



BOLD TO SPEAK THE MYSTERY

Volume 2 Issue 5

May 2020

THE CHRISTIAN LIFE OF:

- FAITH
- LOVE
- HOPE

In
CHRIST

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HOW TO HANDLE THE NON-PAULINE SCRIPTURES: LEVITICUS 26 (Part 2)

ISRAEL'S CURSES OF THE LAW AND COURSES OF PUNISHMENT

We saw in last month's article called "How To Handle The Whole Bible" that for the most part, historical Christianity teaches a Bible study method that "spiritualizes" God's meaning out of a passage, then "trivializes" it by filling it back in with whatever meaning they want, and then they congratulate themselves on how spiritual they are in doing so. But this

isn't spiritual, this is carnal and fleshly. It does not magnify God's Word, it "nullifies" it. The correct way to handle the Scriptures is the way God and Paul explain in 2 Timothy 2:15: We must "rightly divide" the Bible. Doing this, we leave God's meaning in the passage thereby "maximizing" it and allowing it to "revive" our lives and ministry. This is what leads to maturity and true spirituality.

When we study Israel's Prophetic Scriptures—the Old

(Continued on page 5)

The Christian Virtues: FAITH

Recently in a small group Bible study, we were discussing Eph. 2:8, the famous salvation verse: **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.** The group talked about grace, salvation, God's free gift, works, and we even discussed the Greek verb tenses

and appreciated how they could enrich the verse. But when we came to the word FAITH, a strange silence permeated the room. After some time, one brave woman looked up with a puzzled expression and asked, "What, exactly, is FAITH?"

Why do so many Christians

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The Christian Virtues: FAITH

lack a clear understanding of FAITH? Why has FAITH become such a complicated thing for so many believers when it is really the simplest thing in the world?

Part of the problem arises from the world's use of the term "faith." Many times the world (and unfortunately too many Christians) divorce faith from all of its groundings and think of it as "blind faith," nothing more than a wild leap into the dark unknown without any basis in reason or understanding. Let's be clear: This most certainly is NOT biblical FAITH.

FAITH isn't blind, and it is not a leap into the dark. It is always based on sound information. We operate on the basis of faith in every moment of our lives. When we sit in a chair or apply the brakes in a car we do it by faith. We don't do it blindly. Rather, we do it by relying on everything we know about chairs and cars, which gives us the confidence to sit in them or to drive them. If we had reason to doubt the chair or the brakes, we would not blindly rely upon them anyway! We would modify our actions. Perhaps we would first push down on the chair with our hand to judge its strength before we sat in it. Or we might begin pumping the brakes earlier than usual to make sure they were going to work.

In short, FAITH is a reliance on someone or something based on factual information. Without it, we wouldn't be able to carry out even the smallest tasks in our daily lives.

Well, if it is such a common, everyday thing, why do so many Christians seem confused by it when it comes to God and the Bible? What does God mean when He talks about FAITH in the Bible?

DEFINITIONS OF FAITH

Bible teachers attempt to explain FAITH

in a variety of ways. One Pastor described faith as "the only thing you can do without doing anything. It is the setting aside of your own person and work so that you can rely on the person and work of someone else. Of course, in Christianity, this is the Person and Work of the Lord Jesus Christ."

Another teacher defined it in this way: "FAITH is taking God at His word—and leaving the consequences to rest upon His FAITHFULNESS.

Another suggests: FAITH is trust in a person, the Person of Christ, the Son of God, and Savior of lost sinners, entrusting ourselves to Him, believing in Him and relying on Him.

Some may find such definitions helpful and clarifying, but for many others they introduce confusion rather than clarity.

THE BIBLE AND FAITH

In the original Greek of the New Testament writings, the term *pistis* is multifaceted. Depending on context, this single Greek word has four facets to its meaning, and they are all interconnected. For instance, when we normally hear the word FAITH, we probably first think of our own faith, our believing, as in: **what if some did not believe** (God's oracles, Rom. 3:2-3) or **Abraham believed God, and it was counted unto him for righteousness** (Rom. 4:3).

But in order to "believe" something, we have to have something to believe. FAITH must have content. The object of biblical FAITH is always God, but the content of that FAITH changed depending on what God said or promised to different people at different times. The Bible calls this THE FAITH, God's body of truth for today, Mystery Truth, which God had revealed to and through the Apostle Paul.

The Christian Virtues: **FAITH**

If ye continue in THE FAITH grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached ... according to the dispensation of God which is given to me (Paul) for you, to fulfill the Word of God; even the Mystery ... (Col. 1:23-26)

When we put these two facets of the meaning of FAITH together, it would go like this: We believe (have FAITH) in THE FAITH (God's truth for today). We can see these two aspects of the meaning of FAITH in Rom. 1:

By whom we have received grace and apostleship for obedience to THE FAITH among all nations, for His name ... I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world. (Rom. 1:5-8)

Now, let's take it a step further. What is the content of THE FAITH that we believe? Its content is the FAITH (FAITHFULNESS) OF CHRIST:

Even the Righteousness of God which is by FAITH of Jesus Christ unto all and upon all who believe (Rom. 3:22).

A man is not justified by the works of the law, but by the FAITH of Jesus Christ, even we have believed in Jesus Christ (Gal. 2:16)

The FAITH OF JESUS CHRIST is not our faith (or belief) in Christ but His faithful work on the Cross for us. Notice that our FAITH comes after HIS FAITH. In Romans, The Righteousness of God comes by the FAITH OF CHRIST to all who believe or who have FAITH. And in Galatians, a man is justified (declared right) through the FAITH OF CHRIST in whom we have be-

lieved or have FAITH.

When we put these three aspects of the meaning of FAITH together, FAITH looks like this: *We place our FAITH (or belief) in THE FAITH (God's Mystery truth for today), which reveals the FAITH (FULNESS) OF CHRIST (the good news of His Work on the Cross for us).* And that is SAVING FAITH.

Then, as we operate in accord with saving FAITH, we are FAITHFUL. We are operating in accord with what God is doing today, which always results in a walk that is well pleasing to Him.

SAVING FAITH

Faith comes by hearing, and hearing by the Word of God (Rom. 10:17).

For by grace are ye saved through faith; and that not of yourselves: It is a gift of God: not of works, lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them (Eph. 2:8-9)

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God (Rom. 4:20-21).

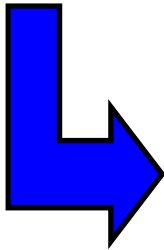
Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believes on him that justifies the ungodly, his faith is counted for righteousness (Rom. 4:4-5).

**If you would like to hear more,
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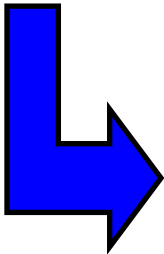
FAITH

FAITH IN ALL ITS GLORY

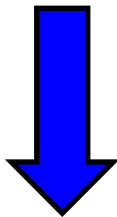
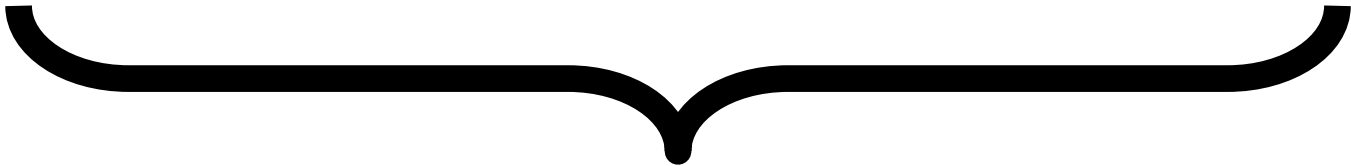
**THE PERSON AND WORK OF
CHRIST ON THE CROSS:
FAITH OF CHRIST**



**RECORDED IN THE BIBLE:
THE FAITH**



**WHICH WE BELIEVE:
OUR FAITH**



OUR FAITHFULNESS

HOW TO HANDLE THE NON-PAULINE: Lev. 26

(Continued from page 1)

Testament, the Gospel Accounts, the Ministry of Peter and the 12, and Hebrews through Revelation--we need to use the outline of Israel's history that Moses gave to the nation in Leviticus 26 right after they had gone under the Mosaic Law Covenant in their rebellion against God and rejection of His Grace.

Last time, we looked at the first part of Leviticus 26 and found there the outline for the outworking of Israel's history from the time they entered the Promised Land until the time God fulfills all His promises to Israel, ushering them into the long-promised Millennial Kingdom on earth.

As we explained last time, Israel's entrance into a Law Covenant or System with God was not an act of obedience in faith. It was an act of rebellion against God in unbelief. In fact, in entering the Law Contract with God, they threw away all God's Grace lessons He tried to teach them in the Exodus account as they went from Goshen to Sinai. He wanted them to learn that if they were going to be the people He created them to be, they would have to rely on Him to do everything for them based on the Grace resident in His Jehovah (LORD) Name. Over and over He told them: I will be your Healer (Ex. 15:26). I will be your Righteousness (Jer. 23:6). I will be your Delivering Hero/Banner (Ex, 17:15). I will be your Peace (Judg. 6:24). I will be your Sacrifice (Gen. 22:14). I will be your Shepherd (Ps. 23:1). I will be Present with you (Ezek. 48:35). I will do everything for you! And He concluded the journey with these words: **Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself** (Ex. 19:4).

God wanted to do everything for Israel.

But they didn't want God to do everything for them. They wanted to do everything themselves, proclaiming: **ALL that the LORD has spoken WE WILL DO!** (Ex. 19:8). The moment they said **WE WILL DO**, they rejected the **LORD WILL DO!** And when they did that, the God who had just graciously brought them to Himself had to forcefully push them away, **LEST THEY DIE** (Ex. 19:12-13). In entering the Law Covenant with God, they entered a Law/Flesh/Works System that provided blessings for obedience and curses for disobedience. Israel's 1500-year experience under the Law showed that sinful humanity could not obey God's will on their own and, therefore, could only fall under the curses of the Law, not its blessings. Israel's 1500-year experience under the curses of the Law proved once-and-for-all that sinful flesh, fallen humanity, can do nothing that pleases God (Rom. 8:8). The divine conclusion is that if even Israel with all its divine advantages, privileges and benefits couldn't please God, no one else who had far less (i.e., the Gentiles), would be able to do it either!

The only answer to Israel's predicament is to have the Old Law Covenant terminated (which Jesus Christ did at the Cross) and to have a New Law Covenant implemented (which God will do when Israel asks Him to treat them graciously at the end of the Tribulation Period, and He ushers them into the earthly Kingdom (Jer. 31:31-34 and Ezek. 36:26-27). The Old Law Covenant was a Law/Flesh/Works System. The New Law Covenant will be a Law/Spirit/Faith System.

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HOW TO HANDLE THE NON-PAULINE: Lev. 26

LEVITICUS 26:3-33: THE 5 COURSES OF PUNISHMENT

Last time we looked at Leviticus 26 and the outline it gives of Israel's history under the 5 Courses of Punishment. See the below summary chart of what we learned last time in Lev. 26:3-33:

SUMMARY OF THE 5 COURSES OF PUNISHMENT (COP)						
	1 ST COP	INTER-LUDE OF GRACE	2 ND COP	3 RD COP	4 TH COP	5 TH COP
Leviticus	26:14-17		26:18-20	26:21-22	26:23-26	26:27-33
Historical Account	Judges-1 Sam. 16	1 Sam. 17-1 Kgs. 11	1 Kgs. 12-22	2 Kgs. 1:1-10:31	2 Kgs. 10:32-16:20	2 Kgs. 17-25:30
Prophet	Samuel	David/Solomon	Elijah	Elisha	Writing prophets	Writing prophets

Now, with all of this in mind, let's look at the last half of Lev. 26 where Moses focuses specifically on the final 5th Course of Punishment and outlines the 5 major events that will occur during it.

LEVITICUS 26:33-46: THE 5 Installments of the 5th COURSE OF PUNISHMENT

In these verses, God and Moses take the 5th Course of Punishment (COP) and break it down into 5 major events, or what we will call the 5 "installments" of the 5th COP. Unlike the first 4 COPs, which always provided for the possibility that national Israel could return to the Lord thereby alleviating the curses of the Law, the 5th COP did not have that option. Once they entered the 5th COP there was no turning back because at that time God introduced a Time Schedule that began with the Babylonian Captivity and would end with the complete fulfillment of all God's promises to Israel in the Kingdom.

Let's take a look at these 5 major events or "installments" of the 5th COP.

HOW TO HANDLE THE NON-PAULINE: Lev. 26

Lev. 26:33-35: 1st INSTALLMENT OF THE 5TH COP—Jeremiah’s Time Schedule

And I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴ Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies’ land; *even* then shall the land rest and enjoy her sabbaths. ³⁵ As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Key Event: 70-Year Babylonian Captivity (prophesied by Jeremiah: Jer. 25:11-12)

Remember that the 2nd COP called for the breaking of the power of Israel’s pride (Lev. 26:19). This occurred after the death of Solomon, when the nation, continuing in its rebellion against God, split into two kingdoms. The Northern Kingdom (variously called Israel, Ephraim, or Samaria) was destroyed by the Assyrians, who took the people captive to Assyria and other Gentile nations. Then, not long after that, the Southern Kingdom (called Judah, which included Jerusalem) was destroyed by the Babylonians, who took the people captive and carried them off to Babylon. God revealed through Jeremiah that the Babylonian Captivity, the 1st Installment of the 5th COP, would be 70 years (Jer. 25:11-12).

Lev. 26:36-37: 2nd INSTALLMENT OF THE 5TH COP—Daniel’s Time Schedule

And *upon* them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. ³⁷ And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

Key Event: 49 Year Medo-Persian Rule and Continued Subjection to Gentile Dominion.

Once the 70 years of Babylonian Captivity was over, Moses next describes a period when the Israelites would remain under the dominion of their enemies, the Gentiles, both inside and outside the land. Even those who went back to Jerusalem after the Babylonian Captivity remained under Gentile control and lived in constant fear, fainting at every rumor they heard regarding the whims of their Gentile rulers.

God revealed to Daniel the Time Schedule for the rest of the installments of the 5th COP, including this one. Daniel was one of the Jews who had been carried away captive to Babylon. There he read Jeremiah’s prophecy (Dan. 9:2) and realized that the 70-year captivity in Babylon that Jeremiah had prophesied was over. So, he went to God to find out what would come next. God answered his prayer by giving him the Time Schedule for the 2nd, 3rd, 4th and 5th Installments of the 5th COP. Daniel’s Time Schedule began with the 49 years during which the Medo-Persians allowed some of the captive Jews to return to the Land of Israel to rebuild the city of Jerusalem and its Temple.

HOW TO HANDLE THE NON-PAULINE: Lev. 26

Let's take a closer look at Daniel's Time Schedule found in Daniel 9.

The Details:

Daniel's Time Schedule

Seventy weeks (490 years) are determined upon thy people (Israelites) and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. ²⁵ **Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49 years), and threescore and two weeks (434 years): the street shall be built again, and the wall, even in troublous times.** ²⁶ **And after threescore and two weeks (434 years) shall Messiah be cut off, but not for himself (death of Christ): and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.** ²⁷ **And he shall confirm the covenant with many for one week (7 years): and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Dan. 9:24-27)**

Daniel's Time Schedule was extremely important because it gave Israel the information they needed to know to determine when the Messiah would arrive. Some experts in chronology, like R. Anderson and others, have determined from Daniel's Time

Schedule that its fulfillment would be on the exact day when Jesus entered Jerusalem as recorded in Lk. 19:41, just before being "cut off" at the Cross. While explaining the chronological details of how they determined this is beyond the scope of this article (and its writer), it is important to know 4 fundamental things.

1. When Daniel uses the word "week," he is not talking about weeks of 7 days. He is talking about weeks of 7 years. A "week" is just a unit of 7. What those 7 things are is determined from the context. The first use of the word "week" in the Bible demonstrates this. In the story of Jacob, Laban and Rachel, Jacob planned on working a "week" for Laban, and then he would receive Rachel as his wife (Gen. 29:27-28). The context makes clear that he was not going to work 7 days for Rachel. He was going to work 7 years for her (Gen. 29:18-20).

2. Israel's calendar was based on a 360-day year, not the 365 days we base our calendar on today. In addition, you need to add 1 year because there is no year 0.

3. The decree for rebuilding the wall of Jerusalem is thought to be 445 B.C. in the month of Nissan, the first month in Israel's religious calendar. This would be our month of April.

4. There are three time designations in our passage that total 70 weeks (of years) or 490 years (70 X 7 = 490 yrs.) (Dan. 9:24).

a. First, there is a 7 weeks (of years) period or 49 years (7 X 7 = 49 yrs.) during which the Medo-Persians allowed a remnant of Israel to return to the land to rebuild the wall of Jerusalem. (Dan. 9:25a; Nehemiah records this).

b. Next, there would be a 62 weeks (of

HOW TO HANDLE THE NON-PAULINE: Lev. 26

years) period or 434 years ($7 \times 62 = 434$ yrs.) until the Messiah would arrive in Jerusalem after which He would be “cut off” (i.e., put to death) (Dan. 9:25b). This consists of the 400 years when God was Silent with Israel and the 34-year earthly ministry of the Lord Jesus Christ.

c. Finally, there would be a 1-week (of years) period or 7 years ($7 \times 1 = 7$ yrs.). (Dan. 9:27). This is what we call the Tribulation Period.

So, to get to the day Jesus entered Jerusalem on the colt, they take the 49-year period and add to that the 434-year period, for a total of 483 years. To get to the exact day, they take this 483-year period, multiply it by 360 days/year, resulting in a total of 173,880 days from the command to rebuild the wall of Jerusalem to the arrival of Messiah in Jerusalem. This was fulfilled in Lk. 19:28-41 and was soon followed with the “cutting off” of Christ on the Cross.

Based on this, Israel and its leaders should have known the general time, if not the exact day, that Messiah would appear in Jerusalem and then be put to death. But we can even go one step further than this. Rabbis typically began their ministry at 30 years of age. Therefore, it would take very little reasoning on the part of the religious leaders to realize that if Christ was put to death after His ministry started in His 30's, then it also meant that He would be born about 30 years prior to that (Lk. 3:23; Num. 4:3). The religious leaders not only could figure from Daniels' Time Schedule the time of Messiah's death, but they could also know the general time of His birth as well. The bottom line is that Jesus the Christ came at the exact right time He was supposed to come in accord with Daniel's Time Schedule.

We have proof that this is a valid argument because even though the religious lead-

ers rejected this chronology, many in Israel and the Gentile world at that time did not. For example, Mary and Zacharias sang songs and prophesied about the Messiah's arrival in Luke 1. Devout Simeon and Anna were waiting in the Temple for Him in Luke 2. Wise Men came from the East (i.e., the area of Babylon where Daniel recorded his prophetic Time Schedule!) looking for the Messiah and King of Israel in Matthew 2. And the Samaritan woman was expecting the arrival of the Messiah in John 4:24. In addition to these specific people, there was also a general “expectation” of the arrival of Messiah among the populace as a whole (Lk. 3:15), and many came taking advantage of these Messianic hopes by claiming to be messiahs themselves (Acts 5:33-39).

But unfortunately, and to their great shame, the religious leaders, who should have been proclaiming the time of the arrival of their Messiah, willfully ignored Daniel's prophecy and rejected Him when He came.

Lev. 26:38-39: 3rd INSTALLMENT OF THE 5TH COP

And ye shall perish among the heathen, and the land of your enemies shall eat you up. ³⁹ And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Key Event: 400 Years of Silence of God (Under Control of the Gentiles)

During this period, the nation will “pine away” under enemy control for a long time because of their sins. They will be depressed and mourning over severe loss. What did they lose? They lost God and His

HOW TO HANDLE THE NON-PAULINE: Lev. 26

speaking with them. The prophet Ezekiel shockingly shows God leaving the Temple, leaving Jerusalem, leaving Israel and then leaving the earth, as He goes back to His place in heaven (Ezek. 10). Then, adding to this great loss, Amos prophesied that there would be a famine of the hearing of God's Word (Amos 8; Hos. 5:15). God goes silent and stops speaking to the nation, and He will remain silent until He breaks His silence with them by talking to John the Baptist in the wilderness some 400 years later (Jn. 1:33).

While God stopped talking to them during this time, He didn't leave them without His Word. Just before He had gone silent, He gave them a huge amount of prophetic information in the writing prophets, Isaiah through Malachi. If the religious leaders had been doing what they should have been doing, they would have been feasting on the written Scriptures God had provided for them. And if they had been doing that, they would have been looking for the Messiah at the right time and would have received Him when He arrived. Instead, they discarded the written Word of God, burying it under their own interpretations and the traditions of men.

Lev. 26:40-41: 4th INSTALLMENT OF THE 5TH COP

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹ and that I also have walked contrary unto them, and have brought them into the land of their enemies; If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.

Key Event: God Speaks Again To Israel Through John and Christ's Earthly Ministry

Once the 400 years of silence were ended, God began speaking to Israel through John the Baptist, who called on national Israel to repent, confess their sins and be water baptized in accord with God's cleansing program for national Israel (Ezek. 36:25ff). John's ministry led into Jesus Christ's earthly ministry (Mat. 3-4).

Lev. 26:42-46: 5th INSTALLMENT OF THE 5TH COP

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land ... But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

Key Event: End of the 5th Installment

After Christ's earthly ministry, all that is left of Daniel's Time is the final 7-year period known as the Great and Terrible Day of the Lord, the Tribulation Period. At the end of this period, the nation Israel, as represented by the believing remnant, will look on the One they pierced and mourn, asking God to receive them graciously, not based on the conditional Old Law Covenant but based on the unconditional,

If you would like to hear more,
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[More on the Courses of Punishment](#)

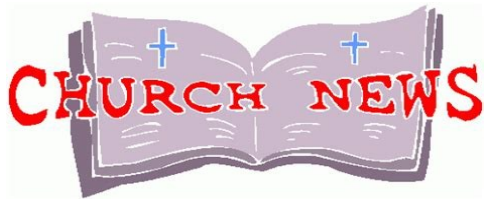
HOW TO HANDLE THE NON-PAULINE: Lev. 26

grace Covenants of Abraham and David, leading to the fulfillment of all the promises God had made to Israel in the Kingdom under the unconditional and gracious New Law Covenant (Zech. 12:10; Hos. 14:2).

EXPLANATION: THE OLD LAW COVENANT AND THE NEW LAW COVENANT

Once the 5th and final Course of Punishment (and with it the curses of the Law) is over, God will never return to the Old Law Covenant with Israel. The Old Law Covenant was a Law/Flesh/Works System that engraved the Law on external stones and called on Israel's sinful hearts to obey it but gave no power to do it. The gracious New Law Covenant, however, is a Law/Spirit/Faith System in which God will give Israel new hearts on which He will engrave the Law of Moses and give the Holy Spirit to cause them to do it by faith (Jer. 31:31-34; Ezek. 36:26-27). This is the way God wanted to deal with Israel from the very start (Ex. 1:1-19:4). If they were going to be the people He created them to be, He would have to do everything for them based on the Grace resident in His Jehovah Name working on their behalf. The Courses of Punishment showed that receiving blessings from God must be by Grace and Faith and never by the Law and works.

	Nation of Israel's Old Mosaic Law Covenant	Nation of Israel's New Mosaic Law Covenant	Body of Christ's Pauline Grace Apart From Israel's Covenants
Operational System	Law/Flesh/Works	Law/Spirit/Faith	Grace/Spirit/Faith
What creation?	Old Creation	Old Creation	New Creations in Christ (2 Cor. 5:17)
Engraved On:	Mosaic Law on stones	Mosaic Law in the heart.	Christ written in the heart. (2 Cor. 3:3)
Provision for:	Life on earth.	Life on earth.	Life in the Heavens (Eph. 2).



We are now on YouTube!

You can view our recent ZOOM Meetings at:

[BGCRM YOUTUBE](#)

We have also begun a Bible Study Fellowship in Romans 5 on Thursday Evenings (7-8:15 PM, Central Time). To join the ZOOM meeting click here:

[THURSDAY BIBLE STUDY](#)

On Sundays (9:30-11:00 AM Fellowship and Bible study) we are continuing our study of the Gospel of Matthew. To join the meeting click here:

[SUNDAY BIBLE STUDY](#)

We preach *Christ Crucified*¹; we worship *Jesus Christ According to the Revelation of the Mystery*²; and we study the Bible using the principle of *Rightly Dividing the Word of Truth*³.

1. 1 Cor. 1:23 2. Rom. 16:25 3. 2 Tim. 2:15

Due to the Coronavirus regulations we are not meeting in person at this time.

We meet every Sunday morning at the Rolling Meadows Community Center located at 3705 Pheasant Dr.

www.gbcrm.org

Fellowship and Refreshments: 9:30 - 9:55

Morning Service: 9:55 - 11:15

We have Sunday School for all children

Please visit our website for Directions: [Directions](#)

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