

The Messenger



MOUNTAIN BIBLE CHURCH

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Justification Reconsidered: Rethinking a Pauline Theme

Growing up in church, I heard the word “justification” and it went in one ear and out the other. It was a big word, and to my defense, youth tend to have other things that occupy their minds. It wasn’t until I was a young adult that I began searching the Scriptures for the meaning of this doctrine. No sooner had I arrived at a definition of justification ^¾ that God declares a guilty sinner righteous upon a response of faith in Jesus Christ whose death on the cross satisfied God’s anger toward sin ^¾ then that very meaning was challenged as I entered seminary and was confronted with the New Perspective on Paul (NPP). The NPP challenges us all to reevaluate our current reading of Paul and to listen and hear with fresh ears and eyes. Westerholm’s short book titled *Justification Reconsidered*, consisting of 104 pages, accomplishes this goal.

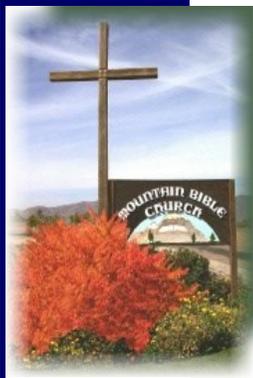
This book is a concise introduction to the issues

related to “revisionist” proposals of the Pauline doctrine of justification (vii).

In chapter 1, “The Peril of Modernizing Paul,” two questions are juxtaposed: Was Paul concerned with the question how we are to find a gracious God, or was his only concern the place of the Gentiles in the church and in the plan of God? (p. 2) As he interacts with Krister Stendahl (known for his article “The Apostle Paul and the Introspective Conscience of the West,” *Harvard Theological Review* 56, 1963, pp. 199-215), who claims the first question is a creation of Western culture, Westerholm highlights Paul’s correspondence to the church at Thessalonica (considered by Westerholm to be Paul’s earliest teaching on justification) and Corinth that emphasizes how sinners can find a gracious God. From these two books he shows that Paul’s good

news was an offer of salvation from divine judgment. Sinners are declared righteous and escape God’s wrath when they place their faith in Christ. If we hold Paul’s concern for Gentile inclusion at the expense of his concern for finding a gracious God, then nothing is left that is appealing to Paul’s gospel.

Chapter 2 asks the question “Is Paul’s justification a Jewish doctrine?” Anyone who will enter a doctoral program or who will be writing on or thinking through the NPP will eventually need to read E. P. Sanders’s book *Paul and Palestinian Judaism* (Philadelphia: Fortress Press, 1997). This book is widely regarded as the most influential book on Paul in recent memory. Sanders claims that Paul’s concept of grace is the same as Judaism’s in that salvation was not thought to be earned by good works. According to Sanders, Paul is in agreement with Palestinian Judaism



Justification Reconsidered: Rethinking a Pauline Theme (Cont.)

because salvation is by grace, judgment is according to works, good works are a condition for remaining in the covenant, but do not earn salvation (p. 25).

Westerholm qualifies these claims in the following three ways: (1) A contrast of grace and works is not native to Judaism but it is for Paul. (2) Paul's emphasis that salvation is completely by divine gift stands in stark contrast to Judaism which maintained some merit was involved. (3) The decisive contrast for Paul from Judaism is the absolute necessity of salvation as a divine gift since mankind is incapable of doing salvific works. Contra Sanders, Westerholm maintains that Paul thought differently than other Jews regarding the nature of grace. Paul's version of salvation is completely dependent on grace apart from human works.

Chapter 3 answers the question "Are 'sinners' all that sinful?" The emphatic answer given is "Yes!" Westerholm synthesizes Augustine, Luther, and Calvin by stating that humanity is truly not good and incapable of doing good. Calvin's illustration of mankind naturally obeying the second half of the Decalogue and disobeying the first half illustrates this point well. In chapter 4, "Justified by Faith," Westerholm lays out N. T. Wright's view of righteousness. In sum, Wright believes that God's declaration of justification determines who is a member of the

covenant, but this initial justification does not guarantee God's verdict of justification at the final judgment (p. 57). While denying this definition of justification, Westerholm praises Wright for his creative mind by claiming that not since Schweitzer has Paul been portrayed in such a coherent fashion. Westerholm summons those who criticize the NPP to look again to the Scriptures to see if there might be something to it, and he challenges those who embrace the NPP to be honest of their reading of Paul to see if it is really in accordance with Paul. Westerholm argues that Augustine and Luther understood Paul correctly: "only by faith in Jesus Christ can sinners be found righteous before God" (p. 74).

In chapter 5, "Not by Works of the Law," Westerholm addresses the NPP view that the controversy in Galatians was not that Paul's opponents were legalists, claiming that salvation is earned by keeping the law, but that the controversy was over circumcision and food laws. Westerholm argues that "the works of the law" and "the law" are interchangeable, and for Paul are not just "boundary markers," though they include these. Paul's argument is from greater to lesser in this sense. If none of the law is sufficient to save mankind, then keeping circumcision and food laws are impotent to save as well.

A key point for Westerholm of

interpreting Paul's justification formula concerns the interpretation of Rom 2:13. According to Westerholm, this text should be interpreted in light of Rom 3:20. It is not Paul's goal in Rom 2:13 to get his audience saying, "Yes, I can keep the law and be saved," rather it is to "shut up every mouth" that might bring an excuse for their sin before the Judge or any kind of merit that would cause one group to elevate themselves as superior to another. Whereas the NPP views initial justification by faith toward unbelievers and final justification by works toward believers, Westerholm argues that all of salvation is by grace apart from works. If salvation is apart from law for initial salvation, it also must be apart from law for final salvation.

In Chapter 6, "Justification and 'Justification Theory,'" Westerholm interacts briefly with Douglas Campbell's monograph, *The Deliverance of God* (Grand Rapids: W.B. Eerdmans Pub., 2009), which depicts the justice of God and his benevolence as mutually exclusive. Westerholm shows that God's justice and goodness are in perfect harmony. He reiterates that salvation is entirely of faith in contrast to good works of any kind, bringing about a sanctification that marks the assent not only of one's mind but also one's entire being to the goodness of God found in the doctrine of justification.

Justification Reconsidered: Rethinking a Pauline Theme (Cont.)

In chapter 7, “In a Nutshell,” he gives his concluding thoughts. We should not confine ourselves to texts that only speak of justification or we will miss vital dimensions of Paul’s thought (p. 98). However, it’s good to consider two books that the NPP dramatically impacts directly, namely Romans and Galatians. It would do well for all students of Scripture to know these two NT books well, but we need to be careful not to distort their message. Gal 2:16 is emphatic that “no flesh” will be justified by the law. The law refers to all righteous deeds found in the Mosaic Law, not just boundary markers. Negatively, Paul says that justification is not by works of law. Positively, he says that justification through πιστεως Ἰησοῦ Χριστοῦ (possibly “faith in Jesus Christ” or “faithfulness of Jesus Christ”). Westerholm reiterates that “righteousness” does not mean “membership in the covenant,” and that it never did and never will (p. 98). What the righteousness of God is, and the righteousness that God demands from humanity, in Paul’s view, is provided to *all* people indiscriminately on the basis of faith, apart from works. If we had to provide any of this righteousness ourselves for initial or final salvation, it would hardly be called “good news.”

This is a great resource for someone who needs to get at the core issues of the NPP quickly

from a traditional standpoint. In light of the sweeping popularity of the NPP and the challenges it presents, this book will help the reader see that the question “How can a righteous God accept the guilty as righteous?” must be answered if we are to correctly define justification. Westerholm does a great job, in a small space, arguing why he believes the traditional way of explaining justification does better justice to Paul than the NPP.

Chris Frost
With Dr. Michael H. Burer

*This article was first published by Dallas Theological Seminary in Bibliotheca Sacra, Vol. 175.

Breakfast with the Pastor on Monday, April 15th, from 8:00 a.m. to 9:30 a.m. Bacon and eggs, egg burritos, toast, orange juice and coffee. Please contact the office and let us know in advance if you plan to attend so we know how much food to prepare.



MBC Senior Day
“How to Navigate the Waters
of Senior Citizenship”

Tuesday, April 23, 2019
10:00 a.m. – 1:00 p.m.
Slifer Hall

A fun and informational event has been planned for those who are looking for volunteer opportunities, need help, or wanting information and/or have questions regarding *Navigating the Waters of Senior Citizenship*.

We are pleased to provide this time for our church members to have access to information that would be pertinent and useful at this stage of life. Several providers will be in attendance, as well as our own Corey Costelloe who will be speaking about the Tehachapi Neighborhood Improvement Program. Our keynote speaker will be Jon Hammond who will captivate us with stories and history of our own community. Lunch will be served by Mill Street Kitchen. Reservations are required. Please call Sally Lawrence at 822.6897 to reserve your spot.

senior
place 

Brooke Boyd

Brooke is currently in Northeast Philadelphia. Brooke teaches art at an International Christian High School in Northeast Philadelphia, helped coach the girls basketball team, assists with the ESL class, and holds a Saturday morning discipleship group. We recently received a letter from Brooke. She wrote: “I have been asked to help lead a handful of these students on a trip to northern Brazil. We will be working in Macapa, and two other villages a five hour boat ride up the Amazon River. I am writing asking you for your prayer. We will be going for 11 days, April 11th to April 22, 2019. Our team will be working together with Pastor Nelcy Briceno, a missionary with Avivamiento (the church we share our school building with) to Macapa, Brazil for the past 5 years. Nelcy is currently in the process of building classrooms that will be used to teach young children to read and write in Portuguese and to teach the Bible. We will have the opportunity to join hands with Nelcy and minister to many women and children who need to experience God’s love. I am praying that this trip will be a transforming one for our team and their understanding of the work that God has privileged us with. I know that prayer is the most important part of this trip, and I need your prayers. If you would be willing to pray for me please let me know.” Love, Brooke



Dress a Girl Around the World

In addition to the 47 dresses that were sent in the first shipment earlier this year, also items from last year’s craft booth were sent: five aprons, a full bin of scarves and hats, and crocheted hand bags. That shipment went to the women’s shelter on the Pine Ridge Indian reservation. The current shipment of 14 dresses, as well as many crocheted hats and bags, went to the elementary school on the Pine Ridge Indian Reservation where the children can shop in the feather store. (They earn feathers in school and then go to the feather store to shop.) Imagine a little girl shopping and picking out a bright pretty new dress. While it is still pretty cold in S.D., I am told that the girls like to wear these dresses as nightgowns also. This year’s dresses from our upcoming sew days will also be going to the Pine Ridge Indian Reservation.



Thank you to all of the wonderful women who sew and contribute their time energy and talents. Our dates for 2019 are Saturday, June 1st and Saturday, September 7th. Save the dates and keep your sewing machines oiled.



Missionary Updates

Matthew and Kelly Mendoza

Matthew and Kelly Mendoza serve with Cru on the Central Coast.



From Kelly: “This semester in my small group, I will be teaching a new series on The Names of God based on the book by Ann Spangler. **Pray that as women come to learn more about who God is, that the Holy Spirit would move in their hearts and bring lasting transformation.**”

On March 30th, the Mendozas will be headed to Havana, Cuba. Their team of 12 is helping provide clean water in Cuba while ministering to others.

Please read their full update in the church office on the missionary bulletin board.

Caleb & Laura Cook

Caleb and Laura Cook are in South St. Paul, Minnesota.



We recently received a thank you note from the Cooks. In part it reads, “We believe God will leverage your investments of prayer and financial support to give every college student the opportunity to hear the good news about Jesus, grow in their relationship with God, and learn to minister to others as they follow Jesus for the rest of their lives. We are so thankful for you.”

With Love in Christ, Caleb & Laura Cook.”

*Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”
Matt 28:19 NIV*

Missionary Updates (Cont.)

Max & Karen Hatfield



We received a letter from the Hatfields in January. This is their 4th decade of ministry with Friendship International. With our support, they have helped

Kurdish girls in Eastern Turkey, they have engaged in evangelism, and provided pastoral care to Turkish national and fellow missionaries. The photo is from a village in Central Turkey. It's with a family from a friendship he's been cultivating over the past several visits beginning last year. In October the Hatfields will be in Ephesus with a six-day gathering for those God is inviting to partner with Him in advancing His work in Turkey. There will be leaders from the national church and leaders from among foreign workers (missionaries), and leaders from the global church.

Please visit the office and see the entire letter on our missionary bulletin board.

Mountain Bible Church supports the following foreign and local missionaries:

Matthew & Kelly Mendoza
Caleb & Laura Cook
Austin & Heather Surl
Max & Karen Hatfield
Good News Clubs
Family Life Pregnancy Center
The Mission at Kern
Gideon's International

Your Own Version

You are writing a Gospel,

A chapter each day,

By deeds that you do,

By words that you say.

Men read what you write,

Whether faithless or true;

Say, what is the Gospel

According to YOU?

Austin, Heather & David Surl



The Surls have served in the Middle East and are currently on furlough.

Why We Doubt the Bible

Last month in the messenger I discussed the accuracy of the Bible and stated, that from Bible scholars, there are three lines of evidence that support the claim that the biblical documents are reliable. These are the bibliographic test, the internal test, and the external test. The first test examines the biblical manuscripts, the second test deals with the claims made by the biblical authors, and the third test looks to outside confirmation of the biblical content. This month and next month I wish to take the discussion further in asking the question; Why we doubt the Bible and then onto a discussion of philosophy and finally Gnosticism.

Why we doubt the Bible is not so much us doubting the Word of God, but rather Satan “the father of lies” wanting to sow seeds of doubt in our minds about the truth of God’s Word. In the last chapter of Ephesians, Paul wants every Christian to put on the full armor of God to counter Satan and his demons. Paul’s last word to the Ephesian church is found in Acts 20:28 *“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.”*

Satan knows the plan of God and God’s Word better than most

Christians. He has been fighting a spiritual war from the very beginning in Genesis and will continue to fight until the final chapters of Revelation. Anything that can be done to disrupt God’s plan he has been shown to have been tried. The world is his domain, and through that domain he will try anything to sow doubt into the minds of men and women of this world about Christ, especially Christians. You may be thinking, “Why should the world hate Christians?” After all, look at all the good that followers of Jesus have brought to society: hospitals, homeless shelters, ministries to the poor, law-abiding lives, protection of the unborn in the womb, and the list could go on and on. The Apostle John talks unceasingly about God’s love of man through Jesus Christ and His ministry.

However, the answer to the question, why does the world hate Christians, is also found in John 15:18-25, *“If the world hates you, you know that it has hated Me before it hated you. 19 If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. 20 Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 But all these things they will do to you for My name’s sake, because they do not know the One who sent Me. 22 If I had not come and spoken to them, they would not*

have sin, but now they have no excuse for their sin. 23 He who hates Me hates My Father also. 24 If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 25 But they have done this to fulfill the word that is written in their Law, ‘They hated Me without a cause.’

The bottom line is this: Satan and the world hate God. They only hate you because you love the one whom they hate.

Let’s begin by defining the sense in which people are said to “hate” God. They don’t necessarily declare openly “I hate God.” But they resent his existence. They despise the fact that the God who exists is holy and will hold all mankind accountable for their moral rebellion and disobedience. They are infuriated that they are told this God has authority over their lives to tell them what is right and what is wrong. They don’t want to be held accountable for their sin. They don’t want to be told that they must have no other ‘gods’ before the God of the Bible. They don’t want to be told that to honor or worship or to serve another ‘god’ is idolatry and is worthy of eternal death. They don’t want to hear about hell. They cringe at the suggestion that they are not the final authority as to what they can or can’t do. Jesus coming into this world has served to expose their sin. They don’t want to be told they must repent. They get angry when they are informed that there is only one way

Why We Doubt The Bible (Cont.)

to be reconciled to God and forgiven of their sins, and that it is through faith in Jesus Christ alone.

On the outside, they may say nice things about him, such as: “Well, of course I believe in the existence of a Supreme Being. But the Supreme Being that I believe exists would never consign anyone to hell. The Supreme Being that I believe exists would never tell a man he can’t marry and have sex with another man, or tell a woman that she can’t marry or have sex with another woman. The Supreme Being that I believe exists will accept anyone so long as they are sincere in their beliefs.” These people may live outwardly civil, law-abiding, even “religious” lives. But inwardly, in the depths of their hearts, they want nothing to do with the God of the Bible and his Son Jesus Christ whom he has sent. As Jesus said in John 16:3, “they have not known the Father, nor me.” It’s the same thing he said in John 15:21 – “they do not know him who sent me.” They believe that he exists, but they don’t “know” him.

Ask yourself, as a Christian, do you know what Jesus means when he says that you and I are “not of the world”. On the one hand, we are “in” the world. We live in it physically. We are located at a particular place in time and space. We are citizens of an earthly nation. Most of us do what our leaders of the world ask us to do and we faithfully do the things that are required by law. Some of us have served in the military and sacrificed for the welfare and freedom of the

Unites States. So, in all these ways and many more, we are “in” the world. But what Jesus means in saying we are not “of” the world is that we do not derive our basic identity from the world or from any human society. When the Apostle Peter wrote his first epistle, he referred to his Christian readers as “elect exiles” (1:1) and as “sojourners and exiles” (2:11) on the earth. People who in one sense hold an earthly citizenship are in another and more important sense aliens and exiles in the earth. As Paul said it in Philippians 3:20, “our citizenship is in heaven.”

Thus to not be “of” the world means we don’t think of ourselves primarily as Americans or French or Russians or Indonesians or Gentiles or Jews. We think of ourselves as Christians. We belong first and fundamentally to Christ. Our true home is heaven, and one day the new heavens and new earth. We do not draw our moral values from popular opinion polls. We do not find energy from the approval of men but from the approval of God. We do not interpret history or the state of our society based on what any political party may say or what any sociological analysis may suggest but on what God in his Word has declared to be true. Our power for living and choosing and loving is not the “spirit” of American society but the Spirit of God. Our value system is not dependent on Congress or the Supreme Court but on the revealed, moral will of God in Scripture. Our aim is not the fulfillment of the so-called “American dream” but the

coming of God’s kingdom here on earth and the doing of his will even as it is done in heaven.

The followers of Jesus will have the same effect on the world of rebellious unbelievers as Jesus did. We will seem to be out of step with the trajectory of society. We will appear to be “on the wrong side of history.” We will refuse to embrace the changing ethics of our day. If believers are in union with Christ and devote all their allegiance to the one to whom all loyalty and worship are due, the world of rebels will not respond with kindness. But we still need to know what we are to do when hatred and opposition appear. The answer is given in John 15:26-27 *“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. 27 And you also must testify, for you have been with me from the beginning”*.

When the hatred of the world feels like it will overwhelm us, we draw on the indwelling power of the Holy Spirit. When opposition to the gospel increases, we are assured that there is one with us now who will “help” us hold our ground and not compromise. When we wonder how we should respond to questions that are asked about Christianity we have the assurance of the abiding presence of the Holy Spirit who will give us the words to speak.

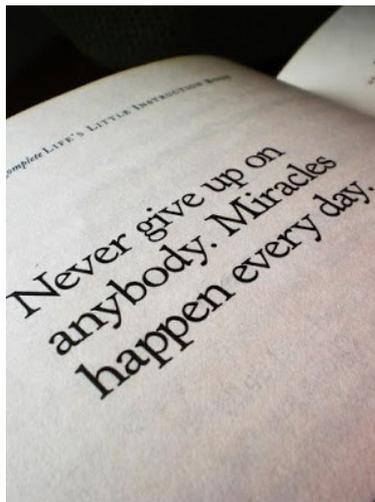
Matthew 5:10-12 *“They are blessed who are persecuted for doing good, for the kingdom of heaven belongs to them. People will insult you and hurt you. They will lie and say all*

Why We Doubt The Bible (Cont.)

kinds of evil things about you because you follow me. But when they do, you will be blessed. Rejoice and be glad, because you have a great reward waiting for you in heaven. People did the same evil things to the prophets who lived before you.”

Galatians 4:16 “Have I now become your enemy because I am telling you the truth?”

By Jerry Henry



EVERYDAY MIRACLES

God, let me be content
With simple things;
The twinkling of a star,
A bird that sings,
The roaring of a wave,
A sunset view,
A tiny blade of grass,
A drop of dew,
Autumn's golden splendor,
A flower fair,
The echo of a woods,
A baby's stare,
The stillness of the night,
A sky of blue,
Memories to treasure,
A friend that's true,
A swallow's swift descent,
A timid fawn,
A mother's loving care,
The sun at dawn.
Simple things? Forgive my
Human frailty!
Each one a miracle
Revealing Thee!

To all Crafters and Seamstresses:

We are planning to have our annual craft booth along with the Pumpkin Patch in the Fall.

For those of you who sew and craft at home, please do so and save up your awesome homemade goods for the October Craft Booth.

Linda has some supplies for some crafts. Please contact Linda if you would like some.

Also, I would ask that each item you make you price in advance. Linda Harris has price tags and small safety pins to mark your products.

Only homemade goods will be allowed at the craft booth. No items brought from home that are not homemade by you.



Spring Cleaning

Reprinted from Billy Graham Evangelistic Association March 14, 2019 Newsletter.

Spring is a time to start fresh—to wash windows, sweep the doorstep and purge your closet. Sometimes our spiritual lives need a deep cleaning, too.

As you refresh your space at the start of this new season, don't neglect the space inside—your very soul, the core of who you are. Here are three questions to ask yourself as you take a spiritual inventory.

What Needs to Go?

Let's be honest, some things should go straight to the trash. We're talking broken, falling apart, cobweb-covered this and that we probably never should have owned in the first place.

Think of a tucked away box that hasn't been opened in ages. That's what our sins can be like. We harbor all this guilt and shame over past mistakes and hide them away in the untouched corners of our hearts, never to see the light of day. What if we unpacked all that baggage and laid it before God? What if we actively turned away from our sins (that's called [repentance](#)), and said, "Here you go, God. All the broken pieces of my life are yours now."

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." —1 John 1:9

God is ready to give you a new start. Take the first step by [seeking His forgiveness](#) and asking for His direction as you move forward in

your newfound freedom.

What Can You Give Away?

It can be daunting, but also gratifying, to pare down your possessions. So often, we hold onto things we haven't used in years because *maybe* we'll need them one day. Or we feel an attachment to something and can't bear to release it to the donation pile.

But those things have a tendency to bog us down and clutter our lives. In the end, it feels good to let them go. So what part of your faith life can you give to others?

"You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." —Matthew 5:14-16

As followers of Jesus Christ, we aren't supposed to keep Him all to ourselves. He commands us to share His Good News with others.

Think of someone you can talk to about Christ's love for us. Ask a friend to become a prayer partner, or read the Bible to someone who's unable to. Keep your eyes open for opportunities to mentor a new Christian. Look for ways to serve as Jesus would serve.

What Needs Some Love?

Don't worry, you don't have to let go of *everything*. Perhaps the pillows just need to be fluffed, the shelves dusted or the universal "junk drawer" reorganized.

Our spiritual lives can usually use some tidying up, too. Think of all the letters the Apostle Paul wrote to churches about keeping the faith. It takes work, he told them—constant energy to get along, set a good example and generally be faithful to Christ.

There's no shortcut to [a relationship with Jesus](#). It takes time and effort—elbow grease, you could call it.

"You shall love the Lord your God with all your heart and with all your soul and with all your might." —Deuteronomy 6:5

Whether your faith life needs a fresh coat of paint or total renovation of the heart, there's no better time to jump in than now. Start with one thing at a time—maybe it's alone time with God, spending time in the Bible or treating others as He would. Wherever you begin, remember you're not spring cleaning alone. God Himself can help you [cut through the spiritual clutter](#) in each area of your life.

Create in me
a clean heart, O
God, and renew a
right spirit within
me. Psalm 51:10
(ESV)

Our Birthday Page is currently under construction while we prepare a new church directory.

I wish each of you a wonderful happy birthday.

P.S. Please be sure to include birthdays and anniversaries when you update your church directory information if you would like to be listed here in the Messenger.



**“Be joyful in hope, patient in affliction, faithful in prayer.”
Romans 12:12 NIV**

For Help and Answers

**Call the church office(661) 822-7541
Prayer request call the church office or
email the office at info@mountainbiblechurch.org**

Call the office @ (661) 822-7541 for the following:
Name or address change
Hospital Visits
Counseling information
Child Dedication Service
Membership/Baptism



The Messenger of Mountain Bible Church

Sunday Morning Services at Mountain Bible Church: 10:00 a.m.

Children's Programs are available at the same times.

Infant care (0-2 years) is available in the nursery

Senior Pastor: Chris Frost

Codirector of Children's Ministry: Sara Frost

Codirector of Children's Ministry: Susan Bunch

Accountant: Lori Williams

Office Manager and Editor: Debbie Schmidt

Contributing Writers: Pastor Chris Frost, Jerry Henry

Distribution: Neya Kuithe

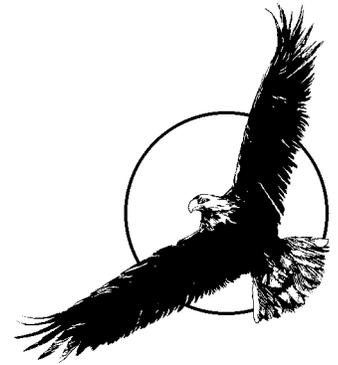
Trustees for 2019: Chris Boston, Bruce Crespo, Ed Weston, and Bob Garcia.

Elders for 2019: Dennis Collins, Dr. Sam Conklin, Ed Dunlap, Jerry Henry, Dave Lawrence, and Tom Lichtenwaldt.

The Messenger is published monthly. All submissions to *The Messenger* are due the twentieth (20th) of each month. We would like contributions of news articles, photos and other information from the Youth Group, Men's and Women's Bible Studies, Missions Team, and Praise Team. Please remember to put your name on the article so we can give proper credit.

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