

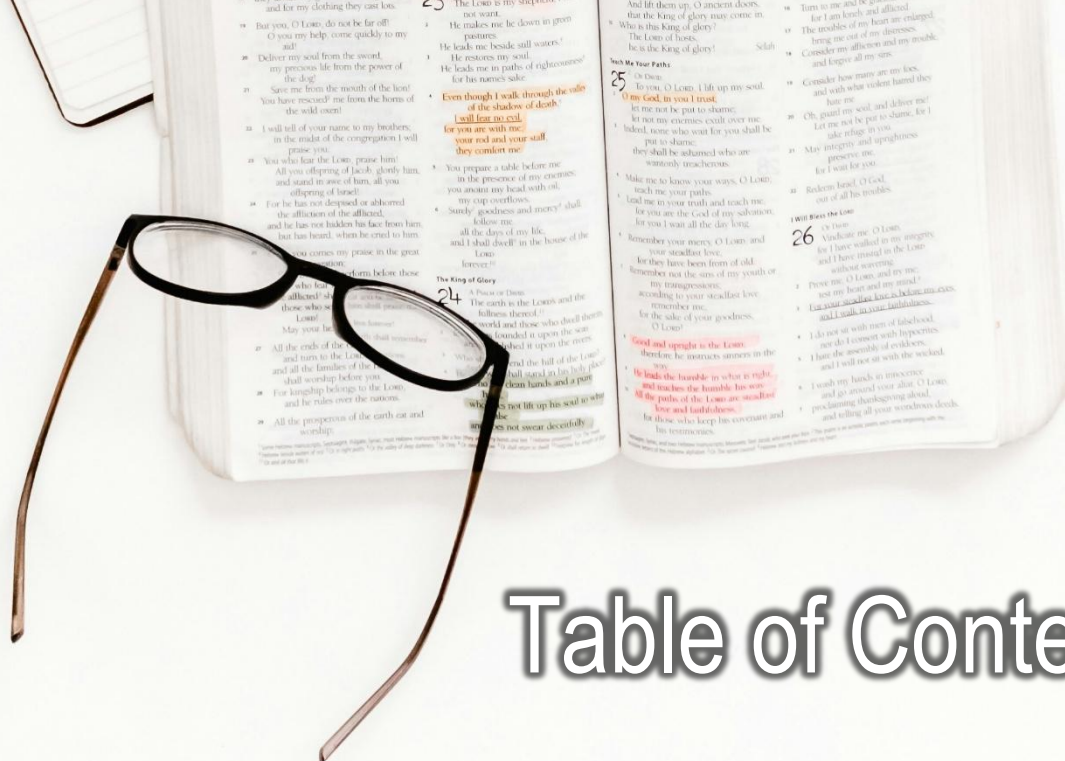
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Godliness. Reverence. Obedience. Worship.

# GR W magazine

a quarterly e-magazine designed to promote  
growth in faith and service to God





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## From the Editors...

Spring is an exceptional time of the year. The deadness of winter is over. Buds are showing on the trees and flowers. Birds are chirping. Soon many creatures will begin to bear young. Life is bursting forth everywhere!

What a great analogy for your lives. Sometimes, for various reasons, we might experience a “winter” in our faith. A time of decline, maybe even backsliding. We need to experience Spring – renewal – refreshing – revival – life. It is our fervent desire to encourage and build others up in the faith. We want you to GROW in your confidence in the Lord Jesus and excel in the walk of faith.

Thank you for being a GROW magazine subscriber. If you believe the material herein is useful, please share it with others. You can forward the notification email, post links to our web site ([GROWmagazine.site](http://GROWmagazine.site)) or Facebook Page ([Facebook.com/GROWmagazine.site](https://Facebook.com/GROWmagazine.site)) on social media, forward the full PDF version, or print out specific articles using the “Printer Friendly” button at the bottom of each page. There are plenty of ways to pass it along.

We appreciate our writers who have given their time and energy to prepare the material herein. They do so because they love the Lord and they love souls (and they seem to like us a bit as well). 😊

Now, come GROW with us!

Cordially,  
Sean P. Cavender, chief editor  
William Stewart, editor & designer





# The Pre-Flood Hall of Faith – Abel, Enoch and Noah

JOSHUA WELCH | ANDERSON, INDIANA

The book of Hebrews is a treatise encouraging the perseverance of faith. The Jewish converts to Christianity faced persecution, leading to discouragement (see 10:32-34). So there is constant, systematic encouragement throughout the work to continue in their confident faith. The following phrases are evidence of this theme:

- *“...we must give the more earnest heed to the things we have heard, lest we drift away” (2:1).*
- *“Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God” (3:12).*
- *“...let us fear lest any of you seem to have come short of it” (4:1).*
- *“...let us hold fast our confession” (4:14).*
- *“...you have become dull of hearing...let us go on to perfection” (5:11; 6:1).*
- *“...show the same diligence...do not become sluggish...” (6:11-12).*
- *“...let us draw near with a true heart...let us hold fast...not forsaking...” (10:22-25).*
- *“...let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us...” (12:1).*
- *“...strengthen the hands which hang down, and the feeble knees...” (12:12).*

Each phrase indicates that the author knew of the struggles these Hebrew Christians faced and the possible consequences. He does not want them to “drift, depart, come short, become sluggish, or be ensnared” as a result of their trials. In fact, the admonition against



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backsliding at the close of Hebrews 10 is strong as he writes,

*“Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise: ‘For yet a little while, and He who is coming will come and will not tarry. Now the just shall live by faith; but if anyone draws back, My soul has no pleasure in him.’ But we are not of those who draw back to perdition, but of those who believe to the saving of the soul” (Hebrews 10:35-39).*

The message to these people of faith is clear: *“the just shall live by faith” (10:38)*. So, to remind the Hebrews of what a real, active, unwavering “faith” looks like, the author shares a list often referred to as the “Hall of Faith” using examples from the Old Testament to demonstrate faith.

Hebrews 11 gives at least 18 examples of those who endured and pleased God by their faith. They are examples of those who “live by faith.” Many of these suffered in horrible ways but still endured. In the instances cited, these individuals are role models. They are not only role models but also encouragers who cheer Christians on to the finish line. They have completed the race and urge us to do the same (Hebrews 12:1-2).

Before the author of Hebrews names these exemplars, he first defines faith. Hebrews 11:1 says, *“Now faith is the substance of things hoped for, the evidence of things not seen.”* In verse 6, he adds, *“But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”*

Clearly, faith must be of some type of “substance” or “conviction” (ESV). However, how can one have a conviction about what one does not see? Because God has revealed the realities by promise. The one who trusts in God’s promises shows their convictions by their life. They *“diligently seek”* God’s promises and obey His will. So, faith is firm confidence and conviction in the hope of something, yet unseen, for which we are living to obtain. Faith is not just a mental activity but is seen in action. Every example in Hebrews 11 demonstrates such action. The first three examples are from the pre-flood era of Biblical history. Though these figures may seem distantly ancient, their examples are presently relevant. Consider their faith and be stirred to emulate their example.

### “Abel Offered to God”

As Hebrew eleven begins, three pre-flood examples from the book of Genesis are cited as pictures of those living *“by faith.”* The first example is that of Abel. Hebrews 11:4 says of Abel:

*“By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks” (11:4, NKJV).*

Note the verbs in this verse about Abel; one will see the activity of Abel’s faith. Abel was verified as *“righteous”* by God because *“by faith Abel offered a more excellent sacrifice.”* Go back to the Old Testament account of Abel’s offering,

and it is clear that both Cain and Abel offered something to God (Genesis 4:2-5). Yet Abel’s offering was received while Cain’s was rejected. Thus, the author’s point about faith is not just in the offering. We must make an acceptable offering. This ties in with another important aspect of our faith. Remember, Hebrews 11:6 says the person with God-pleasing faith must be *“diligently seeking Him.”* Perhaps this is the key difference between the offering of Cain and the offering of Abel. Abel’s offering was offered in accordance with God’s will, but Cain’s was not. Abel was *“seeking Him”* in his offering, but Cain was not. The point? Before faith can offer to God, faith must listen to God’s will.

Romans 10:17 says, *“So then faith comes by hearing, and hearing by the word of God.”* Could this be the key distinction between Cain and Abel? Abel heard the will of God and offered accordingly. Cain followed his own will and offered speculatively. Abel was accepted. Cain was rejected. What a lesson for those living *“by faith”* today. In an age when so many offer God whatever pleases them, let us make sure that when we offer, we have first listened to the will of God. Near the end of the Old Testament, the prophet Malachi strongly rebuked those in the nation of Israel who offered to God what they would never have offered to their earthly rulers (cp. Malachi 1:6-10). Abel’s obedient offering is indicative of a God-approved faith and sincere reverence. True faith offers to God what pleases Him.

### “Enoch Pleased God”

Enoch is the second individual mentioned in the Hebrews 11 “Hall of Faith.” The facts about Enoch are brief and mentioned only in Genesis 5:22-24 and Hebrews 11:5. The Hebrew author notes,

*“By faith Enoch was taken away so that he did not see death, and was not found, because God had taken*

*him; for before he was taken he had this testimony, that he pleased God” (NKJV).*

While little is known of Enoch, the phrase “he pleased God” tells us much about him and God-pleasing faith. There is a canyon of difference between one who lives to please himself and one who lives to “please God,” like Enoch. The Genesis text tells us why Enoch “*pleased God*” as it states, “*Enoch walked with God*” (5:24, NKJV). This begs the question: if Enoch walked with God, and walking with God is pleasing God, what does it mean to walk with God?

First of all, walking with God implies agreement with God. Amos 3:3 asks, “*Can two walk together, except they be agreed?*” The one who walks with God must be in union with the will of God (see also 2 Corinthians 6:14-16). This unity is seen in thought, word, and deed. Submitting to God takes humility (Micah 6:8). It also means we must make efforts to know God’s will.

Second, walking with God implies that God does have a path in which we must walk. We know this path because God reveals His will to man. God revealed the path he wanted Enoch to walk, and Enoch walked in it. To Old Testament Israel, God’s path was connected to His commandments. Leviticus 26:3, 12 says, “*If you walk in My statutes and keep My commandments...I will walk among you and be your God, and you shall be My people.*” For Christians today, Jesus says, “*I am the way, the truth, and the life. No one comes to the Father except through Me*” (John 14:6). For this reason, Paul told Christians in Colosse, “*As you therefore have received Christ Jesus the Lord, so walk in Him*” (Colossians 2:6). Jesus is “*the Way*” and though the way may be “*narrow and difficult*” we must walk His path (see Matthew 7:13-14).

Thirdly, walking with God implies obedience to God. Israel was told to “*walk after the Lord your God and fear Him, and keep His commandments*

*and obey His voice*” (Deuteronomy 13:4). We cannot disconnect “walking with God” from obedience to Him. The idea is prevalent that we can “please God” while rejecting what He says. Enoch’s example teaches otherwise. May we be people who “please God” because we walk in His path, live in union with His character, and strive to be obedient to His will. This is God-pleasing faith. True faith obediently walks in union with God as Enoch did long ago.

### **“Noah Prepared An Ark”**

The third individual mentioned in Hebrews 11 is Noah. The author writes,

*“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith” (NKJV).*

Far more is said about Noah in the Genesis text than about Abel or Enoch. Genesis 6-10 are devoted to the flood accounts, the post-flood world, and the post-Noah genealogy. Thus, much has been said and written about this great character of faith. Within the Hebrews text, we learn of several elements of his exemplary faith.

First, Noah listened to the warning of God. Hebrews 11:7 says he was “*divinely warned of things not yet seen.*” Though Noah had never seen rain or a flood, he still got to work building the ark. God’s grace gives us instruction and warning, and we must obey. Genesis 6:22 says of Noah, “*Thus Noah did; according to all that God commanded him, so he did.*” In like manner, though we have never seen the return of Jesus and the destruction of our world, we are given a warning of its impending coming. Some will ignore the warning. Those of faith will listen. Matthew 24:37 says, “*But as the days of Noah were, so also will the coming of the Son of Man be.*” True faith will trust the credibility of this divine admonition from Jesus, just as Noah trusted God.

Second, Noah *“moved with godly fear.”* Noah had a reverence for the authority of God, and it moved him to obedience. Our faith in the authority of the police officer moves us to obey the traffic laws for fear of his power to write a ticket. The student’s faith in the authority of the principal moves them to obey school rules for fear of the principal’s right to enforce discipline. Likewise, a “godly fear” will lead one to obedient actions while living in the presence of an Almighty God. Proverbs 1:7 says, *“The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.”* Noah feared God, and it moved him to action.

Finally, Noah *“prepared an ark for the saving of his household”* (11:7). The ark was a prepared vessel for a prepared family. Likewise, heaven is a prepared place for prepared people. People of faith will strive to prepare while on this earthly voyage for the heaven God has prepared for us. True faith is not just interested in preparing self, but also in helping prepare others for what lies ahead. Paul wrote to Timothy, *“Take heed to*

*yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you”* (1 Timothy 4:16).

### Conclusion

Each of these pre-flood Bible characters has both common denominators and common differences. Their “faith” in God’s unseen promises is a commonality. However, the various ways they were called to act out their faith show us distinct nuances. Keep this in mind though: each of them displays their faith with an action verb. Abel offered. Enoch walked. Noah moved and prepared. In your Christian walk, what has God called you to do that you have left undone? True faith is called to action. How are you living out your faith to be an example to others today? If you are not moving forward, you are backsliding. The inspired word of God calls you not to decline, but to advance. So, *“let us run with endurance the race that is set before us, looking unto Jesus...”* (Hebrews 12:1). Live your faith.



# How Christ Relates to the Church: The Headship of Jesus

SEAN CAVENDER | WICHITA, KANSAS

It is common to consider Jesus as our personal and individual Savior, which He is. Also, it is easy to see that Jesus is connected to God since He is God's very Son. However, we can sometimes neglect how Christ relates to the church. We recognize Jesus' relationships with us individually or to God, but how does He connect to the universal body of all believers? The Bible helps us to see that relationship through Jesus' headship over the body.

The church belongs to Christ since He purchased the church by His blood that He shed (Acts 20:28). Therefore, the church rightly is "of Christ" (Romans 16:16), since He is the source of life, purpose, and mission for the church. The New Testament writers relate the church to Christ in various ways. Sometimes the church is likened to a vineyard (John 15:1-7), a kingdom (Colossians 1:13-18), or a body (1 Corinthians 12:27). It is in this image of the church as the body of Christ that the Bible relates Christ as the head of the body. The Bible shows the headship of Jesus on a few occasions in the New Testament.

...which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things



*in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all. (Ephesians 1:20-23, NASB95)*

*...but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ... (Ephesians 4:15, NASB95)*

*For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. (Ephesians 5:23, NASB95)*

*He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. (Colossians 1:18, NASB95)*

What does the headship of Jesus mean for the church? How does His headship shape the way we live and conduct ourselves? Why is His headship significant? These are questions we are going to explore in this article.

**Headship: The Leader of God's Kingdom**

Paul uses the organic and biological body as a metaphor for the church. In 1 Corinthians 12, Paul speaks of individual obligations to serve within the body of Christ. He describes individual members as having roles and responsibilities that differ. Yet, we fulfill those responsibilities out of love and service for one another (cf. 1 Corinthians 12:4-16). Everybody has a head. The head houses our brains, the center of our thoughts, actions, and words. Our heads direct every facet of our bodies and our lives. So it is with Jesus. He directs His body, the church, how He wants to (Ephesians 1:22-23). He is the One authorized to rule and dictate how we worship God or how the church fulfills its work. He is the One who authorizes the terms of membership into the church since He is the Savior of the body (Ephesians 5:23). Just as my arm and my legs do not govern my body — nor even govern themselves — they are subject to the direction of my head, so it is with Christ. We, as individual Christians, are subject to following the direction of Jesus Christ!

Headship is a powerful and relatable metaphor that helps us understand Christ's authority in the church. However, the language of headship is also multi-faceted. Headship is used in the metaphor of the organic and biological body while also being the language that commonly describes kingdom and kingship. Let's consider this aspect of headship in the writings of Paul.

First, notice that headship implies authority and power. In Ephesians 1:21-23, Paul contrasts the authority of the exalted Christ on the throne of God with the authority of world rulers. Paul's point is that Christ has power over everyone, including the world rulers, and His headship and authority last not only for the present but for even the age that is to come (Ephesians 1:21). Since Christ has dominion, power, and authority over all things, this requires that we are subject to Him. Therefore, we must follow the direction

and leadership of Jesus Christ (Ephesians 1:22).

Second, we see the language of Ephesians 1:20-23, where Paul writes about the authority of world powers and governments and contrasts that with Christ's authority as the One who sits on the throne at the right hand of God (Ephesians 1:20-21). This shows us that Jesus' headship is not only a metaphor of an organic, biological body; this shows us that Jesus' headship shows that He is the ruler of governmental power — the kingdom of God! That kingdom — the body of Christ — is the church (Ephesians 1:22-23; Colossians 1:13, 18).

'Headship' is sometimes used in political and governmental contexts. For example, in the United States of America, the Speaker of the House is the leader of the House of Representatives. Notice how that position is described: "Elected by the whole of the House of Representatives, the Speaker acts as leader of the House and combines several roles: the institutional role of presiding officer and administrative **head of the House** (emphasis mine), the role of leader of the majority party in the House, and the representative role of an elected member of the House..." (<https://www.house.gov/leadership>).

The Speaker of the House is described as the head of the House since he is the appointed and elected leader. When we read about Jesus' headship in passages like Ephesians 1 and Colossians 1, we learn that Jesus is reigning as King over His kingdom. That kingdom is presently in existence; it is not awaiting a future inauguration, as premillennialism suggests.

Even the Old Testament prophets spoke about the kingdom of God and how Jews and Gentiles would be united under one leader or head. Notice the prophecy of Hosea.

*Then the children of Judah and the children of Israel Shall be gathered together, And appoint for themselves one head; and they*

*shall come up out of the land, for great will be the day of Jezreel.*

(Hosea 1:11, NKJV)

Hosea referenced that this head — or coming king — would be a king like David, one of his descendants (cf. Hosea 3:5; 2 Samuel 7:16).

Therefore, when we read of Jesus' headship over the church, we need to recognize the rich metaphor that Paul is using. He uses multi-dimensional language. Jesus is the head of the body, the church. The head-body metaphor may be a metaphor for the organic and biological body, as 1 Corinthians 12 invariably describes. Nevertheless, the head-body metaphor may also reference the church as the kingdom of God and Jesus as its King!

### Jesus' Headship and the Church

Now that we have identified the richness of Paul's headship language, we are prepared to understand the implications of Jesus' headship for us.

1. Subjection (Ephesians 1:22) — Since Jesus is the King who rules His kingdom, we are the citizens of His kingdom (Philippians 3:20). We must obey His laws (Galatians 6:2; 1 Corinthians 9:21). Obedience to King Jesus is the visible demonstration of authentic faith (cf. James 2:14-26). Faithfulness to the laws of Jesus demonstrates our allegiance and fidelity to Him as our King. Obedience and subjection are performed out of sincere love for Jesus, not merely out of fear. Jesus said, "If you love Me, you will keep My commandments" (John 14:15). Since Christ is king, we must submit to His word and commands. Obedience, faith, and subjection become the qualities of kingdom citizens.
2. Growth and Maturation (Ephesians 4:15) — Paul uses the biological body as a metaphor for the church of Christ. Since our physical body grows in proportion with other parts of

our body, our heads included, then the spiritual body of Christ is to grow in proportion with the Head, Jesus Christ. That is Paul's point in Ephesians 4:11-16. Christ has presented gifts to the church through teachers and elders. Those who offer instruction from God's word (Ephesians 4:11). God's word edifies us and strengthens us so that we grow to be more like Jesus in stature and His fullness (Ephesians 4:13). When we grow to be more like Christ, that is the mark of spiritual maturity. Jesus is the Head of the church to give us a goal and a mark for what we are to become in His likeness (Ephesians 4:24).

3. Love for the Brethren (Ephesians 5:23) — Christ is the head of the church and models leadership perfectly. True headship and leadership are performed with love (Ephesians 5:23, 25). Christ's love and headship are demonstrated through a love for His children. Paul wrote, "*and walk in love, just as Christ also loved you and gave Himself up for us...*" (Ephesians 5:2). This shows us the demands of love and headship. Sacrifice is what love demands. Since Christ has loved us and given His life for us, we should also love those for whom Christ died. The apostle John stated, "*We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren*" (1 John 3:16). The headship of Jesus demands that we love our brothers and sisters in the Lord. We must serve one another while putting away gossip, backbiting, and slander (Galatians 5:13-15). This is what love demands. This is what Jesus' headship demands of us.

### Conclusion

When speaking of Christ's relationship with His church, the metaphor of the body and headship are common and powerful. This metaphor demonstrates Christ's authority, power,

leadership, and direction. He is the One who guides the church in all that it does. Jesus is the head of the body or the king over His kingdom. As a king, He rules His subjects and citizens. His citizens — Christians — are to live in subjection, obedience, allegiance, and faithfulness to His decrees and commands.

Furthermore, the headship of Jesus comes with demands for us. His pattern of leadership ought to change us and guide us:

1. We are to subject ourselves to Him without drudgery and willingly. Demonstrating faith and love for our king requires submission to His laws.

2. We must grow to become like our head. Jesus expects His citizens to become model citizens, models of His character, morality, and ethics.

We must love as He loved. We must love our brethren and serve them. We must put away the strife and anger that can cause the mutilation of the body of Christ. Christ is our head and we are His body. Therefore, everything we do must be out of love and service for the body of Christ!



# Instrumental Music in the Old Testament

WILLIAM STEWART | KINGSTON, ONTARIO

In the search for instrumental music in the Old Testament, one need not go very far. In Genesis 4:21, among the offspring of Cain, we read of Jubal, identified as "...the father of all those who play the harp and flute." Thus, we have the beginning of instrumental music described for us. From this point onward, we find references to instrumental music in many Old Testament passages. Instruments were used for a variety of reasons:

- To call an assembly together (Numbers 10:1ff)
- To give commands in battle (Joshua 6:4)
- To worship false gods (Daniel 3:5)
- For entertainment or celebration (Genesis 31:27)
- To give honour to the king (1 Kings 1:34)
- As a means to bring calm and relaxation (1 Samuel 16:23); and
- In the worship of the God of heaven (Psalm 150).

The association of instruments with worship began early in the history of God's people of the Old Testament. We find references to instruments used in worship in the Torah and the history books:

- After the Israelites were released from captivity in Egypt, we're told Miriam and the women of Israel with her sang praise to God with timbrels (Exodus 15:20-21).
- In the days before Saul's coronation, Samuel told the future king of Israel that he would "...meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a



*harp before them; and they will be prophesying" (1 Samuel 10:5)*

- When the ark of God was moved from the house of Abinadab, "...David and all Israel played music before the LORD on all kinds of instruments of fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals" (2 Samuel 6:5). Unfortunately, they transported the ark on a cart drawn by oxen, ignoring God's instruction in the Law about how the ark should be moved (Exodus 25:14; Numbers 4).
- Sometime later, the ark was moved, this time "...the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses commanded according to the word of the LORD. Then David spoke to the leaders of the Levites to appoint their brethren to be the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy" (1 Chronicles 15:15-16).
- 1 Chronicles 25:1 tells of David arranging for the service of those who would prophesy, sing, and pray. It reads, "...David and the captains of the army separated for the service

*some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals...” We’re told of the children of Heman, “All these were under the direction of their father for the music in the house of the LORD, with cymbals, stringed instruments, and harps, for the service of the house of God” (v 6).*

*Throughout the Psalms, David made mention of praising God with instrumental music. Notice a few examples:*

- *“Praise the LORD with the harp; make melody to Him with an instrument of ten strings” (33:2)*
- *“...on the harp I will praise You, O God, my God” (43:4)*
- *“The singers went before, the players on instruments followed after; among them were the maidens playing timbrels” (68:25)*
- *“Sing to the LORD with the harp, with the harp and the sound of a psalm, with trumpets and the sound of a horn; shout joyfully before the LORD, the king” (98:5-6)*

*The worship of God with instrumental music was a big part of David’s life, and the culture of Jewish worship is evident. There are still more and more examples of such in the Old Testament Scriptures. But it is important to acknowledge that they engaged in worship with instruments, not simply because they enjoyed instrumental music and were talented players, but because God approved of their use. Note:*

*“And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment (1) of David, (2) of Gad the king’s seer, and (3) of Nathan the prophet, for thus was the commandment of the LORD by his prophets. The Levites stood with the instruments of David, and the priests*

*with the trumpets. Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD also began, with the trumpets and with the instruments of David king of Israel. So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished.”*  
(2 Chronicles 29:25-28)

Hezekiah, king of Israel, led the people of Judah in a return to the ways of God. He opened and repaired the doors of the temple (v 3), gathered the Levites together, and ordered them to sanctify themselves (v 5) and to, cleanse the temple (v 15-17), and then make sacrifices to make atonement for Israel (v 21-24). As seen in the text above, Hezekiah also arranged for the Levites to offer worship on instruments. In this time of renewal, instrumental music was included “...according to the command of...” David, Gad, and Nathan. These had lived several generations before and had used instrumental music in worship in their time. The writer of Chronicles reveals that this was not a matter of tradition or the commandments of men. Hezekiah included instrumental music in the revival of his day “...for thus was the commandment of the LORD by his prophets” (2 Chronicles 29:25). Hezekiah would have been wrong if he had not stationed the Levites in the house of the LORD with the cymbals, stringed instruments and harps. He and his people would have failed to obey the command of God.

Some will refer to these Old Testament examples and commands as evidence that we can and should use instrumental music in worship. However, the examples and the commandments to use harps, trumpets, stringed instruments, and the like under the Old Covenant are not authoritative for those subject to the New Covenant. We have no right to borrow or bring forward things from the Old Testament. Some things of the Old Covenant have been repeated

in the New. in the New. We observe and obey those, not because they were in the Old, but because they are in the New.

Consider an illustration regarding wills and covenants. In the early 1980s, my grandfather had a will drafted by his lawyer. Then, in the mid-1990s, a few years before he passed away, he had the same attorney write up a new will. Things had changed in the family, so he wanted his will to reflect that. After he passed away in 1997, we went to the lawyer's office. Both wills were in the dossier, but only one document was pulled out for use that day – the 1990s will. The same man wrote them; both documents were signed and witnessed, but only one was valid that day. The creation of the 1990s will cancelled out the 1980s will. The two documents had many of the same provisions and stipulations, but none were valid because they appeared in the 1980s will. That document was null and void.

The same is true of the Old and New Testaments. The New Testament writers tell us, “...*He has made the first obsolete...*” (Hebrews 8:13). Again, the Lord has “...*wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross...*” (Colossians 2:14). Again, He has “...*abolished in His flesh the enmity, that is, the law of commandments contained in ordinances...*” (Ephesians 2:15). There are commandments and teachings given in the Old Testament which are repeated in the New. Therefore we are subject to them – not because they were in the Old, but because they are in the New. We have no right to borrow and justify using practices given exclusively in the Old Testament. This is true concerning the sacrifices, the feast days, the dietary restrictions, the tithe, the burning of incense, and other practices God gave to Israel. It is also true of our worship in song. We cannot justify instrumental music today because it was used

under the Old Testament.

Judaizing teachers were a problem in the early church. They were Jews who had obeyed the gospel but would not let go of Moses' law. Not only did they not let go for themselves, but they also sought to impose the Law on the Gentiles coming to Christ. Acts 15:1 introduces the issue by saying, “...*certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’*” They were zealous for circumcision. Verses 5 and 24 indicate they expected the Gentiles to keep other elements of the Law as well. Paul and Barnabas argued against this, as did Peter and James. In the end, a letter was penned by the apostles and elders at Jerusalem and distributed among the Gentiles indicating that those who had gone out from Jerusalem troubling the Gentile converts to Christ did so without the blessing of the leadership – “...*to whom we gave no such commandment...*”

Later, Paul wrote the book of Galatians and was still dealing with the Judaizers. He penned in 5:1-4,

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed, I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*

If we go back to Moses' law in one thing, we are a debtor to keep the whole law (v 3). We do not get to choose what we want to bring forward from the law. It is all or nothing. But if we seek to justify ourselves and what we do in the service of God by the Law of Moses, then we are entangled in a yoke of bondage (v 1), negate the benefit of coming to Christ (v 2), are estranged from Christ

(v 4), and have fallen from grace (v 4).

For the Jews to please God, they needed to search the Scriptures to see what the Lord expected of them. The same is true today. The difference is this: they were to search the Old Testament, which contained God's

commandments and ordinances for them; we are to search the New Testament, which contains God's commandments and ordinances for us. In our next issue, we will search the New Testament and see what God says about the use of instrumental music in worship for the church.



# Fruit of the Spirit: Shining Faithfulness, Gentleness, and Self-Control

T. SEAN SULLIVAN | PARAGOULD, ARKANSAS

## Introduction

There is a lifetime of achievement in gaining all the blessings of God's way. Each of us has our own time to walk, and no one has a guaranteed tomorrow (James 4:14). The application of the attitudes and actions involved in bearing the fruit of the Spirit is our responsibility. The results will significantly bless our soul's hope and allow us to "*shine as lights in the world*" (Philippians 2:15-16).

Let's continue to consider a life of love, joy, peace, longsuffering, kindness, and goodness, growing consistently with faithfulness, gentleness, and self-control. Let's discover the value of these blessings and shine them brightly for all others to see.

## Shining the Light of Faithfulness

There is much to do, and faithfulness, practically speaking, requires consistent doing. The will of God is a life-long pursuit. We can certainly gain a proper understanding of God's expectations and rejoice in our reconciliation with Him in a shorter period of time. However, the achievement of doing the will of God requires our faithfulness all the days of our life.

Some scriptures greatly challenge us. For example, in Matthew 5:48, Jesus compares us to God the Father. We are told "God is faithful" in the New Testament three times. From these passages, we learn of God's absolute dependability.

1 Corinthians 1:9, "*God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.*"

via Peggy Chai | Pixabay.com



1 Corinthians 10:13, "*No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*"

2 Corinthians 1:18, "*But as God is faithful, our word to you was not Yes and No.*"

These three uses of "God is faithful" communicate the standard, and we spend our lives seeking to imitate our Father in Heaven. We will certainly not be as perfectly faithful and always infallibly dependable as the Father. Still, we can strive to be more like Him in this way.

We need to be faithful to God. We are serving Him diligently, not sporadically (2 Peter 3:10-14). Drawing ever nearer to Him so that He can be nearer to us (James 4:8). We need to be faithful to our families, providing for them as we should (1 Timothy 5:8). Leading our children with consistency (Ephesians 6:1-4). We need to be faithful to our spiritual family, being there for one another (Romans 12:10-13). Encouraging and helping each other through all of life's "ups" and "downs" (Romans 12:15). We need to be dependable to our fellow man, shining the light of truth to provide them hope (Mark 16:15-16). If we are determined to shine the light of faithfulness, we will be a great blessing to others around us.

Before we move on from this point, please know that "others" does not only mean alien sinners trapped out there in the doom of darkness. Our light of faithfulness needs to be seen by our children, family, and brethren. We need to rise and shine the light of faithfulness every day.

### **Shining the Light of Gentleness**

Many opinions will be waged in the battle to define gentleness. We must first gain knowledge of the goal to gain a proper application. The original Greek is '*prautees*' (NT:4240), "patient suffering of injuries without feeling a spirit of revenge, an even balance of all tempers and passions, the entire opposite of anger" (from Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by Biblsoft). Gentleness is focusing on "evenly balancing our tempers" – this is our characteristic of "calm" and "collected." If we are going to live a life of gentleness and let its light shine from us, we are going to have to be temperate, controlled, and fully trusting in God.

The requirement of gentleness on God's pathway does not ask us to be cowardly or weak. The gentleness of God's way is much like what Jesus shared with Pilate in the Praetorium, in John 18:35, "*My kingdom is not of this world. If My kingdom were of this world, My servants would*

*fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.*" We do not spread the gospel by force or retaliate against its opponents with carnal measures.

We shine the light of gentleness to guide others toward safety and refuge from the storms of sin that make turmoil in their lives, to offer the help of the gospel, and the hope of a proper relationship with our Creator (Matthew 28:18-20). If we are determined to shine the light of gentleness, we will be a great blessing to others around us.

Before we move on from this point, please know that "others" does not only mean alien sinners trapped out there in the doom of darkness. Our light of gentleness needs to be seen by our children, family, and brethren. Every day, we need to rise and shine the light of gentleness.

### **Shining the Light of Self-Control**

We are to be the living proof of God's good, acceptable, and perfect will (Romans 12:2). There is a prevailing and unfortunate mindset toward God's role in our lives today. Far too many believe that God has everything already charted out and that no step is taken without His divine direction. To answer every problem this false understanding creates would be a long endeavor, so for the sake of time, please know that this is not how life works. We are all blessed with free will. We have the right to choose for ourselves, act on our own choices, and bear good or bad consequences. Our free will does not end with our obedience to the gospel; it can keep us where we need to be, in a proper relationship with God.

We, by our own choices, must maintain "righteousness" to experience the way of life God has directed us toward; this requires determination. Look again at Hebrews 10:35-39 and note the actions involved: endurance, doing the will of God, not drawing back. We push onward and upward to the saving of the soul. This focus on self-control is linked to our ultimate success. There are many reminders of our need to maintain righteousness through self-control:

Matthew 16:24, “...deny himself, and take up his cross...”

1 Corinthians 9:24-27, “...I discipline my body and bring it into subjection.”

1 Thessalonians 5:6-10, “put on the breastplate of faith and love, and the helmet of salvation ... obtain salvation.”

When we gain control of ourselves, we will be better able to avoid the pitfalls of sin. We will shine the light of self-control for others to see so they can overcome this world’s temptations and sins (1 John 2:15-17). If we are determined to shine the light of self-control, we will be a great blessing to others around us.

Before we move on from this point, please know that “others” does not only mean alien sinners trapped out there in the doom of darkness. Our light of self-control needs to be seen by our children, family, and brethren. Every day, we need to rise and shine the light of self-control.

### **Conclusion:**

Imagine waking up each morning to a life of love—you love others, and they love you. You have a family who loves and respects you. Others around you know that you care and return care to you. Your life is joyful. Yes, bad days still occur, but you have a sureness of deep-set joy because of this life’s true and enduring things and beyond. You are not waiting for the next superficial rise to make you “feel” happy, your faith and commitments carry you through whatever life dishes out.

You know peace in your life—the same peace that allowed you to sleep calmly last night. The peace that results from knowing your place in this life, your role in your family, and the family of God (Ephesians 3:15). In your life, you can act patiently in all circumstances because your perspective on life is certain, sure, and better than those who do not fear God. You can be patient because you know the dangers of allowing the trivial things of this life to overshadow the truly important things. Every day you reflect warmth and extend true kindness to all those around you. Kindness is true compassion for others’ needs. Your desire to encourage, uplift and aid others and you have the ability to fulfill it.

Upon close examination, all motivations underlying your actions are pure and true. You are indeed a “good” person. You are determined to seek, offer, and live by God’s standard of “goodness.” In all of your conduct and ventures, one thing is steady and true—your faith.

You know that “*faith comes by hearing the word of God*” (Romans 10:17). It is because of your faith that you “*hunger and thirst for righteousness*” (Matthew 5:6). You are faithfully committed to being faithful to God, your family, and all of your responsibilities. In all of this, you are watching your steps. You walk in a careful and controlled fashion to ensure that you are not taking any missteps (Ephesians 5:15-17).

This is the life of a Christian, bearing the fruit of the Spirit. It is the best life and only gets better when we share it with our children, family, and everyone! Live God’s way. Let it shine for the whole world to see so they may also seek and find!

# Practical Tips for Conducting a Bible Study

KEN MCDANIEL | SPRINGFIELD, ILLINOIS

It was May of 2010. I was on my second evangelistic trip to Fiji working to establish a faithful congregation on the main island of Viti Levu. My youngest son, Colton, had just graduated high school and was accompanying me on the trip. We were riding in an old rickety bus to the village of Viseisei where a recent contact had gathered a few people in her home for a Bible study I was to lead. As the warm wind whistled through the old bus and the loose metal rattled over every pothole and crack in the road, Colton leaned over and asked, “What do you plan to teach?” I will never forget the look on his face when I replied, “I don’t know.” His expression of astonishment and disbelief said all he needed to say without speaking a word. “Dad! I can’t believe you’re not prepared. I’ve never known you to do something like this before. How could you not know what you are going to teach?” After a brief moment of savoring his reaction, I assured him that all would be OK. This situation was a little different than most. This time we had to visit the group first, find out where they were in their knowledge and understanding, and determine from there where would be the best place to start and at what level we would need to teach. The study went very well, and after a few more, we converted the lady of the house and her husband.

Teaching “on the fly” is not how most studies are done and is not recommended for those just beginning to teach. But the story above illustrates some very important aspects that we must consider each time we prepare for and conduct a Bible study. Who are we studying with? What type of knowledge base do they have? Are they hungering for truth, or are they apprehensive or even antagonistic? All these



things and more will determine what and how we will teach or if we will even teach at all – sometimes, an initial, casual visit with a “spiritual discussion” is helpful to set someone at ease.

So, how do we decide what to teach? How do we prepare for it, and how do we go about teaching it? These questions can be very intimidating, especially to someone who has never taught a personal, evangelistic study. I know because that was the case for me.

I didn’t become a Christian till I was twenty years old. Before that, I led a very worldly life which left me empty and longing for something better. When my wife, Penny, and I became engaged, I decided to leave my old ways, seek God, and become a Christian. Though I knew it would change my life, I had no idea in how many ways and to what degree. I found myself not only turning from sin to righteousness and from indifference to reverence but experiencing tremendous feelings of peace, comfort, and hope, which I had never known. I had no right to these feelings before, that is, as far as they related to my relationship with God. But now I was converted. I knew with certainty that my sins were washed away, and, as Peter described it, this created a joy inexpressible (1 Peter 1:8). I was genuinely happy, and what followed was as natural and right as love and appreciation was



for what God had done.

I wanted everyone to find what I had found, learn what I had learned, experience what I had experienced, and have what I had been given. As the days and weeks went by, this desire grew stronger and stronger, but with it, a dilemma arose: I had no clear idea what to do or to say, and honestly, I was scared. Still, the desire was there, and it was strong. How could I share with others what God had done for me?

After so many years, I do not recall the exact time frame involved, but it seems like it was only a few months until the congregation we were part of hosted a three-month training course in evangelism. Penny and I enrolled without hesitation. Each night we had homework which deepened our knowledge of the Bible and helped prepare us for questions that could arise in an evangelistic study (I have fond memories of Penny and me doing our nightly homework together). In the classes, we were taught the material we would be using to convert people and how to teach it. And as the class advanced, we were required to set up studies and conduct them on our own.

Now we were equipped to talk to people about what we had found and lead them through studies that would bring them to salvation. And that is what we did. We started with relatives, old beer-drinking buddies, people I had grown up with in the old neighborhood, new people we met, and visitors to the congregation. We were excited about what we had found, and now we could share it and watch it change people's lives in the same way it changed ours. Within the first year of our training, we had several Bible studies, and some of our friends and relatives were converted.

What made the difference? What moved us from being scared and intimidated to conducting studies and leading people to salvation? The answer is simple and obvious, training and preparation. If we long to share our faith with

others and help them to be saved, we cannot hope to do so without preparation. But before we address this idea further, let me back up to something just as crucial yet even more foundational. If our own salvation has not impacted our lives and our hearts to the point that we yearn to share what we have found with others, then we probably need to revisit our conversion and reevaluate our relationship with the Lord. There is no greater treasure on earth than salvation, and how can we help but be excited and share it with others?

Now, concerning our questions about what to teach, how to prepare, and how to teach it. Let's assume that the desire is there. Let's also assume that we have someone in mind, or better yet, we have someone who has agreed to a study. How we approach that study will depend largely on their knowledge base and how we have framed the study to them. Do they realize they are lost and want us to help lead them to salvation? Are they lost but think they are saved and, in their mind, are just joining us for a friendly, edifying study? Are they lost and disagree with us on some issue, and are there to discuss it? Are they a brother in Christ and have agreed to a study for one reason or another? All these factors will determine what we will teach, how we prepare, and how we will teach them.

Let's assume that the person is lost, has little or no Bible knowledge, and has agreed to study because they want to change their life and get to know God. Yes, these people are out there, many of them, and probably right under our noses. In the last several years, I have developed a series of open Bible studies (meaning no material is being used other than the Bible). But for many years, I used, and often still do, printed material designed to lead a person to salvation. The preparation for this type of study is done on the front end. You study the material, learn it well, and use it over and over. This is very effective because you become confident, credible, and proficient as you grow so

familiar with it. This is the approach I would highly recommend to most. Preachers, elders, and others who are mature and skilled in the word might prefer an open Bible study approach. Still, prepared material will get those less experienced and knowledgeable across the table from people much sooner and is often very effective in converting them.

Some may scoff at using prepared, “canned,” material as they may see it, but that does not prove such an approach ineffective or even inferior. All it suggests is that it is not the approach for them. Often, they imagine that such material could never be sufficient to address all the misconceptions or all the arguments that will certainly come up in a study. And surely people would feel insulted that you would try to use such a childish approach on them. All these concerns are valid for a fraction of the studies one might teach, but most people who agree to a study have no idea where the book of Matthew is, what the church is, or how to be saved – seriously. So, well-developed material in the hands of one who has internalized it is very effective. Again, with this approach, the preparation is done before ever having your first study. You learn the material and how to teach it and then use it repeatedly. If it is good and you become effective in teaching it, you will likely see many experience the joy that follows their salvation.

Our next consideration is where to have the study. In years gone by, almost everyone agreed for you to come to their home, but not so today. Some will agree to come to your home. Others will meet you at the church building. Some will agree to a place like Starbucks, Panera Bread, a library, etc. Wherever you meet, they need to feel comfortable and be as distraction-free as possible.

When the study begins, if it is a typical evangelistic study, you will be in the position of “teacher.” This means you will need to take the

lead but remember to be humble and polite. When it’s time to begin, you can shift attention to the study and lead a prayer. Next, let them know what you will be covering. Suggest that you take turns reading the scriptures (if they are comfortable reading) but that you would like them to answer the questions. In the teacher role, I always read each question and allow them to answer, rather than having them read the question and answer it also.

Try not to be nervous, and don’t rush the student. Often, they will not answer the question right away, and we might tend to answer it for them just because we are trying to help. Instead, let them search the passage and find it for themselves. Give them a little time. At the most, direct them to the specific verse that the answer is in. If they still don’t get it, back up and cover what they need to know to comprehend what they are missing. Don’t worry. Most of the time, just giving several seconds is all they need to get the answer. It is much better to let them find it in their Bible than for you to give it to them.

Keep the study on track. Questions are good, especially if they are on topic because they show that the person is engaged and seeking to understand. If the question is off-topic, deflect it by saying something like, “That’s a good question. If you don’t mind let’s wait till the end of the study, and I will be happy to answer it.” Or, if you know it will be covered later in the study or a subsequent study, just let them know that you will cover it then. You are in control. Getting off track can and will likely sabotage the study.

Reinforce correct answers. When they answer correctly, simply respond with, “good,” “excellent,” “outstanding,” but do not overdo it and be genuine in your support. With this approach, when they answer incorrectly and do not hear that gentle affirmation, it will catch their attention. You can then respond with something like, “take a look again at verse 7.” This is a simple but powerful tool.

When the study concludes, the student is almost always at ease and happy with what they have learned. They are usually very willing to meet again for the next study, so set it up then with a specific time and place. Ideally, the material you have chosen will lay the foundation they need, and in a few short weeks, or sooner, they will come to salvation.

There is certainly much more we could discuss (three months more in keeping with the training Penny and I received), but hopefully there is enough here that some will find it helpful. I would add that to get started, find some material you are comfortable with or learn an open Bible study approach that you can use over and over. Ask your preacher and/or elders for suggestions. Check with “brotherhood” bookstores. Find something that works for you and study it till you know it well. Then, start asking for studies. They will come.

I would also recommend that you seek a mentor who is active and effective in “one-on-one evangelism.” This can help fast-track your preparation tremendously.

In closing, let’s be honest with ourselves. Not everyone is able to teach, even if they have a burning desire to share what they have found with others. Not to worry. If this is you, rest assured that you are very needed and can be extremely helpful in the kingdom. You can create interest and lead people to those who can teach and in doing so share in the joy of their salvation. But with some training, many of us can teach. May God bless you in your efforts to prepare yourself and to help seek and save the lost.

# When Christ Comes Again

KEITH SHARP | MOUNTAIN HOME, ARKANSAS

## Preterism

On the nights of July 20-21, 23-24, 2020, Bruce Reeves and Holger Neubauer debated the question, “Will Jesus Really Come Again?” Bruce Reeves affirmed, “The Scriptures teach that Jesus of Nazareth will come again in the future to raise both the wicked and righteous for eternal judgment.” Holger Neubauer affirmed, “The Scriptures teach that Jesus of Nazareth returned the second and final time in the destruction of Jerusalem in A.D. 70.” Mr. Neubauer holds to a theory popularized in modern times by the late Max R. King in his book *The Spirit of Prophecy*. The position of King, Neubauer, and others, called “Preterism” or the A.D. 70 Theory, is that the destruction of Jerusalem in A.D. 70 is the final fulfillment of all biblical prophecy. Therefore, there will be no future, literal return of Christ or resurrection of the dead.

In First Corinthians chapter fifteen, the apostle Paul specifically refutes this error. He rebuked them:

*“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen”*  
(1 Corinthians 15:12-13).

The resurrection of which Paul speaks is the same kind Christ experienced – a literal, bodily resurrection from the dead (cf. verses 1-8). To deny our future literal bodily resurrection is to deny that of the Lord.

How serious is this error?



*“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable”* (1 Corinthians 15:12-19).

Our resurrection to which Paul refers is at “the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power” (1 Corinthians 15:24).

Preterism is damnable heresy.

## Premillennialism

In contrast to the Preterists, Premillennialists affirm that Christ will establish a thousand-year, earthly material kingdom when he returns.



“...Christ will set up a literal kingdom in time which will last in history a thousand years and then go into an eternal form which will never be destroyed”.... God’s kingdom will be characterized by peace and equity, and by universal spirituality and knowledge of the Lord. Even the animals and the reptiles will lose their ferocity and no longer be carnivorous. All men will have plenty and be secure. There will be a chicken in every pot and no one will steal it!”(Hal Lindsey, The Late Great Planet Earth. 165, 6).

But, according to the inspired apostle Paul:

*“For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power”*  
(1 Corinthians 15:21-24).

Christ will indeed return, not to establish His kingdom, which presently exists (Colossians 1:13; Revelation 1:9) and is spiritual rather than material (John 18:36; Romans 14:17), but to deliver the kingdom to God the Father that “God may be all in all” (1 Corinthians 15:28).

If Christ has been raised from the dead, He now sits on the throne of David and reigns as King (Acts 2:29-32). To deny that Christ is now our King is to deny His resurrection. Premillennialism is damnable heresy.

### **The Truth**

When Christ returns:

- All the dead will be raised at the same hour (John 5:28-29).
- The living will be instantly changed (1 Corinthians 15:50-54).
- The material universe will be destroyed (2 Peter 3:10-12).
- All mankind will be judged (Matthew 25:31-33; John 5:22; 2 Corinthians 5:10; Revelation 20:12-13).
- The righteous will inherit eternal life in heaven (Matthew 25:34; 1 Peter 1:3-5).
- The wicked will receive eternal punishment in hell (Matthew 10:28; 25:41; Revelation 14:11; 20:14-15).

### **Conclusion**

Then we will spend eternity either in heaven or hell (Matthew 25:46). Are you ready for the return of Christ? “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect” (Matthew 24:44).



# APRIL 2023 PREVIEW

## EXPOSITORY ARTICLE

Jeremy Diestelkamp continues our series looking at the hall of faith in Hebrews 11. He will focus on Abraham and Sarah.

## CHURCH ARTICLE

Sean Cavender provides the second in his series, "How Christ Relates to the Church." This article addresses Jesus' role as the Chief Shepherd.

## WORSHIP ARTICLE

William Stewart continues his series on instrumental music, this time looking at instrumental music in the New Testament.

## APPLICATION ARTICLE

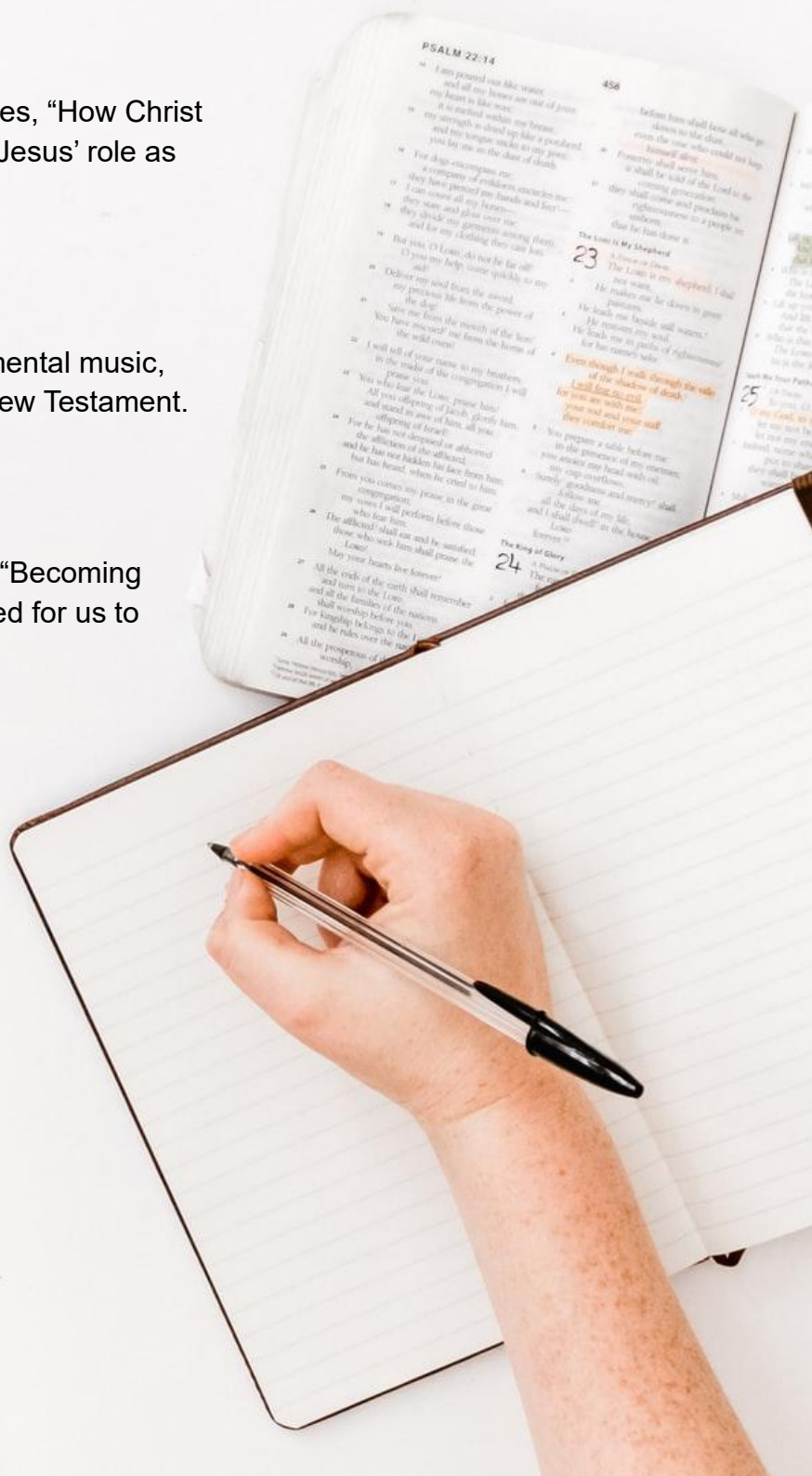
Brian Sullivan begins a new series focused on "Becoming Like Jesus." Brian's article will focus on the need for us to love one another (John 3:16; 1 John 3:16-18).

## EVANGELISM ARTICLE

John Maddocks shares an article about us being salt and light in our service to God and others (Matthew 5:14-16).

## BEYOND THE BASICS ARTICLE

Tom Rainwater shares a second article on the seldom-addressed topic of Remarrying After Losing A Spouse.



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