

The Gates of Hell will not Prevail Against the Church.

(Matt. 16:18b).

By

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Introduction:

The statement of Jesus in response to Peter's confession that "He is the Christ the Son of the living God" which opened the floodgate of Jesus revelation on the Church, namely "I will build my Church" was followed by some more descriptions, one of which is, "the gates of hell will not prevail against it" to this other claim we now turn our discussion in this Synod Session.

The ways of God in His workings are beyond our frail comprehension (Rom. 11:33). Nevertheless they are founded in wisdom and each one had been called into being a purpose. The Church as a part of that program has many functions to perform in relation to the overall Kingdom plan, to the world, to itself and to God.

i. Toward the Kingdom program:

The Church exists to provoke Israel to jealousy. The Church age is one when Israel is judicially blinded, designed by God to effect the final salvation of Israel and the fulfillment of her covenant promises. In reference to Israel Apostle Paul says, "They (Israel) did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles to make them jealous. (Rom. 10:10, 11). The Apostle magnified his ministry as an apostle to the Gentiles, according to his testimony that *"somehow I might move to jealousy my fellow countrymen and save some of them"* (Rom. 11: 13-14).

Through the grafting in of Gentiles into the root of Abrahamic blessing, which initially belong to Israel, God purposes by the church to bring a jealousy upon Israel which will cause her to desire to return to the place of blessing through repentance and the acknowledgement of Christ as her true Messiah.

The Church is a display of God's grace and wisdom. God's forbearance in the face of human sin and His provision of salvation in all ages have been by the grace of God. The full manifestation of this grace, awaited the Church age when God's final and complete revelation in the person of His Son was rejected showing forth grace in all its glory. In the crucifixion, man had done his worst, he had killed the Lord of glory (1Cor. 1:8) in whom the fulfillment of all promises depended. He deserved nothing but wrath and death. Instead, because of the cross, God extended salvation, which not only makes the sinner alive, but raises him to sit with Christ in

heavenly places, a son in the family of God *"that in the ages to come he might shew the exceeding riches of his grace, in His kindness towards us, through Christ Jesus"* Eph. 2:7. The Church as the assembly of undeserving sinners redeemed in Christ is therefore the crowning display of God's grace for all eternity.

The Church is also the display of God's wisdom in bringing Jew and Gentile together in one body in Christ. Paul states that the revelation of the mystery that Gentiles should be fellow heirs, and of the same body with Jews and partakers of His promise in Christ by the gospel, is to the intent that now unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. Eph. 3:6, 10. The "very varied" wisdom displayed in the untraceable ways of the divine program of redemption. In the Church God has worked the reconciliation of Jews and Gentiles through the cross, which to the Jew was a stumbling block, and to the Gentile, foolishness. (1Cor. 1:22-25). Angelic beings had seen the wisdom of God displayed in the creation of material universe, but God's work in the Church is the masterpiece by which He instructs the inhabitants of the heavenlies concerning His incomprehensible wisdom.

The Church age is finally the time when *"sons of the kingdom" are prepared so that when it is established, they might "shine forth as the sun in the kingdom of their father"* Matt. 13:43. They are to rule in that kingdom with Christ. During this age, through suffering in a hostile world (Rom. 8:17; 2Tim. 2:12) and learning the lordship of Christ in this life, the members of the church are fitted to reign with Him in the coming age.

i. Toward the world:

The function of the Church toward the world is evangelization. The Lord of the Church in His command, *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you"* (Matt. 28:19-20). This command was repeated just before His ascension. The Church is to witness to her Lord both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth" (Acts. 1:8ff, Luke. 24:46-48). Together with the version in Mark 16:15, the Great Commission is repeated in Scripture not only to the first apostles as can be seen in the promise of Christ to be with His witnesses *"to the end of the age"* (Matt. 28:20). The witness of the Church is accomplished through the total life of the members of the Church, both in word and act. The witness of the 'word' is prominent as Christ instructed His disciples *"that repentance and remission of sins should be preached in His name among the nations"* (Lk. 24:47). Thus the place of preaching was prominent in the ministry of the apostles. From Peter's initial proclamation at Pentecost, the record shows that the good news of Christ went verbally in all areas of the then known world, *"they heard the word of truth of the gospel"* (Col. 1:5-6). Even under threat from authorities, Peter and the apostles, evangelists etc maintained the attitude of *"we cannot but speak of the things we have seen and heard"* (Acts 4:19-20). The Church went

everywhere preaching the word (Acts 8:4). The witness of the lives of those in whom the word is manifest itself in Christian action. The joint impact of word and deed is seen in Peter's counsel to wives of husbands who are disobedient to the word to be submissive to them that they may be won without a word by the behaviour of their wives as they observe your chaste and respectful behaviour (1Pet. 3:1-2). Yet it must be stated that action alone does not fulfill the Great Commission and cannot be used as a substitute for preaching the gospel. The witness of Acts is accomplished both within the corporate Church life and outward in the world. The Church is where the new life of Christ in the Spirit is manifest. The gospel reconciles man to God but also reconciles man to man. Jesus said that all would know them for what they were if they have love one for another (Jn. 13:35). The love is expressed not only in kindly words but in beneficent action in meeting the needs of fellow believers (1Jn. 5: 16-18). The sharing of goods in the Church at Jerusalem was an expression of this love (Acts 4:52). Genuine brotherly love will express itself in different ways depending upon the circumstances. It will always manifest the reconciliation of men in tearing down of barriers and concerns for others no matter what race or status in life. The Church has often sought to witness to the world in an attempt to heal the breaches of mankind, before it has demonstrated a genuine love in its midst. Only as love is first manifest will the world be attracted to receive the healing message of the gospel.

The Church witnesses corporately to the world when it meets to worship. The primary end of coming together as a body of believers is Godward in praise and adoration and then toward itself in edification as the various ministries of the Spirit are manifest, especially the preaching and teaching of the word. The congregational meeting also serves as witness to the world. The true manifestation of God's presence in Church cannot be avoided by the unbelievers who are present, with the result that at least some will worship God (1Cor. 14:23-25). The witness of the Church toward the world is accomplished first through the proclamation of the word. The Church can fail in its ministry to the world in one of two ways: it may attempt to rule the world through deliberately entering secular forms or it may withdraw to individual monastic piety. Both result in a faulting of responsibility toward the world. The error of monastic life is that no witness can be heeded in isolation. Nevertheless, the Church is continually in danger of withdrawing from the world in excessive inward attitudes and so losing contact with the world. Witness can only be effective as the Church penetrates the world, not in conformity but in holy wordliness.

The other extreme of leaving the ministry of the word in an attempt to witness through the more direct secular power such as politics and business, the Church loses its function as the servant of God for only as it proclaims His word is it His witness to the world. Before the world can experience renewal, the old man which is the lord of the world must be judged and put to death by the challenge and judgment of the word. If the Church fails to witness by challenging

the world with the word and instead yields to the world, taking secular form of power, it loses its holiness and no longer stands separate from the world as God's minister to it.

While the Church as Church refrains from entering secular forms, its influence is felt in these forms through the influence of individuals who have been transformed by the word. The members of the Church live both in Church and in the secular form of the world. In these structures of human society, he is called to a supernatural life, witnessing to the world the reality of the power of the gospel to change the characteristics of this fallen life into those of life to come. Through every member's attitudes and actions in the world, so different from those of the world, that the supernatural is required for their explanation the Church bears witness to her Lord. The effect of this witness is described as being light to the world and salt to the earth (Matt. 5:13-16; Phil. 2:15).

Neither the Lord in His ministry nor the apostles in theirs set about to reform Society as an end in itself. The final end of the Church's witness of good works is that of causing others to acknowledge God and glorify Him. (Matt. 5:16; 1Pet. 2:12; 3:1). Good works are linked to evangelism in the fulfillment of the Great Commission. Thus the total Church witness is born when the word is proclaimed in all its fullness and application to all areas of men's lives and then lived by each believer in the contacts with the world in which the Lord of the Church has stationed him for a witness. In going to the world, the Church is sent forth according to the pattern and with the love of Christ. As He was sent, so we are sent (Jn. 20:21).

As Jesus loved the world enough to leave heaven's riches and go into the world, so the Church cannot fulfill its purpose without same compassion for a world outside of God's salvation. Jesus, moreover, was willing to live in the world, mixing freely with men and sharing their experiences, even being criticized for eating and drinking with publicans and sinners. He gave His life for a world which for most part did not respond to His love but repaid it with hatred. The Church cannot die for the world in the unique atoning sense of Christ but it can only truly witness with the love of Christ for the world as it does to self, sharing the sufferings of Christ (Col.1:24) in bearing the sins of the world and reproaches directed toward God (Rom. 15:3).

Toward Itself:

The function of the Church in edification relates to outward growth by addition of new members and much more with building and developing of the community itself in the life of faith (Eph. 4:16; Jude 20; 1Cor. 14:26) that each member might grow to maturity in all things in Christ (Eph. 4:13-16). The work of edification is ultimately accomplished by the Lord of the Church through the Spirit, first through ministries of the leaders (Eph. 4:11-12; 1Cor. 14:3) but ultimately through every individual (Eph. 4:12; 16; 1Thess. 5:11). As each member receives edification through the pastoral ministry, he in turn passes it to his fellow believer. Thus every

member maketh increase of the body unto the edifying of itself in love. (Eph. 4:16b). The ministry of edification is associated in Scripture with mutual exhortation and comfort of believer to believer.

The apostle encouraged the Church at Thessalonica to comfort yourselves together, and edify one another, even as also ye do. (1Thess. 5:11). The term comfort is used both in the sense of exhortation or admonishing, and comfort or consolation. Sometimes it blends the two together, depending on the circumstance. Genuine edification can only be accomplished in love (Eph. 4:16) and peace (Rom. 14:19).

Just like edification, purification which is the cleansing of the Church is through the work of Christ who "gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, nor wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. 5:25-27). Although sanctification of the Church is complete and perfect in its positional standing in Christ, it is also a process in the life of the Church as the meaning and significance of that complete salvation are continually applied through the operation of the Holy Spirit by means of the word. So Christ prayed the Father to sanctify His disciples through the truth: thy word is truth (Jn. 17:17). This divine cleansing is seen in the work of the husband man who purges or cleanses the branches in the vine (Jn. 15:12) and the heavenly father who disciplines His sons whom He loves (Heb. 12:5-12; 1Cor. 11:32). The responsibility of the Church is to allow divine purification to work in its midst. This demands submission to discipline of the Father (Heb. 12:5-7) and self discipline in obedience to the numerous commands for purity in the word. (2Cor. 7:1; 1Jn. 3:3; 1Cor. 11:31). The importance of purification cannot be overestimated, for only a Church which allows the Spirit of God to cleanse it can be used by Him in any service.

Toward God:

The Church's final goal in all its responsibilities is the ascription of glory to the one who has created it through redemption in Christ. The predestination of believers in the Church to adoption as Sons through Jesus Christ and obtaining of an inheritance in Him all rebound "to the praise of the glory of his grace". (Eph. 1:5-6; 11-14).

Glory is brought to God in the Church through thankful response to His grace (Ps. 50:23ff, Heb. 13: 15-16). He is further glorified through the lives of believers as they advertise His mighty acts (1Pet. 2:9), yield fruits of righteousness in their lives (Phil. 1:10-11) and whole heartedly devote themselves to the ministry committed to them (1Pet. 4:11). Good works and the presentation of new concerts are also sacrifices well pleasing to God and rebounding to His glory (Heb.13:5-16; Phil. 4:18).

The Church as the habitation of God through the Spirit is the temple in which His glory now resides on earth. As this glory shines forth through the transformation of each member into the glorious image of Christ from glory to glory the Church will fulfill its highest purpose.

Fulfillment of Christ's Promise

Christ declaration that the gates of hell will not prevail against the church indicated the struggle that the church must live with. From His presence with His disciples, and since Pentecost when the church was inaugurated, she has faced external and internal problems, internal problem of heresy especially between 100 and 313 AD and at the same time, external problem of persecution from the Roman State. Similarly, Christians all through history, in the Roman Empire, Nestorians in China and Roman Catholics in Japan, as well as Christians in the Nazi and Communist States have had the common experience of State hostility even to the point of martyrdom. Christians have also faced attacks from pagan intellectuals, so much that at the time of Tertullian, he declared that the blood of Christians is seed of the church. The church continued to develop in spite of, or, perhaps, partly because of persecution until the end of the period it won freedom of worship under Constantine. The rapid spread of Christianity even during the periods of heaviest persecution, not only proved that the blood of martyrs was the seed of the church, but ultimately that the gates of hell has not and will not prevail against the church.

The church also fought to preserve purity of doctrine within. Converts to the Christian faith either came from Jewish background of salvation by works or from intellectual environment of Greek philosophy. Each tended to carry their old ideas into the new environment. The threat of legalistic or philosophical perversions of Christianity was real in the church from the beginning. Heresies finally resulted in Schisms and from Schisms came new sects. These challenges forced the church to develop authoritative Canon of Scripture and Creeds, such as the rules of faith that summarized the essential teachings of the Bible. The necessity of answering the false theologies stimulated the rise of Christian theology. Thus, rather than weakening the church, they forced it to think out its belief and to develop organization. The church contented earnestly for the faith through apologists who tried to convince the leaders or State that Christians had done nothing to deserve the persecutions being inflicted on them on the one hand and the polemicists, who tried to meet the challenge of heretical movements. The church faced the Empire and the Barbarians through Missionary works. During the period of Concilian controversy, Creeds were developed through which the Christians were able to present a united front.

The church had been kept through the various periods: Medieval period, reformation and Counter Reformation, rationalism, revivalism and Roman Catholicism, revivalism, Missions, Modernism, theological liberalism and renewed Islamization worldwide. In his book

“Christianity through the Centuries” Earle E. Cairns (1981: 469-470) summarized Christian expansion and renewal such that showcases Christ’s claim as being confirmed.

Radical theologies that try to secularize the church with Marxist economics and relativism are in the process of disintegration as were liberalism and neothodoxy in previous decades...while there has been no worldwide revival since that of 1901-1907, there have been regional awakenings. The Anglican and other churches in Kenya and Uganda experienced widespread revival and evangelism after 1930 and still continues..... An awakening in Indonesia in 1960s, Revival continues in Korea where about 20 percent are Christians. In the Western world, 1950s revival in Wheaton College, in Asbury College in 1970, the Saskatchewan revival of 1971, the work of Billy Graham and many other evangelists, the Charismatic movement in denominations. Africa has over 200 million Christians, Nigeria, where Church of Nigeria is part, increasing growth of Christians through evangelism is being witnessed. These are not just due to persistent efforts of men who are but only agents, but it is the work of the Holy Spirit whom Jesus Christ promised and sent to the Church. He is the one building and keeping the church from being destroyed.

In spite of all the expansions, Christianity is still not a majority religion in the world. The combined population of Muslim, Hindus and other non-Christian religions leaves some three quarters of people of the world as mission field. Christ’s claim to have other sheep not yet in the fold remains. This partly explain the delay in Christ’s return for the church not wishing that any should perish, but that all should reach repentance (2Pet. 3:9) be saved and made member of the Church.

The Theme in Northern Nigeria Context:

Christ’s revelation of the church can be seen practically in Northern Nigeria, the region where the Diocese of Bida is located. Prior to the British Imperial period, the geopolitical entity was composed of chiefdoms, quasi republics, kingdoms, spent dynasties and declining empires of Western Sudan. The area was homeland to some 500 languages and ethnic nationalities. Nigeria had been coupled and configured in different regions from 1861 to 1914, in order to forestall common national cause and collective objectives. The advent of the gospel and the responses of the people varied from one nation to the other. Yet, among whichever nation the gospel was preached, God through the Holy Spirit kept the seed of the word ready to be activated and made effectual at His own timing.

In Nupeland, Bishop Samuel Crowther and Etsu Maliki had in friendly relationship and consequently he (Crowther) became perhaps the most powerful external influence on the Muslim ruler of Nupe Country between 1869 and 1888. In particular Crowther paid Etsu Nupe

annual visit with presents and frequently offered political advice. As a result of the confidence the Emir reposed in him, the Emir became disposed to consider Crowther's Missionary programme for the Nupe Kingdom. As a result several mission stations grew up, such as Egga and Kippo Hills. Thereafter, Bida, Ilorin and Gwandu granted permission for stations to be opened in their territories. Fulani rulers did not merely tolerate these stations; they welcomed them, even Gwandu, capital of the eastern flank of Sokoto Empire.

The Emir of Bida, Emir of Nasarawa and Prince Mizinyamba of Kontagora were conscious of their roles as defenders of Islamic faith, when they initiated contacts with Christian Missionary bodies by writing letters urging them to come and start work in their respective domains, a situation that went on for nearly 18 years. The Emir of Bida went further to write to the Emir of Yola urging him to allow missionary activities in his domain. The bold initiative taken by Sauda, Son of Sultan of Sokoto, who offered to assist Missionary tour of Zaria, Sokoto and Adamawa domains, these initiative for missionary work without inhibition to proselytization in the far North and Middle Belt coming from Muslim leaders as reported by E. Ayandele in his publications show that what God cannot do does not exist. Jesus said, and is building His church.

Whatever were, are or may be the challenges against the church as can be seen in Nigerian situation, Jesus' word is settled forever. The gates of hell will not prevail against the church.

In Nigeria, especially in the northern part, the current raging onslaught and attacks against the church are well pronounced since the last decades. Rev. Dr. Olufemi Oluniyi, our 20th Anniversary Lecture Presenter in his recent publication, "Reconciliation in Northern Nigeria: the Space of Public Apology" in addressing the current situation in Northern Nigeria, he pointed to the annual report by Open Doors, an independent UK based observer Organization as explicit.

Nigeria not only has the highest number of killings of Christians globally, *"there were more recorded killings of Christians due to their faith in Northern Nigeria in 2015 than in the rest of the world put together: 4028 out of world total of 2100 reported deaths. Nigeria has the second number, 198 of churches that were attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith related reasons in 2015. Not an accident, these incidents occurred on the heels of 2014, when hundreds of teenage school girls were abducted from their hostels at night in Chibok"* for which till date Leah Sharibu and many others are still in captivity for declaring her stand for Christ, a clear illustration of Christ's statement that the gates of hell shall not prevail.

Implications and applications

The Bible reveals God's plan for the Salvation of Man: From the triumph of the seed of the woman over the seed of the serpent in the Old Testament to Jesus Christ's announcement that He the Son of Man came to seek and to save that which was lost, the Lord Jesus had shown that nothing in creation is able to prevail against the eternal purpose of God.

The church of which Jesus Christ is its Foundation, Builder, Redeemer etc. is and will not be an uncompleted project. Jesus Christ is the truth. He said "I will build my Church against which the gates of hell will not prevail.

We are assured that He who promised is able and faithful. We must thus keep doing His will; make disciples of all nations (Matt. 28:19) pleading with men from our immediate environments 15 and beyond to repent and be baptized in the name of Jesus Christ for the forgiveness of sins in order to receive the gift of the Holy Spirit whom the Lord God calls to himself (Acts 2:38, 39). For as much as there is salvation in no one else, for there is no other under heaven given among men by which we must be saved (Acts 4:12).

As members of the church militant, what is required of us is faithfulness to the Lord Jesus who called us. In the book of Revelation Apostle John was inspired to write the seven churches and cited that for all seven, the Risen Lord affirmed He knew them and their unique challenges. He rebuked their failures and urged them to repent. In all He promised rewards and blessings to overcomers and calls on all to give heed to the messages. God knows all that the church over the centuries and to the close of age is experiencing and enduring. He allows the tribulations, oppositions, persecutions and seeming plans to destroy the church. But the believers are hidden in Christ and Christ in God. The church is indestructible and will prevail as comprehensibly asserted by Apostle Paul in his epistle to the Romans 8:31-39

"In a favorable time I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, 5 beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything."

Christ's return is for the Church:

Prophecies of Christ's return for the church abounds. Jesus Himself in the Upper room discuss assured that if He goes and prepare a place, He will come again and take the disciples, to Himself (Jn. 14:3). Apostle Paul encouraged the church at Thessalonica, that they will not all be dead at Christ's return and even those who died will rise at the voice of an archangel and with the sound of the trumpet of God to rise to meet Christ in the air and will always be with the Lord (1Thess. 4:13-18). Although *"we would rather be away from the body and at home with the Lord"* (2Cor. 5:8), the final state of the church is not as disembodied spirits in heaven, but as resurrected human beings with the Trinity on the new Earth. Thus the eternal God graciously invites the spiritually thirsty to drink from the water of eternal life for free (Rev. 21:6). He promises great blessings and sonship to believers who persevere and warns the ungodly of never ending 16 separation from the grace and joy of God that awaits them. We then as believers knowing the fear of the Lord, should persuade others. All of us in Christ are a new creation having been reconciled to Christ and given the ministry of reconciliation. As Christ's ambassadors, let us be openly through words and positive actions appeal and implore others outside the Christian faith to be reconciled to God. We must work together with God putting up with whatever challenges are there. Apostle Paul captures it well writing in 2Cor. 6:2-10

"What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died - more than that, who was raised - who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the daylong; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Let Jesus Christ return to find us occupying.

The Venerable Dauda Dan Mallam retires from full time service as Priest of Church of Nigeria having reached the mandatory age of 70 years with effect from April 30, 2021. We commend him and his family to God for a peaceful, restful life in retirement. The Lord whom they serve so well abundantly bless and keep them.

Girding our loins for service:

In order to press on with our God given task of service, and to fill the gap created by the retirement of Ven. Dan Mallam. We have done some few movements of some Senior Clergy for the purpose of preparing ground for greater responsibilities to the Archdeaconries. May the Lord assist the Priests as they assume the responsibilities towards a more decentralized grassroots administration of finances in the Diocese. We call on all to give the Priests needed cooperation to make their works pleasing.

On the side line, on behalf of the Diocesan Synod we appreciate the services of the 20th Anniversary Planning and Celebration Committee under the Chairmanship of Prof. Jerry Gana and the Local Organizing Committee under the Chairmanship of Wg. Comdr. Jonah S. Gana. Through them to the various Sub-Committee members for mobilization of the people and coordination of the activities that made the celebration such a huge success. May the Lord reward every member of the Diocese and Mission partners for remaining committed to the Lord. Having concluded the celebrations, we must now press on with the existing tasks. We therefore appoint Hon. Timothy I. Jiya as Chairman Bida Diocesan Development Committee and Wg. Comdt. Jonah S. Gana as Chairman Bida Diocesan Investment Committee to assist the drive of our vision in these two areas, others to serve on the Committees will be communicated accordingly.

Conclusion:

Christ emphatically said “I will build my Church and gates of hell will not prevail against it. Let us praise God for being members of the victorious Church.

“Now, may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of eternal covenant, equip you with everything good that you may do His will, working in us that which is pleasing in His sight through Jesus Christ, to whom be glory forever and ever”. Amen.

Saturday, 10th April 2021

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(Note: The message is Excerpts from Bishop Charge Delivered at the First Session of the Eight Synod 2021 of Bida Diocese, Cathedral Church of St John’s Bida)