from the dead. But in the Easter story, it is impossible to ignore the great grief that comes before this great celebration. It’s not just a story of joy - it’s a story of pain, betrayal, and death. It’s possible to focus too much on either side of this. Too much focus on the crucifixion without a focus on the resurrection misses the point of Easter - that because Jesus had put to death everything evil in Himself, He could rise again in glory. But focusing on the resurrection while glossing over the crucifixion can lead us to miss this vital spiritual truth: that for the Lord to rise, He had to die. And so by the same token, for the Lord to raise any one of us into eternal life, something in us has to be put to death. As it’s put in *Arcana Coelestia* 18, “Before man can know what is

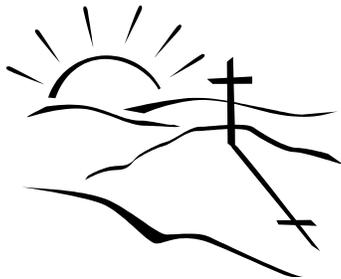
true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must die, before the new man can be conceived.”

But what does it mean that the old man must die? What did that mean for the Lord? The Writings say that from His birth, the Lord inherited from His mother tendencies toward evil - not because she was worse than anyone else, but because she had a merely human nature, and merely human nature has a heredity that inclines toward love of self and love of the world. And so throughout His lifetime, the Lord was putting to death everything in Himself that was *merely* human, and replacing it with what was *Divinely* human. Notice that He didn’t stop being human; but he replaced imperfect humanity with true humanity, finite love and wisdom with infinite love and wisdom. And He did this by overcoming in temptations. Every single time He was attacked by hell, He conquered. And He fought always from a love for the whole human race, so that we could be redeemed.

The Lord did redeem the human race - that is, He opened the way for every one of us to be saved. But the fact that the human race as a whole has been redeemed does not mean that every person is saved. Because for us to accept the Lord’s salvation, that same process of redemption has to happen for each one of us. To live forever, we must have the Lord’s life in us; and to live with the Lord’s life in us, we have to die to the life that is our own. The Word talks about this as “taking up our cross daily” (Luke 9:23), or as crucifying our flesh. Revelation 14:13 says, “Happy are the dead who die in the Lord from henceforth.” *Apocalypse Revealed* 639 explains the meaning: “By ‘happy’ are signified they who have eternal life and happiness, because they are happy. By ‘the dead’ are signified they who afflicted their soul, crucified their flesh, and suffered temptations....The reason why they are signified by ‘the dead’ who have afflicted their soul, cruci-

fied their flesh, and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead before the world."

Now the Writings caution us to be careful in what we understand here. Crucifying our flesh and afflicting ourselves does NOT mean intentionally making ourselves miserable, for example by literally starving ourselves or whipping ourselves as some people in the past would do. The Lord came eating and drinking - the natural things of the world are not bad in themselves. But crucifying the flesh means making those natural things subservient, so that when we eat and drink, we're doing it because that helps us be better servants for the Lord, not to gratify the lusts of our senses. Crucifying the flesh especially means resisting what is *evil* in our natural desires - what Paul called "the works of the flesh": "adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like." (Galatians 5:19-21) This is the flesh that needs to be crucified.



Now, to our external man, it feels as if the enjoyment of those things dies in us, we ourselves will die. *Arcana Coelestia* 5646 says, "When a person undergoes reformation and from being a natural or external man starts to become a spiritual or internal one, the natural rebels initially. For that person receives teaching to the effect that the natural man must be made subservient; that is, all his strong evil desires and the accompanying ideas that lend support to these must be rooted out. Consequently when left to himself the natural man thinks that in that case he may be completely destroyed, since he knows nothing other than that the natural is all there is, being totally ignorant of the fact that things beyond measure or description reside within the spiritual."

Our natural, worldly man can hear that heavenly delight is far greater than earthly delight, but we have a hard time believing it. And yet, it is the truth. It is not until we've undergone the struggles of temptation, battling against our inborn tendencies toward selfishness, that we start to experience the true happiness of

heaven. When we put to death our old man, we start to experience the life of the new man, which is the Lord's life. That is where we experience the Lord's spirit working in us, where we receive what Paul called "the fruit of the spirit" (in contrast to the works of the flesh): "love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23).

Paul and the earliest Christians knew that to receive this new life, we have to crucify the flesh, to overcome in temptations. He wrote, "And those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24) - a passage that is quoted in *Apocalypse Revealed* 639, mentioned above. As Christ's flesh was crucified, ours must be as well. But it's important to know that it is not just in *imitation* of the Lord that we are crucifying the flesh, that is, fighting against lust - it is actually *the Lord in us* doing the fighting. Because He conquered hell in the world, because He underwent those temptations, He is able to do the same for us now. And because we can die to ourselves in the world, we have hope - that the Lord can raise us up into the life of the new man, into a new will, into the true joy of the life of heaven. This is the promise of Easter - that because the Lord has risen again, He can raise us up as well. *True Christian Religion* 599 sums it up:

"In people's struggles or temptations the Lord carries out an individual redemption, just as He did a total redemption when He was in the world. By struggles and temptations in the world the Lord glorified His Human, that is, He made it Divine. It is likewise now with people individually; when someone is subject to temptations, the Lord struggles for him, overcoming the spirits of hell who assail him; and after his temptation He glorifies him, that is, renders him spiritual. After His universal redemption the Lord brought everything in heaven and in hell into a state of order. He does much the same with a person after temptation, for He brings into a state of order everything in him relating to heaven and the world. After the act of redemption the Lord established a new church; likewise too He establishes in a person what is to do with the church, and makes him a church at the level of the individual. After redemption the Lord granted peace to those who believed in Him; for He said: 'Peace I leave with you, my peace I give to you; not as the world gives do I give it to you' (John 14:27.) Likewise He grants to a person after temptation to feel peace, that is, gladness of mind and consolation. These facts show that the Lord is the Redeemer forever."

## NEW LITURGIES

As you've probably noticed if you've been at the church lately, we've replaced the red liturgies (published in 1995) with new blue liturgies (published in 2005). There are several reasons for this, but two primary ones. First, these liturgies return many of the hymns to their original lyrics, which means they will match what is on the CD's that we use. Second, these liturgies contain many new songs, especially contemporary songs, that we used to have to print separate sheets for if we wanted to sing them (e.g. "The Lord's Prayer" by Heather Childs).

As with anything new, they might take some getting used to. Unlike the old liturgies, there are no page numbers in this liturgy; every song and recitation has its own number. So rather than turning to "recitation number 15 on page 199," we'll just turn to "recitation number 475." I know this will be confusing at first, but in the long run it's simpler, since it avoids the confusion that happens when there are two hymns on the same numbered page.

We've kept the old liturgies; you're welcome to buy one for \$10 to help cover the costs of the new liturgies. **In addition, you're invited to sponsor up to twenty of the new liturgies in memory of a loved one**, at a cost of \$10 per book. If you'd like, when you sponsor a liturgy, we will put a sticker in the front saying, "Donated to the Dawson Creek Church of the New Jerusalem, in loving memory of \_\_\_\_\_".

Please let me know if you have any questions or comments about the new liturgies - and especially if you'd like us to try any new songs!

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## BIRTH:

### EVERETT SCOTT GREER

On February 1st, Travis Greer and Annie Friesen Greer welcomed their first child, a baby boy. His name is Everett Scott Greer. Congratulations to the family, and may the Lord's blessing be upon you!

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## SIDEWALKS AND PARKING LOT MEETING

As we announced in last month's newsletter, **there will be a special meeting of the board and anyone else who wants to participate on Sunday, March 17th, immediately after church**, to discuss and make a final decision on how we will put in new sidewalks. At this meeting we will have all the information on costs for the different options, and we will

make a final decision there; so if you want to be a part of that decision, please attend the meetings or share your thoughts with someone who will be there, including board members or Rev. Coleman Glenn. Thank you!

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## GARAGE SALE IN APRIL

Bev Bourbeau and Kathy Beattie will be organizing the Ladies' Group garage sale for this year, which will take place in April. Please bring cool, collectible, clean, and useful items to the church, and leave them on the stage for Bev and Kathy to sort. Please don't bring old TV's, or any broken or dirty items, since we won't be able to sell them. Thank you!

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## rites and sacraments

**On February 3rd, 2013**, Seth Karter Earp (born Dec. 24th, 2012), son of Ryan Carolla Earp and Ashton Jill Bourbeau, was baptized, the Rev. Coleman S. Glenn officiating.

**On February 10th, 2013**, Cindy Eggleston made a confession of faith in confirmation of her baptism, the Rev. Coleman S. Glenn officiating.

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### THE DAWSON CREEK CHURCH OF THE NEW JERUSAEM

9013 8<sup>th</sup> Street  
Dawson Creek, BC V1G 3N3  
[www.dawsoncreeknewchurch.ca](http://www.dawsoncreeknewchurch.ca)  
(250) 782-8035

**Worship: Sundays at 11 a.m.**

**For information on services in Grande Prairie and Debolt, please contact Mrs. Lavina Scott at (780) 957-3625**

**If you have news or other information for this publication, or if you have any pastoral concerns, please call the pastor, Coleman Glenn, at (250) 782-8035 or (cell) (250) 467-2313, or email [pastor@dawsoncreeknewchurch.ca](mailto:pastor@dawsoncreeknewchurch.ca).**

# CHURCH CALENDAR

## MARCH 2013

SUN	MON	TUE	WED	THU	FRI	SAT
24 <b>11 a.m.</b> Traditional Service: Jacob's Children <b>4:30 p.m.</b> Traditional Service (DeBolt)	25	26 <b>10 a.m.</b> Heaven and Hell reading group (location TBD)	27	28 <b>7 p.m.</b> Discussion Group: Jacob's Children	1	2
3 <b>11 a.m.</b> Family Service: Jacob's Flocks	4 <b>7 p.m.</b> Discussion: Jacob's Flocks	5 <b>10 a.m.</b> Heaven and Hell reading group (location TBD)	6	7	8	9
10 <b>11 a.m.</b> Traditional Service: Jacob Wrestling <b>4:30 p.m.</b> Worship and Class (Grande Prairie)	11 <b>7 p.m.</b> Discussion: Jacob Wrestling	12 <b>10 a.m.</b> Heaven and Hell reading group (location TBD)	13	14	15	16
17 <b>11 a.m.</b> Traditional Service: Jacob & Esau Reunited <b>12:30 p.m.</b> Sidewalk Meeting	18 <b>7 p.m.</b> Discussion: Jacob and Esau	19 <b>10 a.m.</b> Heaven and Hell reading group (location TBD)	20	21	22	23
24 <b>11 a.m.</b> Traditional Service: Palm Sunday <b>4:30 p.m.</b> Family Easter Service w/ Holy Supper (DeBolt)	25	26 <b>10 a.m.</b> Heaven and Hell reading group (location TBD)	27	28 <b>7:30 p.m.</b> Church Service with Holy Supper	29	30
31 <b>11 a.m.</b> Family Easter Service (bring flower offering)	1	2	3	4	5	6

**Note: All events take place at the Dawson Creek Church of the New Jerusalem unless noted otherwise**