

## God's Great News for Humanity's Great Problem *Paul's Letter to the Romans*

### The Great News: Jesus in the Midst of Other Heroes *Romans 1:1 – 7*

#### Grammatical Outline

<sup>1</sup> Paul,  
a bond-servant of Christ Jesus,  
called as an apostle,  
set apart for the gospel of God,  
    <sup>2</sup> which He promised beforehand  
        through His prophets  
        in the holy Scriptures,  
    <sup>3</sup> concerning His Son,  
        who was born of a descendant of David  
        according to the flesh,  
    <sup>4</sup> who was declared the Son of God with power by the resurrection from the dead,  
        according to the Spirit of holiness,  
    Jesus Christ our Lord,  
        <sup>5</sup> through whom we have received grace and apostleship  
            to bring about the obedience of faith  
                among all the Gentiles for His name's sake,  
                <sup>6</sup> among whom you also are the called of Jesus Christ;  
<sup>7</sup> to all who are beloved of God in Rome, called as saints:  
    Grace to you and  
    peace from  
        God our Father and  
        the Lord Jesus Christ.

#### Introduction: Heroes – Fake, Flawed, or Dead

As we begin the year, you might have a question about what is the Asian Christian Fellowship about? What kind of student organization is this? One way to answer that question is to say that we have a hero, and we look up to that hero. Who are your heroes? One of my first heroes was Fonzie on the TV show *Happy Days*. I totally loved how he got so much respect from the people around him. I liked his cool leather jacket and motorcycle and his ability to punch something and make it work again. That was amazing! The even more amazing thing was that I kind of pretended to be like Fonzie. When I was in fifth and sixth grade, I was the tallest boy in school, and there was a space on the lunch tables that I liked – the end seat. Even though I was never the first boy to sit down, all the other boys knew that when I came, they would scoot over, and give me my seat. That was respect! But over time, I came to accept the fact that I just wasn't like my hero. I realized that I'm not Italian! I don't know why that didn't occur to me before! I also didn't have a leather jacket, or a motorcycle, or the ability to punch things and make them work. I also went into middle school, 7<sup>th</sup> grade in California, and got no respect. I couldn't call out to my hero because he wasn't even real.

My next major hero was real. He was my swim coach. He was awesome. So many people respected and loved him. He taught me how to work hard in swimming, how to play water polo, how to lift weights, how to eat healthy for power, how to bodysurf a wave with an eight foot face, how to drive his stick shift car, and how to swing a golf club. In some ways, this man was the father I wish I had. I found myself wanting to be like him in a lot of ways. Until the time where I realized that he was encouraging some of the boys to become sexually active with some of the girls. I wasn't a Christian then, but something about that struck me as not right. So my first hero wasn't real. My second hero wasn't perfect. He was flawed.

My third hero was my grandfather. I admire him because he immigrated to a very racist United States. He lived through the internment of Japanese Americans during World War II. He struggled hard to rebuild his family's hotel business in Skid Row in Los Angeles. He endured my grandmother's affair. With her, he raised four children, including my dad. But he died at the age of 58, before I was born, so I never knew him. His fatal heart attack was

probably stress-related. All I have of him is a few stories and his old coat, which I value more than any other piece of clothing I own. I know things about my third hero, but I never actually knew him. He was dead. So I could never ask him any of my questions.

### **Relevance:**

We go through life like this. Our heroes are either fake, flawed, dead, or some combination of those three things. For example, I know my grandfather had a hot temper, didn't express a lot of love, and didn't step in at key times. So not only was my third hero dead, he had been flawed, too. Fake, flawed, or dead. What good are heroes if they are fake, flawed, or dead? There are still lots of things we can learn from other people as we know them or hear their stories, even as they are flawed. But there is a part of us, I think, that dies every time we are disappointed by a hero, especially when our hero is our mother or father or an older brother or sister. Or, a lot of people these days idolize John McCain or Barack Obama until we're disappointed by something from the past that catches up with them. We stop being inspired to become more than we are, and then we live life at a low level. I think we are made to have heroes. In fact, I think we are also made for a Savior, who is also a hero but more than that. But what happens if our Savior is fake, flawed, or dead? What then?

I think this is one way to approach the question of, 'Is Jesus unique?' Among all the other leaders of the world, all the teachers of great wisdom, all the models that we could follow, is Jesus unique? Just say this, because I think it sums it up: Jesus is not fake. Jesus is not flawed. And most importantly, Jesus is not dead. You want to know or be reminded what makes Jesus unique? Just repeat this: Jesus is not fake. Jesus is not flawed. And most importantly, *Jesus is not dead*. If we compare Jesus to Moses, Mohammed, and Buddha, obviously these people were real people, interesting in their own right, but were they who they said they were? Not in every case. In some cases, if we look hard enough, they were flawed. For example, the fact that Mohammed married a 7 year old girl and led an army raises some troubling questions. And they certainly are dead. So what does it mean that Jesus is a living hero? If you're not a Christian, and you're wondering: What are the implications of that? What are the reasons for believing that? We're going to try to answer that here. If you are a Christian but you are drawn to worship other heroes, to emulate people other than Jesus, it's good to be reminded that the hero of God's story is Jesus.

### **Context:**

We are going to learn today and over the next few months about this Jesus: his identity, his role, his relevance to us. And the material we'll be studying is the book of Romans. Romans is an incredible book. A fourth century Christian named John Chrysostom called Romans a 'spiritual trumpet'. It has been called by Luther and Calvin and many in the twentieth century, the most important book of the New Testament. For me personally, this is the letter God used to change my entire life. And I am psyched to be in this material with you.

What is the story behind the book of Romans? In the winter of early 57 AD, a middle aged Jewish Christian named Paul sat in the small house of a friend named Gaius in the city of Corinth, overlooking the Mediterranean Ocean. But this was not a Club Med vacation. For a number of years, Paul had been working hard planting new Christian communities all over the Eastern Mediterranean, teaching, mentoring, and risking his life. Now, his work in that area was finished. He sums this up in Romans 15:19, 'From Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ.' Now, he was going to return to Jerusalem one last time, then he was going to set sail for the Western Mediterranean, and to the mighty city of Rome.

In Rome there was a group of Christians that Paul had heard about but never met. And it's to this group of people that he dictates this letter. Why does he write? First, since Paul was going to Spain, he probably wanted to establish a base of operations in Rome, which would also link him with his friends in the Eastern Mediterranean. Paul's mission – really, the mission of Jesus – was the frame for everything he did. Second, Paul was concerned about Roman anti-Semitism. The Emperor Claudius had kicked out all Jews from Rome in AD 49. If you don't have Jewish Christians in the Christian community, then you start to forget that we're supposed to reach out to Jewish people as well, and create a space for them in the church. It's kind of like how at BC, there's no small group for Latinos, or South Asians or Southeast Asians, so neither InterVarsity Multi-Ethnic nor InterVarsity Asian Christian Fellowship is being reminded that Jesus loves them too. So Paul was seeking to rebuild multi-ethnic community and multi-ethnic mission. Third, Paul was fundraising. He was taking regular trips back to Jerusalem with famine relief contributions and he wanted the Romans to contribute to that relief fund. It helped the Jewish Christians talk about Jesus with Jewish non-Christians. So Paul linked famine relief and mission. And fourth, Paul wanted to teach and strengthen these Christians in Rome. Some traditions say that Simon Peter had already been in Rome by this point, but that's unclear. And it was vitally important that these Roman Christians have a solid understanding of Jesus,

because ‘all roads led to Rome’; and thus they had the critical opportunity to communicate Jesus with people from everywhere throughout the known world. The trouble was, Rome as a city already had a hero and a Savior: Caesar. Caesar also claimed to be the son of a god, bringing peace and hope. Which hero was the true one? A massive conflict was on the horizon. It had been foreshadowed by Rome’s ejection of Jews. At what point would they do something to the Christians? So, Paul was concerned to strengthen these Christians’ theology, their understanding, of Jesus. To sum up, Paul’s reasons were Jesus’ mission, multi-ethnicity and Jesus’ mission, finances and Jesus’ mission, and theology and Jesus’ mission. For years, the incorrect study of Romans has produced Christians who sit on their butt and talk about theology. That is not going to happen here. As we study Romans, God will empower us to be a part of Jesus’ mission to the entire world.

### **The Messenger of the Great News: v.1**

Let’s read the introduction! Paul describes himself in three ways that we in our day and age would find surprising. First, he is a bondsman. The word for that in Greek is *duolos*. In classical Roman society, a *duolos* was a special kind of slave who had once stood in the doorway of freedom. But quite often in Rome, it was very hard for a slave to start a business on his own, so he voluntarily opted to stay with his master permanently because his master was kind. The master would then put a ring in the ear of the slave, identifying that slave as his own, and that slave would belong to the master forever. That is the word Paul uses for himself.<sup>1</sup> He is a voluntary, lifelong servant of Jesus. Now for Paul and any other Jewish listener, that word ‘bondslave’ was a high honor. Moses and Joshua, for example, had been called bondslaves of God, and now Paul stands as their successor as a bondslave of Christ.

The second title helps us answer that. He is called as an apostle. Paul was not one of Jesus’ original twelve, so what does he mean? Here, he uses the term apostle in its broadest sense. Most simply, it means ‘a sent messenger’. And Paul was certainly one who was sent. He was the most widely traveled of any of the early Christians, having worked for years between Jerusalem and Athens. His life bore the special mark and calling of God to bear a great message. What is that message?

Paul calls it ‘the gospel of God’ in his third self-description: ‘set apart for the gospel of God.’ Here’s one of those religious words we hear tossed around so much today: the ‘gospel.’ What exactly is this, the gospel of God? Evidently it is very important to Paul because he mentions the word gospel 5 times in verses 1 – 17. In verse 1, he is set apart for the gospel. In verse 8, he serves the gospel. In verse 15, he is eager to preach the gospel. In verse 16, he is not ashamed of the gospel. And in verse 17, Paul says, ‘For in the gospel, the righteousness of God is revealed.’

The term gospel in Greek is the word euangelion. Literally, it comes from the combination of two words: *eu*, meaning ‘good’, and *angelion*, meaning ‘a message.’ So the most literal translation of this is ‘a good message,’ or ‘good news.’ But the word had very rich meaning for Paul and his audience. Now in the Greco-Roman world, the word euangelion had a very special meaning. When an heir to the throne of the Roman empire was born, a great proclamation rippled outward from Rome to the farthest reaches of the empire. It was a proclamation of great joy, because a king had been born. That proclamation was called the euangelion, the good news. So for Paul to speak of the euangelion of Jesus meant that Jesus was the new King, and Caesar was not!! Them’s fighting words!!

For Jews, they would have immediately recognized this word as being in the Septuagint translation of Isaiah 52:7, ‘How lovely on the mountains are the feet of him who brings good news!’ The image in that passage is that of the beloved city Jerusalem being ruined. But then the king comes to Jerusalem, and brings renewal. So for the Jews, it’s news of the Jewish king, the Messiah.

Now for us today, the phrase ‘good news’ doesn’t seem to mean as much, because we’re so used to saying, ‘Good news – my class was cancelled,’ or ‘Good news – I asked her out, and she said *maybe!*’ So I want to encourage you to translate the term euangelion to mean GREAT NEWS. That what’s the word ‘gospel’ really means when we transfer it to our culture. And what makes this news so great is that it comes from God Himself. It is God’s GREAT NEWS to the world, rippling forward even to you and me. So what is this great news? The GREAT NEWS is that God has a hero: Jesus. And God has made Jesus THE NEW KING OF THE WORLD.

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<sup>1</sup> Most of the Christians in Rome were probably slaves. Slaves made up as much as one-third of Rome’s bustling population. In the Empire at large, there were perhaps some 60 million slaves. They were the lowest class, and Paul humbly aligns his own position with theirs. He is a slave of Jesus first and foremost.

## **The Foundation of the Great News: v.2**

Now if you're like me, you're wondering what basis is there for believing any of this news. Maybe that's why, as Paul mentions this euangelion, his mind turns to the unshakeable foundation the great news has. In verse 2, Paul says, 'which He promised beforehand through His prophets in the holy Scriptures.' This is the foundation of the great news: the Old Testament. Every book of the Old Testament points to Jesus.

Now why is that foundation important? Because everything that God does, He speaks about beforehand, and that gives rise to a literature called the Old Testament. That is the pattern beginning in Genesis. God said, 'Let there be light,' and there was light. God said, 'Let us create man,' and there was man. God said, 'Let us create a helper for the man,' and there was a woman. Everything God does that is important for Him to communicate to us is preceded by a verbal description of what will happen. So the announcements about Jesus came before him.

Why is this important to you and me? Because you and I can legitimately ask questions about whether Christianity is true. Or maybe you've got friends who ask, 'Is there any evidence for what you believe?' The answer to those questions is YES! The gospel rests on history and literature, prophetic literature. In no other worldview is HISTORY AND LITERATURE so important. Jesus Christ rests solidly on verifiable historical fact which was spoken of and written down in advance. Christianity is not just teaching that springs out of nowhere. So when we think about this great news of a new King, we have to know that it has solid foundations.

## **The Great News is a Person: v.3 – 4**

Verses 3 – 4 give us the exact content of the great news: the King himself. In the beginning of verse 3, the great news of God is 'concerning His Son' who is specifically named at end of verse 4, 'Jesus Christ our Lord.' Jesus is his birthname, coming from the Hebrew word Y'Shua or Joshua, meaning 'YHWH is Salvation.' Christ is a title used by the Greek speaking Jews in the Galilee area to mean 'the anointed one, the Jewish Messiah.' Interrupting that explanation are two dependent clauses both starting with the words 'who was.' Those two dependent clauses are incredibly important. They will continue to echo throughout the entire letter to the Romans. Here, Paul is describing Jesus' claim to the throne of Israel, and also the throne of the world.

First, Jesus had a claim to the throne of Israel: 'who was born of a descendant of David.' Why is Paul tracing Jesus' ancestry back to David? Because the ultimate King was to come from the family of the first true king of Israel, King David. Jesus is the heir of David. But in the first century, that wasn't a good thing. In America, at one point, people hoped the next great political leader would come out of the Kennedy family. But the Kennedy family fell unto corruption. In *The Lord of the Rings*, the line of human kings had fallen into corruption since Isildur failed. Everyone expected an heir to step forward, but for hundreds of years no one did. Similarly, in Israel, all hopes rested in the house of David. But like the Kennedys and Isildur, David was a flawed hero. He himself had failed, fallen into political and moral corruption, and brought a curse on his own house. And then a sad pattern followed. The line of kings from David got worse. They became so corrupt and unjust that God in His anger cursed them.<sup>2</sup>

Jesus had to struggle internally with the same temptations that David and all his other heirs fell into. So he was tempted to make a deal with the devil, to make himself a spectacle, and to take what all his predecessors before him had: power – power over men, power over women, power over nations. In *The Lord of the Rings*, Aragorn said that he was afraid of repeating the mistake of Isildur. He said, 'But the same blood runs in my veins...the same weakness' for power. That's why in the phrase, 'according to the flesh,' Paul is saying that Jesus was marked with the sin-scarred humanity that the family of David had. The word 'flesh' is not a neutral or positive term. It's not just about lineage or just being a physical human being. It's negative. Later in chapter 7, Paul would use the term 'flesh' to describe 'fallen human nature' or 'self-will.' And it's being contrasted with the phrase, 'according to the spirit of holiness' in v.4. The flesh is that part of us which is *not* holy. Jesus had to internally fight the fallen human nature he wore, at every single moment, re-aligning his humanity with the love of God. We have no idea what that was like

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<sup>2</sup> In Jeremiah 22, the curse that fell on one of the Davidic kings was, 'None of his descendants will prosper sitting on the throne of David or ruling again in Judah.' Since then, the family of David had been crippled. After all, how was the Messiah supposed to prosper as a king when there was a curse on the royal line? The only solution is if the Messiah could meet three requirements: 1) be a true son of David through natural childbirth, 2) be born into the royal family of David, but 3) without the curse of the royal line. Those are tough requirements!! If you ask a serious scholar of the Old Testament who fulfills that, they'd be hard pressed to answer. But there was an answer. Jesus alone qualifies for that, because he was a true descendant of David through his mother Mary. She was descended from David through Nathan. Jesus was also born into the royal line of David because Joseph his stepfather was in the royal family, descended through Solomon, as Matthew tells us. But Jesus didn't have the curse of the royal line because he wasn't physically Joseph's child. Finally, an heir to the line of David!!

for him, because we, at almost every single moment, live *according* to our self-centeredness. Jesus was utterly different, and we'll explore the uniqueness of Jesus in coming weeks.

Yet, who cares that Jesus came from the family of David?!? Why would that matter to anyone? In the bigger picture of things, Israel was still a tiny little country occupied by the mighty Roman Empire. Because: God had promised Israel that the ultimate King *had to come* from the family of the first true King of Israel. God has fulfilled that promise.

So, we come to the second clause: Jesus is not just Israel's King, but the world's King: 'who was declared the Son of God.' Now if you're a skeptic, you stop and ask: Weren't human or demigod children of deities fairly common in other religions and mythologies? Hercules and Perseus were supposed to be sons of Zeus, and Virgil's Aeneas was supposed to be the son of Venus. In the Epic of Gilgamesh, one of the earliest recorded legends of humanity, Gilgamesh claimed to be of both human and divine descent. So isn't Christianity just imitating those stories? No, because in those stories, the divine takes up the human in order to indulge in something very human, like sex or violence. In the Christian story, the divine takes up the human in order to cleanse it.

We see this especially when we stop and ask, 'What did mean to hear the phrase 'Son of God'?' The Roman Caesar called himself 'the son of a god.' In 42 BC, Julius Caesar was formally called divine, as 'the divine Julius' (divus Iulius). His adopted son, Octavian (better known by the title 'Augustus' given to him 15 years later, in 27 BC) thus became known as 'divi Iuli filius' (son of the divine Julius) or simply 'divi filius' (son of the Divine One). From that point on, each new Caesar said that his predecessor was made divine so that the existing Caesar could be called 'son of a god.' Obviously, if you wanted to succeed in politics, it was a useful thing for people to fear you for having a direct link to a god. This title was minted on Roman coins and such. So in the first century, for Jesus to call himself not just 'son of a god' but 'THE Son of God' with a capital G, and for Christians to call him that, was to run around asking for trouble. We have to understand it in this context. We are so used to trying to understand that title in a *religious* context that we forget that its original context was *political*.

Why do Christians think that? Isn't it totally irrational? Well, the Christian claim as evidence is that was resurrected and is the present and future King. Paul cites that evidence in v.4, 'who was declared the Son of God with power by the resurrection from the dead.' Now that was the scandal in the ancient world, and it is the scandal now. Jesus – resurrected from death? Yet there are many reasons to believe this.

First, you cannot logically rule out God or miracles. Francis Collins, geneticist, physicist, Director of the Human Genome Project, who is a Christian, says accurately that science cannot be used to refute the existence of God because it is confined to the 'natural' world. He says, 'If one is willing to accept the existence of God or some supernatural force outside nature then it is not a logical problem to admit that, occasionally, a supernatural force might stage an invasion' like Jesus' resurrection (<http://www.timesonline.co.uk/tol/news/uk/article673663.ece>).

Second, the New Testament has enormous historical value. Simon Greenleaf, Professor of Law at Harvard University, wrote, 'The character of their narratives is like that of all other true witnesses, containing... substantial truth, under circumstantial variety. There is enough discrepancy to show that there could have been no previous concert among them; and at the same time such substantial agreement as to show that they all were independent narrators of the same great transaction, as the events actually occurred.' (*The Testimony of the Evangelists Examined by the Rules of Evidence Administrated in Courts of Justice*, 1874). These are smart people, probably smarter than you and me.

Third, you cannot explain the heroic and radical behavior of the earliest Christians, especially the Jewish Christians, unless Jesus was really raised from the dead.

What in the world does all this mean for us? First, it means that Jesus is a new King who is replacing the others. If I told you that BC has a new President, and next week, he will come into office he's going to change everything, would you be interested? I hope so! Especially if I told you that he's a surprising, a funny, and very generous man who'd like to redesign BC? What if I said that he'd like to change the dining system? Now you're really interested, huh? And if you'd like to be part of the meal plan in a week, the thing you have to do is to use up your meal points now by treating homeless people to meals for this last week of the current system. And what if I said that this amazing man is in the next room, and that he'd like to meet every single one of you, and ask you to participate in this change with him, because it's personal for him, and he'd like to personally work with you? That's what it's like with

Jesus. Jesus is the new King, and he has come to replace the others. There is a change that he's bringing to this world, and he wants to be personally involved, with each and every one of you.

Second, it means that Jesus is a *living* King. He is calling us in and through this message of great news. This is not just information *about him* like the stuff you'll memorize for your finals or for the LSAT or MCAT and then forget the next day. This is about a personal encounter with a living King that leaves a permanent imprint on your heart. If you came to know Jesus and committed yourself to him sometime during college, could you stand up? [pause] Each of these people has a story to tell about how they met this Jesus, and what impact he has had on them. It is our belief and conviction that this Jesus is not fake, flawed, or dead. Jesus is present spiritually with his people, here in large group, when we go home. And he is present to you, even if you are not present to him. He is always calling, beckoning, and inviting you to come to him personally.

At some point, we will all come to recognize this. There is no higher authority than Jesus. There is no greater hero than Jesus. And the only appropriate response to a King – especially one this good – is to pledge your allegiance to him. Some of you might think that you can relate to Jesus as 'Savior' but not Jesus as 'Lord,' as if Jesus were some kind of back pocket afterlife insurance policy. But can Jesus be Savior and not Lord??? I don't think so. Jesus *is* Lord, and he saves us and heals us and transforms us by bringing us by bringing us under his Lordship. This is the commitment that Christians struggle to maintain. And it's not easy, because Jesus is not currently visible, because this kind of belief is painted to be irrational or just metaphorical for the view that the idea of Jesus is still important, because we have to dialogue with all other belief systems, and because we live in a post-Enlightenment era where we believe authority is granted to rulers from the bottom up by the people. But no: God has enthroned Jesus as King of the world.

Third, it means that Jesus' offers us healing for our humanity through union with God. No one has ever had Jesus' identity. We need to be united with God like Jesus was. The early Christians had a saying: 'He became what we are so that we might become what he is.' And, 'He shared in our nature, so that we might share in his nature.' Jesus brings fallen human nature and the Spirit of God together in union, by cleansing that fallen humanity and making it better than new. This is how Jesus serves us, loves us, heals us, and transforms us. He lived and died and rose again for us. When we look at the evil in the world, the self-centeredness in each other and our own selves, we have to ask, 'Is there hope for humanity?' Yes there is. 'Can God transform humanity with Jesus?' Yes He does. 'Is multi-ethnicity really possible with Jesus?' Yes, it is. 'Is Jesus really good for humanity?' ABSOLUTELY!!! He has changed me from a selfish punk to someone who lives with my wife and children in a high crime area of Boston; I live in one of Boston's inner city areas. And I have seen Jesus change people: drug addicts and gangsters. He heals us!!

#### **The Love and Mission of Jesus: v.5 – 7**

And that is why Paul – and we – have a mission, in v.5 - 7. He says, 'through whom we have received grace.' Grace in Greek is the word 'charis.' It is where we get the word charity. Literally charis means 'unmerited favor, kindness, blessing.' But this grace isn't for Paul alone. God's grace ripples outward through us. Look at how Paul says in v.5, 'we have received grace,' and then in v.7, 'Grace to you.' Being a recipient of God's love means you become a vessel of God's love. That is just how it is.

What is the purpose of bearing this great news? He explains in the rest of verse 5. It is 'to bring about the obedience of faith among all the Gentiles, for his name's sake.' That is Paul's purpose in life in light of God's great news: to invite every person he meets, even the Gentiles outside the Jewish race, to be transformed by Jesus.

ACF's mission is to call the entire campus to be transformed by Jesus as we are being transformed by him. It is to participate in the bearing of this great news to BC, which is what we all have in common for these few years. So at this time, I'd like to ask a few people to stand. If you are a part of the leadership of one of the clubs on campus, part of student government, or the residential life, you are helping to bless this campus. And I'd like to pray – and for us all to pray – for these folks because being a Christian in these places of leadership is not easy.

Korean Students' Association: Joe Kim, Jane An, Jason Kim, Jason Chung, Kat Yun, Tim Moon,  
Vietnamese Students' Association: Bruce Liu  
Asian Caucus: Minwoo Ji, Melissa Lee, Jen Liao  
RA: Sarah Huang

Also, I want to highlight these folks because they are opening up opportunities for the rest of us to be involved and to bear the love of Jesus. I hope the rest of us find a way to be involved in other people's lives; it might look like some of these folks, or different, but regardless, that is what it means to have Jesus as our hero. Years ago, this fellowship was cliquy, exclusive, and not involved with the rest of campus. We were like FEMA during Hurricane Katrina: We were supposed to serve people, but we wound up just serving ourselves. God has changed us a lot since then. And because of the mission of Jesus to spread GREAT NEWS here, we are not going back that way!!