

## THE ABOLITION OF SIN

*“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then He often must have suffered since the foundation of the world: But now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.”* (Hebrews 9:24-28)

This article will be the last of a three part series, the first two of which have immediately preceded. For those who have read the prior ones, you will remember that we first took up the criteria of a proper object of faith. This was established as a cleansed and liberated conscience. (Heb. 9:9, 14; 10:2, 22). This was followed by an exposition of Hebrews 9:15, “By Means of Death”. The proper object of faith is not the blood of Christ, His wounds, His suffering, (The Old Rugged Cross), His work, or His life, as beloved and precious as all these may be, but the Lord Jesus Christ Himself in all His undivided wholeness and perfection. It was by means of His, (the Testator’s) death that our sin debt was cancelled and His earned estate passed to us, the called, the *ecclesia*, to whom have been given the promise of eternal inheritance. (Heb. 10:15)

As at the beginning of the last article we begged for an opportunity to fully present our case before making a judgment on its truth, so we must do again. The propositions I am about to set forth will quite possibly be even more difficult to receive. This will not be for lack of scripture support, but because they fly in the face of so much commonly accepted dogma and mouthings of men, they may sound like heresy. So please forbear until you have heard me out and, like the noble Bereans, search the scripture to find out whether these things are true or not. You may even find it necessary to do some thinking, reflection and meditation.

### Scriptural Perfection

The redeemed must be perfected in the sense of Hebrews 10:1. This perfection is in respect to sin. The sins of the elect must be fully paid and abolished from the record. This is a forensic, objective perfection. The sinner is *counted* absolutely sinless in the court of heaven. No problem here. The imputation of the righteousness of Christ to those who believe upon Him is a truth that is joyfully and readily believed in every branch of orthodox Christianity. But there is also a subjective, a personally experimental perfection of

which the scriptures bear abundant record, about which there are widely divergent views. This perfection is also in respect to sin. Sinning must cease. Heaven is a holy place. Sinners do not go there. Saints do. The doctrine of salvation is absurd without it. Jesus came to save His people from their sins. The unmistakable prophecy of Daniel in respect to the advent of the Messiah and His bringing in of everlasting righteousness tells us: “*Seventy weeks are determined upon thy people and upon thy holy city, 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.*” (Daniel 9:24). Note the distinction between “make an end of sins” and “make reconciliation for iniquity”. The two works coincide, but are two different aspects of bringing in everlasting righteousness. There is to be reconciliation for iniquity by the satisfactory death of Christ and the imputation of His obedience to the elect, and sin itself is to be brought to an end.

“Sinless perfection” is an inflammatory buzzphrase that immediately provokes closed-minded hostility. I must beg my reader to resist that reaction and consider that, irrespective of the abuse and error connected with it, perfection is a very common Bible word, used scores of times in the New Testament. It appears in five distinctive ways:

- 1). Positional. The imputed perfection of Christ. Much of its use in Hebrews is in this sense.
- 2). As a command. Matt. 5:48, II Cor. 7:1, II Cor. 13:11. May we take these commands lightly? Are they unrealizable absurdities?
- 3). As a prayer: II Cor. 13:9, Heb. 13:21, John 17:23. These are prayers for perfection in this present life. Are Bible prayers inspired? Are they merely vain desires of men, or promptings by the Holy Spirit according to the will of God?
- 4). Something to be realized at the end of this mortal life. Eph. 4:13, Col. 1:28, Heb. 12:23.
- 5). An objective to be realized in this present life. I Cor. 2:6, Eph. 4:12, Phil. 3:15, Col. 4:12, I Thess. 3:10, II Tim. 3:17, Jas. 1:4, I Pet. 5:10, Heb. 6:1.

The weight of scripture is far too heavy to ignore. Nor does it help to define perfection as “being complete and lacking nothing”. If anything, that intensifies the thought of sinlessness rather than moderates it. Sin is essentially that which misses the mark or comes up short. How could one be a sinner and at the same time be complete, lacking nothing? Nor will it help if we could crowd all this into that perfect love the Lord commanded in Matt. 5:48. Is not such love the fulfilling of the law, and therefore sinlessness?

Those who teach a sinless perfection in this present life may be wrong in their concepts and application but they are not without scriptural support for the principle. Some of these scriptures have not been dealt with forthrightly. Notable among these are I John 3:9 and 5:18. *“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.”* Because the verb is in the continuing tense, it is argued that “commit” should be translated “practice”. This is an extremely weak argument for a number of reasons. The Greek verb for practice is *“prasso”*, but the verb used here is *“poieo”*, used almost invariably to denote a single act. The translators of the Authorized version well knew this, and could have supplied “practice” in italics, as they often did, when they thought it necessary to express the sense intended. The fact that they did not indicates they thought a single act was in view. But the strongest argument for a single sin is given from the context and the rationale of its argument. The reason given for the believer’s not sinning is that he is born of God and that God’s seed abides in him. His sinlessness is attributed to his identity with the very nature of God. Since God does not sin, neither does anyone born of Him. That the new birth indeed effects such a change in the nature is attested in Ephesians 4:24: *“the new man which after God is created in righteousness and true holiness”*. The passage is not intended to argue that since God does not practice sin, but only sins occasionally, so does everyone who is born of God. It clearly intends to say that, since God does not sin, whoever is born of Him does not continue to sin. He ceases sinning.

No less difficulty is encountered in dismissing the I John 5:18 passage. *“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself that the wicked one toucheth him not”*. It seems this sinlessness of the believer (in whatever sense it was held) was an altogether common persuasion in the early church. Certainly it was as commonly held as the sovereignty of God. Compare the *“we know”* here to the same expression used in Romans 8:28. Do we know that all things work together for good to them that love God? Then we as well know that whosoever is born of God sinneth not. It is quite true that the early church was not infallible in all its theology, but that theology which makes its way into the divinely inspired record must be considered true.

The believer’s sins are put away through the efficacious sacrifice of the Savior. He is born of God with a new nature, created like God in righteousness and true holiness so that his sinning ceases. But the end of sin goes yet further. Sin is put out of his thoughts. That is the full realization of the cleansed conscience spoken

of in Hebrews 10:2. All his sins, past present, and future, have been put away in such a way that there is no more remembrance of them. They do not bear on his conscience any longer. He is no longer condemned.

This marvelous and perfect work of redemption is something that Old Covenant works and sacrifices could not do, but which the offering of Christ did once for all. (Heb. 10:14). That offering was a perfect work, and it really perfected those who are thereby sanctified. Christ is the only Man to ever do the perfect will of God. And that will perfectly sanctified His people once for all by the offering of the body of Jesus Christ. Justification is a forensic act. The ungodly are justified because Another’s righteousness is counted theirs (Rom. 4:5). But sanctification, the setting apart of one to God, the making of that one godly is never forensic. It is actual and real. One is either set apart or he is not. The call of God to the elect is effectual. They hear his call, and come out of darkness into His marvelous light. They are actually translated from the power of darkness into the kingdom of His dear Son. How absurd for one to hear the call of the Spirit, to say he believes on the Son, but decides he will stay in his darkness, will continue to be a slave of the world, the flesh and the devil, but will nevertheless have “positional sanctification.” That may fit in the “Carnal Christian” theology, but it is not Biblical.

Ephesians 5:25-27 tells us that Christ “loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself not having spot, or wrinkle or any such thing; but that it should be holy and without blemish.” Since this “washing” is to be done by the word, when can we expect this spotlessness, this holiness, this unblemished perfection to be realized? Unless we are to anticipate a quick bath by the word at the end of this life, such washing is realized in our call and separation. The only thing left to be changed, to be perfected, at the appearance of our Lord is the body, the outer man. Progressive growth in grace, often confused with sanctification, is something else that we may take up at another time. But the sanctification accomplished in His death is actually applied by the Holy Spirit in the believer’s response to the Spirit’s effectual call. “...he saved us by the washing of regeneration and renewing of the Holy Ghost” (Titus 3:5). Consider also the unbroken and complete chain of soteriological acts in Romans 8:30: “Moreover, whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified.” Where is sanctification? When are the justified made holy and fitted for heaven? They were sanctified when they were called out and separated to God. That is when they were

regenerated and reconstituted as new creatures in Christ. The death of Jesus Christ not only put away the sins of His people (Heb. 9:28): It put away sin itself (Heb. 9:26). Sin, for the believer, has been **abolished**.

### Put Away = Abolished

The word is not too strong. *Athetesis* means to disannul, to render of no effect. It carries the same idea as *katarego*, translated “put away” in I Cor. 13:11, “put down” in I Cor. 15:24, “destroyed” in Rom. 6:6, and “abolished” in II Tim. 1:10. Death, which according to II Tim 1: 10 is now abolished, entered the world by sin (Rom. 5:12). It may survive as long as sin survives, but no longer. Grace, in Christ, has conquered sin and death, for where sin reigned unto death, grace does much more reign unto eternal life by Jesus Christ our Lord. Our hope of eternal life is predicated utterly upon the abolition of sin.

Death is abolished only if sin is abolished. It is “death’s sting” (I Cor. 15:56). Adam’s descendants are born, and live, terrorized by death. That awful, imminent and inevitable reality is at the root of all bondage, all fears, all the insecurities that fuel every malignant, predatory and hostile act of men against men. They live to survive, to protect their lives. But it isn’t just the cessation of being that makes death the horror of horrors: It is that appointment with God for judgment for our sins after death that constitutes Adam’s ultimate curse. That is why Felix trembled. It is at the heart of creation’s groaning.

Exactly what is meant by “*unto them that look for him shall he appear the second time without sin unto salvation*” (Heb. 9:28)? Does it mean the Savior will be sinless? That does not seem sensible. Has He not always been impeccable? Does it then mean that they who look for Him shall be sinless? That seems more reasonable, and is absolutely true. But it means even more than that. A logical comparison has been made. “As, so, once!” This comparison proves the establishment of a reality wrought in the finished work of Christ. Sin has made every man a one-time appointment with death and judgment. But Jesus plainly declared that living believers never die (John 11:26). It is certain, of course, that the body shall die, but it has already been judged dead (Romans 8: 10). The mortal body is not where the believer lives (Col. 3:3-4). So what has happened to the appointment with death and judgement in respect to the believer? Jesus has already met the elect’s appointment with death and judgment. **Just as** it is appointed to man **once** to die and after that the judgment **so** Christ was **once** offered. For the elect believer there is no future death or judgment. Every

obligation has been met and discharged in Christ’s one death. There can be no future judgment for believers (Rom. 8:1). There is no charge to be laid against them in the court of heaven (Rom. 8: 33-34). When we see Christ, sin will be non-existent. It has been abolished, and is no longer an issue about anything. When Christ first appeared, sin was everything. We were bound, defiled, condemned and cursed by it. Christ took that sin upon Himself, became defiled and cursed in our place. In His death, in that **one** magnificent stroke, He fully satisfied the debt and utterly abolished sin once and for all. What **will be** settled and done when He appears is **already** settled and done in that one finished work.

### Objections and Questions

Now all sorts of questions and objections are buzzing in the thinking reader’s mind. The first is the problem of recurring sin in the believer’s life. Christians still sin. It will be an amazing eye-opener to learn how small an issue this is in the Bible. Considering all the doctrines of men on the subject and the multitudes of sermons preached on it, and all the supposedly orthodox noises made about it you would think the New Testament would be full of the subject of shameful Christian sinning. But in the body of divinely inspired New Covenant literature composed of 27 books, 284 chapters and thousands of verses, I have been able to find only nine references to the possibilities of New Covenant believers’ sinning!

If we exclude those dozen disputed verses in Romans 7 (which we will take up later), there is absolutely no record of any Christian groaning and wailing over his sins and sinfulness, crying out to God for forgiveness and cleansing. The first chapter of First John is not intended to be a pattern for the believer to deal with his sins. If only confessed sins are forgiven, then every single sin must be confessed. If we overlook one, that one sin can send us to hell. That makes for hopelessness, since it is impossible for us to even know all our sins. Most of our sinning we do either ignorantly or without a deliberate consciousness of the fact that we are sinning. “We” is used, not as “we believers”, but “we men”, the descendants of Adam’s race. John asserts his experience with Christ and his desire for fellowship. But that fellowship must meet in Christ. If it is to meet in Christ, then there must be a confession of sin, sinfulness and reception of once-for-all forgiveness and cleansing. All those admonitions are directed to unjustified unbelievers. If they come to Christ confessing their sins and sinfulness, He is faithful to forgive and cleanse them from all unrighteousness. But for justified believers to be coming back day after day,

year after year, over and over again to deal with sins is to lapse back into a sub-Christian, Old Covenant Judaism.

The present day “Wretched Man” doctrine that has the truly spiritual man constantly examining himself and finding himself full of sin and corruption, mourning and wailing over his utter sinfulness, is not only without Biblical support, but it denies the finished work of Christ. How did this legacy left us by the Reformers get such a grip on Reformed theology?

The Reformers had two axes to grind, which made a continuing sin problem absolutely essential: One on the right with Roman Catholics and the other on the left with Anabaptists. They wished, rightly, to refute the R. C. doctrine of justification on the basis of infused righteousness by works, and to establish the Biblical doctrine of justification by faith apart from any righteousness or works on the sinner’s part at all. But they went too far and magnified “sinner” beyond the Biblical usage, applying it the justified also. Justification through the imputation of Christ’s righteousness, the central focus of the gospel, became the whole gospel. Substitution became everything. The believer’s participation in the divine nature (II Pet. 1:4) and escape from worldly corruption was drummed completely out of the gospel. A sinner, saved by grace, came to mean one who is saved by grace is still a corrupt sinner, not the *saint* of the New Testament. In order to give this “saved sinner” respectability, he was taught to be ever mourning and grieving over his inner wickedness. The Puritans were by and large, as their nickname suggests, a godly and upright lot, but none dare admit it lest he be branded proud and self-righteous. Humility forbids us ascribe to ourselves personal merit or righteousness, but to preach that regeneration has not wrought real inward change in the redeemed is to deny the gospel.

The problem with the Anabaptists also involved a sin issue, but only incidentally. The Reformers were compelled, by their need to identify the church with society, to adopt an ecclesiology which ruled out a regenerate membership. All society had to be brought into the church by means of infant baptism. Anabaptists’ insistence on an *ecclesia* composed of people called out and sanctified unto Christ by the Holy Spirit scandalized their leavened lump. Their answer was to deny the piety of the rival church. Anabaptists’ assertion of inward holiness wrought by the indwelling Christ, they declared, was hypocrisy and proud self-righteousness. In fact it became a sure mark of being unregenerate and unspiritual to confess realization of any purity in heart and soul. The effect is predictable. If you do not want to be thought a self-righteous hypocrite, you

must go about mourning over what a sorry sinner you are! This produces in intolerable burden on the redeemed. He who is born of God does not *feel* guilty. His conscience is clear, free. There is music and joy in his soul, not gloom and condemnation. The eye of his soul is not on his sins and inward pollution, but on Christ, the glories of the gospel, the perfections of God’s word, the riches of Christ, the power of His deliverance, the wonders and righteousness of His reign. So we have the faithful Reformed professor making his calling and election sure by the intensity of his mourning over his inward corruption which he is ever bringing up and advertising. He has little joy and is afraid of too much peace. How could such a sinner as he rest in peace? Then we have those, who are a bit more honest with the facts, admitting they are not condemned, not overwhelmed with the corruption they see in their souls, yet feeling somewhat guilty and uncertain because they do not feel guilty! They are unable to work up enough self-condemnation, enough consciousness of inward pollution, to qualify themselves as spiritual. How utterly contrary to Hebrews 10:2, 22!

The Reformed/Puritan emphasis on sin and pollution is entirely misplaced. We are rather, in the New Testament, focused on Christ, Truth, Glory, Faith, Holy Living, **Correction**, rather than a dreary mourning over sins, failures and errors. It is true that correction and rebuke is often found in the Epistles, and that is brought to bear because of sin, yet it is *righteousness* and *godliness*, not sin and sinfulness, that is in focus.

### The Sphere of Sin’s Survival

Since we have now admitted that sin still exists in spite of the fact that it has been abolished, in what sense does it survive? It still exists in the same sense and realm that death still exists. It still abounds in the world. But this is not our world, our habitation, our realm of life. It is appointed to burn up. Sin also still reigns in the unbeliever. But what have these to do with us? What is the chaff to the wheat? These will all be cast into the lake of fire. Sin still survives in the believer’s body. That is the **only** part of the believer in which it does exist (Rom. 7:17, 23, 25). But the believer’s body is not him, and it is not where his life is. In the new creation, the flesh is already judged and dead. The believer has, by the Spirit, mortified it with its affections and lusts (Gal. 5:24). So far as the redeemed is concerned, sin is an alien intruding into the his experience, which has no power or claim on him.

In what sense, then, is sin abolished? The abolition of sin in this world is confined to the realm of elect believers. For them it is abolished in its penalty.

God will not lay the sins of the redeemed to their account. (Rom. 8: 7-8). It is abolished in its power. Sin shall not have dominion over us. We are not under a government of law that can only condemn; we are under a government of grace that has power to deliver (Rom. 6:14-22). Sin is abolished in its *consciousness*. This is the plain meaning of Hebrews 10:2 and 22. The redeemed are not condemned in their hearts, do not feel guilty for their sins. So far as mourning and grieving and wailing about them constantly, they do not even *think* about them. Their thoughts are fixed on Christ and righteousness. Does that seem scandalous? Why should they dwell on them since God **takes no note of them?** Before you get all up in arms about that statement, consider not only Romans 4:7-8 and Hebrews 10:17, but also Psalms 130:3. To “mark” iniquity is to take note of it. None of us could stand in His sight if He “marked” one of our sins. It is not that He is ignorant of them, but it is true that He does not deal with us as if they were sins. The chastenings we receive do not have our sins *per se* in view, but our sonship and our perfection. If chastening were exaction for sins it would have to be punitive. We are not told “Whoever sins, He chastens” but “Every son whom He receives” and “Whom He loves He chastens”. Chastening is employed to cause us to grow up into Christ.

It is important that we also realize that what God ignores does not exist. If it does not live before Him, it does not live. Abraham had two sons, one by the flesh, a child of unbelief, of sin (Ishmael) and the other by the Spirit, (Isaac) a child of promise, of faith. Abraham tried desperately to sell Ishmael to God, but God would have none of him (Genesis 17:18). Finally, when God spoke to Abraham about his son He designated Isaac as his *only son!* (Genesis 22:2). Nothing in the believer’s life lives and stands before God but righteousness. Our “Ishmaels” do not exist. For this reason we feel no burden or condemnation for sins.

The outrage some are now feeling is understandable. How can this be right? Will not this surely lead to licentiousness? Have we not been drilled all our lives to grieve, feel shame, deep remorse and disgrace when we sin, to beg God to forgive and cleanse us from them? At this point it will be helpful to return to the Romans 7 riddle. There can be no doubt that here is a man who, far from looking for a license to sin more, is deeply grieved over the fact that he sins at all. He correctly reasons that if he does not want to sin, and that he sins in spite of that, then **the sin is not truly his, but belongs to a sin principle residing in his body.** That is the plain and unmistakable meaning of Romans 7:20. This is not a device to excuse himself from his responsibility to live righteously. He readily takes responsibility for those sins, and cries out for

deliverance. His prayer is not unanswered. He has deliverance through our Lord Jesus Christ. Verse 25 is the grand summation of the whole conflict of flesh and spirit in the believer. The flesh is sold out to sin, will never be improved, and can serve nothing but sin. The spirit, the new creation, the new man, the inner man, however, is absolutely and perfectly holy. He will never serve anything but the law of God. And Paul makes it very clear that of these two men, the outer (flesh, mortal body) and the inner (spirit/soul/mind) the **real man** (*I, myself*), is the **inner man**. Not only does the real man, the believer, not desire license to serve sin; he cannot sin in his heart because he is born of God. He has heart only for Christ, God’s law, none for sin. Sin is no option for him, no problem. He only needs reproof, correction and instruction in righteousness (II Tim. 3:16), and that is precisely and solely with what the New Testament is occupied.

The actual experimental realization of all this is incontrovertibly testified in Romans 8:2, “*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*” This is not the language of imputation and substitution. It is the language of experience. *Spirit* and *life* are as real and experimental as *sin* and *death*. The Spirit is never said to be imputed, but poured out upon believers. He actually fills them and reigns in their lives. Life is not imputed, but given. We are not merely “reckoned alive”, but because Christ lives, we also actually **live!** The freedom testified here is an actual living, experimental, freedom from the law of sin and death in the members.

### The Christian and His Sins

What, then, should be the Christian’s attitude toward his sins, those wicked lusts and evil passions which arise in his members clamoring for expression? If he is not to feel guilty and condemned by them, he is not to mourn and wail over them, he is not to beg forgiveness for them, then how should he regard them, and what should he do about them?

He should not, of course, take them lightly. They are indeed, a grief to him, something of which he is ashamed. He greatly desires to be rid of them. The Bible tells us to lay them aside, to forsake them and leave them behind. It tells us to mortify the flesh in which they thrive and from which they arise. We are told to stop sinning, to “sin not”. But then we are immediately told that if we do sin (and we will) we have an Advocate with the Father, Jesus Christ the Righteous. (I John 2:1) He has not sinned, and He is our Representative in the court of God. So we stand sinless before the Almighty. And that is the end of the entire affair!

There are, of course, those sins in which we have offended and injured someone else. These should be confessed to the injured party, amends made if possible, and forgiveness sought. If the sin was a public one, then it should be confessed as publicly as it is known. But private sins, as well as unclean thoughts and passions, which are unknown to others nor have directly injured others, that have not brought reproach upon the church or the name of Christ should never be aired.

We should treat them as we treat the many other things in our lives of which we are ashamed. Our ignorance, inability's, blunders, stupidities, "warts", those episodes in our lives in which we played the fool, which cause us to blush when they come to mind. We certainly do not publish and advertise these. We do not drag them out and rehearse them to every audience we can gather. No, we leave them lie in their obscurity, hide them and try to forget about them.

I often am a temporary guest in other people's homes, and am left there alone. Sometimes I eat a piece of fruit that is left out for me and then start looking for a garbage receptacle so I can dispose of the peelings or the core. Sometimes I cannot find it, even though I know it is somewhere around. Everyone must have one. It is always hidden. Necessary for everyone, yet no one puts it on display. Who is it that, for every visitor, drags out their garbage, puts it on display, and wails about how ashamed they are of it? No, it is put out of sight like all those "vessels of dishonor" which are a part of every household.

That is precisely what we ought to do with our sins and fleshy passions. Confess them to God, thank Him for Christ our Deliverer and forget about them. The blood of God's Son has purged them from our conscience. They do not stand in God's sight. They should also be put out of our sight. – C. M.

## GRACE BIBLE CAMP

Thursday Evening June 8 – Sunday Morning June 11, 2000

### GRACE CHURCH OF BENTLEY, 681 ROCK HILL RD., BENTLEY, LA

FREE Meals, dormitory lodging, R. V. Hookups. Bring linens if you wish dormitory lodging.

**Note:** Dormitory beds are limited. First come, first served. But if beds are exhausted and you cannot afford motel lodging, we will find lodging for you. No one turned away!

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### AGENDA

#### Thursday

5:00 P Supper  
6:30 P Prayer  
7:00 P Roy Cook, Natchitoches LA  
8:00 P Don Johnson, Batesville AR

#### Friday

7-8:30 A Beverages, Rolls, Cereal  
8:30 A Group Devotionals  
9:00 A Johnie Carter, McArthur AR  
10:00 A Gib Johnson, Cookville, TX  
Brunch  
3:30 P Questions & Discussion  
4:15 P Wayne Vincent, Falkville AL  
Supper  
7:00 P Prayer  
7:30 P Don Johnson

#### Saturday

7-8:30 A Beverages, Rolls, Cereal  
8:30 A Group Devotionals  
9:00 A Rudy Ray, Palestine TX  
10:00 A Gilbert Barr, Simmesport LA

#### Brunch

3:30 P Questions & Discussion  
4:15 P William Gray, Hallsville TX  
Supper  
Prayer  
Don Johnson

#### Sunday

7-8:30 A Beverages, Rolls, Cereal  
8:30 A Group Devotionals  
9:00 A Mark LaCour, Baton Rouge LA  
10:00 A Don Johnson  
Brunch Adjourn

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