

WEST LIBERTY CHRISTIAN FELLOWSHIP

"I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death." Philippians 3:10

Feb 22, 2026

THE GOD WE WORSHIP

Ephesians

Message and Scriptures

Wise Wives

Ephesians 5:22-24

WLCF VISION STATEMENT – To be a God centered, God loving, Holy Spirit filled, led and empowered Church, having Christ as the Head and we, as His Body, being used to make disciples of Jesus to build His Kingdom.

CHURCH COVENANT:

We covenant together with God and with one another in an ever-increasing relationship with God as follows: Lord God — Father, Son, and Holy Spirit we covenant with you and with each other... **That we will seek to be a God-centered Body of Believers always seeking and loving You first. Always being used by You to reach out to others in order to make disciples of Jesus Christ our Lord. Always striving together to be doers of Your Word.**

BARUCH ATA YHWH SEBAOTH – Bless You. Praise You. Thank You Beloved LORD GOD. We thank you for Cindy Mills, and the beautiful floral arrangements she provides for the altar. We are blessed to have examples of your beautiful creation in front of us as we worship.

Weekly Dawn Prayer – Wednesday mornings at 7:00 am both in person and via Zoom

Daily Time Alone with God – for a daily devotion please follow “Time Alone With God”, found on the website. Please pray TAG every day.

Prayer Chain – Call or email Lynne Zeman 319-627-4858 or westlibertychristianfellowship@gmail.com

TODAY AT WLCF (On Site and Zoom)

Healing Worship Service

9:00 a.m. Adult Sunday school 10:00 a.m. Prayer 10:30 a.m. Worship Service

THIS WEEK AT WLCF

Bible Studies/Sunday School/Worship

Tuesday 7:00 p.m.

Spanish Bible Study – Celebración de la Disciplina

Wednesday 7:00 a.m.

Dawn Prayer – Prayer for the

World/Nation/Community/WLCF

	5:15 p.m.	Youth Bible Study – Gospel of Luke – Jesus!
	6:00 p.m.	Adult Bible Study – Celebration of Discipline
Saturday	7:30 a.m.	Men’s Bible Study - Revelation
Sunday	9:00 a.m	Adult Sunday School, Women’s Sunday School
	10:30 a.m.	Worship Service

Birthday(s)

Sunday Feb 22 – **Clara Daufeldt** and **Josh Zeman**

Tuesday Feb 24 – **Brian Polman**

Anniversary(ies)

Zoom –You will need to download the app on your phone or computer. The code for ALL videos is **228 893 6865**. The password is **416991**. Join us!

UPCOMING EVENTS, SERVICES, AND ACTIVITIES

Upcoming Events: Wed Feb 25 Nichols Christian Church Annual Soup Supper 4-7pm Free Will Offering

Feb 20, March 6, March 20, March 27 Knights of Columbus Lenten Fish Fries - St Joseph Church WL

Sat Mar 28 CYG Pancake Breakfast

New Bible Study: “Decide For Yourself” A Theological workbook that will help you explore what we believe and why. We’ll start with an 8-10 week session on Monday Feb 23 at 7pm.. If interested, talk to Jacob Lane or Pastor Mario

WL Food Pantry Food Drive: The pantry is collecting items for a special spring break food giveaway. Donations due to the WLCF by March 1 or to the pantry by March 6. Items needed include: Rice, Beans (dry & canned), Canned vegetables, Canned fruit, Cereal, Noodles (elbow macaroni & spaghetti), Diced tomatoes & tomato sauce.

ONGOING EVENTS, SERVICES, AND ACTIVITIES

Baptism – If you are interested in following Jesus in the Waters of Believer’s Baptism please contact Pastor Mario.

West Liberty Food Pantry – Open at FCU Saturdays 9:00 – 10:00 a.m. and Thursdays 3:00 – 4:00 p.m. and 6:00 – 7:00 p.m. You can drop off donations here at church or put them in the box outside the Food Pantry door at FCU

West Liberty Clothing Closet –Open Tues 4-6pm, Wed 1-3pm, Friday 10am -12, and Saturday 10am -12 at the City Administration Building, East door. 111 W 7th St. (contact Maria Galvan

mgalvan@wl.k12.ia.us), and **Furniture** is also available and handled by appointment (contact Kara Kruse at 563-506-4245.)

Church library – You are invited to check out the books from the library downstairs.

Copy of the Message or Bulletin – Visit our website: www.wlcf.org (an audio version is included) or contact Brad Jenkins.

Stephen’s Ministry – is available for anyone needing someone to walk beside them or pray with them. Please contact Kelsey Jenkins 319-936-4891 or Cindy Mays 319-330-4620 for more information.

Child Care: Child care is available in the Nursery during worship service and the Sunday School hour..

Children’s Sunday school – during the sermon at the 10:30 a.m. worship service.

OUR GIVING TO THE LORD’S WORK: Offering Box – back table

Giving in February: \$285, \$2347, \$270 We are behind budget \$2324.79. We need a monthly offering of \$9150.52 and a weekly offering of \$2111.66 to match our budget. BARUCH ATA YHWH SEBAOTH for the giving of YOUR people through the years. God loves a cheerful giver. *Checks can be mailed to the church or dropped off at the church, in the mailbox at the end of the lane. You are also invited to sign up for Electronic Funds Transfer (ETF). Please see Lynne for details.* Remember, it is through the giving of our offerings that this church remains open.

WLCF YOUTH MINISTRY

WLCF Youth Group for young people in 6th – 12th grades

Ministries

Worship Service: Sundays at 10:30 a.m.
Youth Bible Study: Wednesdays 3:45 or 5:15 pm – contact Mario for specific time each week

Studying the Gospel of Luke – Jesus!

COMMUNITY YOUTH GROUP (CYG)

If you are interested in serving this ministry in any way, let Pastor Mario know. The group meets at First Church United (FCU) on Sunday evenings September during the school year. We will be needing a new representative from our church to serve on the Board.

Feb 22	Creative Art Night	6pm FCU
Mar 1	Regular CYG	6pm FCU
Mar 8	Home Cubes	

TIME ALONE WITH GOD (TAG)
Wise Wives - Ephesians 5:22-24
Sunday, February 22,2026

The most radical social teaching of Jesus was His total reversal of the contemporary notion of greatness. Leadership is found in becoming the servant of all. Power is discovered in submission. The foremost symbol of this radical servanthood is the cross. "He [Jesus] humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8). But note this: Christ not only died a cross-death, He lived a cross-life. The way of the cross, the way of a suffering servant, was essential to His ministry. Jesus lived the cross-life in submission to His fellow human beings. He was the servant of all. He flatly rejected the cultural givens of position and power when He said, "You are not to be called rabbi. . . . Neither be called masters" (Mt. 23:8-10). Jesus shattered the customs of His day when He lived out the cross-life by taking women seriously and by being willing to meet with children. He lived the cross-life when He took a towel and washed the feet of His disciples. This Jesus who easily could have called down a legion of angels to His aid chose instead the cross death of Calvary. Jesus' life was the cross-life of submission and service. Jesus' death was the cross-death of conquest by suffering.

The epistles first call to subordination those who by virtue of the given culture are already subordinate. "Wives, be subject to your husbands...Children, obey your parents...Slaves, obey in everything those who are your earthly masters...(Col 3:18-22 and parallels). The revolutionary thing about this teaching is that these people, to whom first-century culture afforded no choice at all are addressed as free moral agents. Paul gave personal moral responsibility to those who had no legal or moral status in their culture. He makes decision-makers of people who were forbidden to make decisions.

It is astonishing that Paul called them to subordination, since they were already subordinate by virtue of their place in first-century culture. The only meaningful reason for such a command was the fact that by virtue of the gospel message they had come to see themselves as free from a subordinate status in society. The gospel had challenged all second-class citizenships and they knew it. Paul urged voluntary subordination not because it was their station in life but because it was "fitting in the Lord" (Col. 3:18).

Richard Foster, Celebration of Discipline, pp. 101,103 (1978).

The apostle is confident, however, that eventually the leaven of the gospel will destroy residual hierarchical structures, whether based on race, economic status or gender. Christ's church, therefore, is to be a foretaste of the egalitarian structure of God's reign. As an outworking; of this new reality, Paul commands believers to live according to mutual submission, which is to be the overarching principle governing social relations within Christ's community: "Be subject to one another out of reverence for Christ" (Eph 5:21).

Unfortunately, the church has not always lived up to Paul's expectations. The people of God often fail to act on the egalitarian impulse derived from the vision of the new creation.

This vision of God's future community reveals what our corporate life now as God's people should look like. This means that the presence and participation of men and women is theologically vital for the church. Our task is to point toward the perfect fellowship of God with humankind that will characterize God's eschatological reign. This future reality will constitute a society of human beings enjoying community with each other (including fellowship between male and female). We must strive to reflect this vision in our present corporate life through structures that promote community and mutuality. In short, if we are to be the foretaste of God's eschatological community, we must welcome the contributions of both male and female in the church.

Stan Grenz, with Denise Muir Kjesbo, Women In the Church, pp. 178f (1995)

All of us as Christians are called to forsake the ways, of the world which include domination and lording it over others (Mark 10:42). We are to "be subject to one another out of reverence for Christ" (Eph. 5:21), and "in humility count others better than" ourselves (Phil. 2:3), for "God opposes the proud, but gives grace to the humble" (1 Pet. 5:5). In Christ there is no chain of command but a community founded and formed by self-giving love.

What is unique in Ephesians 5 is groundwork for an altogether new ideal of marriage. The key lies in an understanding of marriage as a picture of the relationship between Christ and his church.

What was new in these instructions of Ephesians 5 was the *way* husbands and wives were now supposed to relate to each other. The headship subjection pattern was transformed. Now wives were to submit in a totally new way--not out of fear or grudging duty, but "as to the Lord." That means a response of love, joy, and delight. We yearn to please Christ and serve him and love him. Why? Because he has given his all for us and spares nothing on our behalf. From this, the husband takes his cue as to how he is to be the "head" of his wife--a way so startlingly different from older ideas of male headship that the first husbands who read this epistle must have been astonished... Rather, Christian. marriage should be something alive and exciting and on the move, as each gives and receives from the other in a continuous exchange of Christ's kind of love. The reciprocity of mutual respect, self-sacrificing concern, and deep affection serves as the dynamic that invigorates and energizes the exhilarating adventure God wants marriage to be. It's an adventure of growth together.

Letha Scanzoni and Nancy Hardesty. All We're Meant To Be, pp. 22,99-101 (1974)

There are many settings in which this competitive spirit brings out the best in us. But there are just as many, maybe more, when it brings out the worst. And the one setting in which it often brings out the very worst in us is the family. If family members are in competition with one another--husbands and wives, parents and children, brothers and sisters -- intimacy is insidiously undermined. We can achieve maturity in families only by being "subject to one

another." But it doesn't come easy. Competitive skills are far easier to come by than submission skills. Maturity is an art form. The household is the primary setting in which we acquire it.

Marriage and church are both composed of relationships that are a bold assault on the individualism in both society and church -- the sin of individualism, the sin of wanting to have my own way with God, my own way with my spouse, my own way with my children. If maturity, growing up in Christ, insists above all on relationships-- relationships of trust and adoration with God, relationships of righteousness and love with one another -- observing and meditating on what takes place in marriage is an excellent way to acquire the insights and develop the habits of heart that parallel what takes place in church.

Eugene H. Peterson, Practice Resurrection. pp. 235, 238(2010).

2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.

Council on Biblical Manhood and Womanhood, "The Danvers Statement."

Christians for Biblical Equality is an organization of Christians who believe that the Bible, properly interpreted, teaches the fundamental equality of men and women, all racial and ethnic groups, all economic classes, and all age groups, based on the teachings of Galatians 3:28:

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Things God has taught me today:

VOLUNTEER ASIGNMENTS

<u>DATES</u>	<u>Church Cleaning Schedule</u>	<u>DATES</u>	<u>Greeter</u>
Feb 22 & Mar 1 Blair	Sandy Cornwall	Mar 1	Terri & Jim
March 8 & 15	Kelsey & Brad Jenkins	Mar 8	Hugo Ramos
March 22 & 29	M. Franco, T. Ortiz, M. Esquivel	Mar 15	Cindy Padilla