

# **The History of Grace Church Roanoke, VA**

## **Acknowledgements**

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Grace Church

2731 Edgewood St., SW  
Roanoke, VA  
Phone 540-982-0105 / Fax 540-982-1651  
[www.gcrva.org](http://www.gcrva.org)

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*"Seek the Lord and His Strength; Seek His face evermore! Remember His marvelous works which He has done." I Chronicles 16: 11-12*

## Purpose

It is important to connect with the past, to recall how God has blessed and give thanks. In this historical overview of Grace Church we raise our Ebenezer as a memorial to His faithfulness.

## Background

*"The National Council of Churches,<sup>(1)</sup> founded in 1950, is the leading force for ecumenical cooperation among Christians in the United States. The NCC's member faith groups — representing a wide spectrum of Protestant, Anglican, Orthodox, historic African American and Living Peace churches..."* This "Who We Are" statement from the NCC implies the liberal position necessary for this organization to exist. Fundamental issues of Christianity were brought into question. Inerrancy of the Scriptures, the virgin birth, and even the deity of Christ were compromises needed to achieve its ecumenical goal. This liberalism began to make an impact in churches throughout the United States during the late 1940s and early 1950s. The Roanoke Valley was not exempt. The Presbyterian Church in the United States (Southern Presbyterians) joined the NCC in 1950, an action which brought First Presbyterian Church in Roanoke and Salem Presbyterian Church into NCC membership.

John Elliott was 28 years old when he, his wife Winifred, and their three children moved to Salem and he began his ministry at Salem Presbyterian Church. Pastor Elliott grew up in Texas (he often wore cowboy boots to church on Sunday) and graduated from Union Theological Seminary in Richmond. Being opposed to the NCC, he sought alternatives which might be available to him, including organizing a new church which he could pastor.

At First Presbyterian concern over the National Council of Churches took a different form. The Apprentices Bible Class, taught by Roberta Renner, was studying Biblical truths and growing in numbers. Many young couples were faithfully attending and it wasn't unusual to have 200 or more in class.

<sup>(1)</sup> Known as the Federal Council of Churches until November 29, 1950 when the Cleveland Convention changed the name to National Council of Churches. Leadership and goals remained unchanged.

Carroll and Roberta Renner were living in Texas during World War II, and it was at this time that Roberta came to know the Lord. The rest of her life was characterized by teaching, sharing her faith and studying the Scriptures. She was a very effective teacher and it was quite natural that those attending the Apprentices class followed her lead. She led them away from the liberalism embraced by First Presbyterian at that time.

The pastor at First Presbyterian was nearing retirement and wasn't particularly interested in the controversy surrounding the NCC, at least as far as the people were aware. Not so within the Apprentices Class. Having been well taught, various class members found themselves often discussing the implications that the NCC might have on their church and to them the future appeared dim.

When the NCC imposed a "tax" of 20 cents per church member for financial support, a petition was presented to the Presbytery in Fincastle to remove First Presbyterian Church from the rolls of the NCC. This petition was never acted upon. Together with the primary concerns over the National Council of Churches, this was all it took for many to seek another place to worship.

### **John Elliott: 1951 - 1952**

The Elliotts and the Renners had two things in common: their conservative Christian values and their Texas roots. It didn't take long for them to conclude the best solution was to form a new church with John as pastor. The original Church Constitution's statement of purpose reads as follows:

"It is formed in an effort to disassociate itself from doctrinal unbelief and modernism and from any denominational body or council whose leaders express or promote modernism in doctrine...."

When Pastor Elliott left Salem Presbyterian about 25 people joined him, and with a few exceptions, most were middle aged and upper middle class. About 75 people came from First Presbyterian, most being young couples just starting their families. In May 1951, members from both churches began having Bible Study and prayer time in the homes of Carroll and Roberta Renner and Carroll and Jean Traylor. A new church began to take form.

The name Grace Presbyterian Church, Independent was chosen but wasn't officially chartered until October 7, 1951 with 52 members on roll (some of the early attendees joined later). Since the founders were from a Presbyterian background, they adopted that form of government. While the elders and deacons were responsible for the church's well being, the

congregation did vote on the appointment of new elders, deacons, and the calling of a new pastor. The congregation also voted annually whether or not to retain the current pastor.

It became obvious that the church needed more room in which to meet. The additional space was found at the Cornett School of Business at the corner of Franklin Road and Jefferson Street in downtown Roanoke. The first Sunday service was held there on June 24, 1951 with an attendance of 92, including children. A large classroom on the second floor provided sufficient space, but those attending found themselves sitting behind typewriters used by the students during weekday class. From the beginning the goal was to have their own church building. On August 26, 1951 the congregation voted to purchase a 15 acre tract of land on Edgewood Street for \$6000 and in November a building committee was formed.

While the Cornett School met the church's immediate needs for space, it proved to be unsatisfactory mainly because of its location and also because it didn't have the feel of a church. Other sites in which to meet were explored, including the new Seventh Day Adventist church on Memorial Avenue, but the cost was more than the leaders had in mind. They chose the Masonic Temple located at 1324 Grandin Road, near the Grandin Theater, as the new location. Sunday School and morning and evening worship services were first held there on January 27, 1952.

The typical Sunday morning in mid-1952 would have about 50 adults in Sunday School and somewhat fewer than 100 attending the worship service. Pastor Elliott's sermons all started with the words "The Lord Jesus Christ" and typically lasted about 35 to 40 minutes. He taught using the King James version of the Scofield Reference Bible. Wednesday evening Bible study and prayer was held at different locations including Virginia Shafer's music studio across the hall from the Masonic Temple entrance and in the Renner and Traylor homes.

From the beginning Grace Church had a commitment to missions, both at home and abroad. During the early years, the church supported the American Board of Missions to Jews, North Africa Mission and the City Rescue Mission. Soon Child Evangelism Fellowship, Wycliffe Bible Translators and Reaper's Fellowship in Holland were added. This mission mindedness was expanded greatly through the years and continues today.

With the expansion of liberalism in many churches throughout the Valley, a large number of people from various denominations sought other churches where they could worship, churches with more traditional, conservative values. The independence of Grace Church was attractive and many new members joined, coming from a wide range of church backgrounds. The

result was that it grew in numbers, but had no specific theological and doctrinal focus. This is not to say that sound, Biblical truth wasn't taught. It was, and people grew spiritually. However, during its early days there was an apparent lack of unity that adversely affected the ministry of the first three pastors. The church seemed to lack a clearly defined doctrinal identity.

### **Edward Morgan: 1953 - 1956**

Pastoral change may happen at any church, but when John Elliott left in August of 1952 the people were surprised. In July of that year, John and his family vacationed in Texas, returning the first week in August. On September 7 he told the congregation of his plan to resign and assume the pastorate of Calvary Presbyterian Church, Independent in Fort Worth, Texas. When the opportunity to minister to a church in his home state became available, he answered the call. The search for a new pastor began almost immediately. Meanwhile, James Comstock, dean of Piedmont Bible College in Winston-Salem, NC, agreed to fill the pulpit and John Elliott's last sermon at Grace Church was on Sunday, September 28, 1952.

During this interim period important changes took place. On February 8, 1953 a congregational meeting was held at which time the church's name was changed to Grace Church, Independent; the sacrament of infant baptism was eliminated and a dedicatory service substituted; and the mode of baptism was no longer to be prescribed. The name change was an indication of the number of people now at the church from non-Presbyterian backgrounds.

It should be noted that infant baptism was never performed, even though several children were born during the early years. Believer's baptism and the dedication of infants has always been the practice. This was a sign of the break from the denomination, or that traditional Presbyterian doctrine was not important to the new flock.

While James Comstock continued his pulpit ministry during the fall and winter months, several men became candidates for pastor at Grace Church. On April 12, Ed Morgan from Philadelphia preached in the morning and evening services and on May 3 the congregation voted 57 to 3 to extend a pastoral call. He accepted that same afternoon and preached his first sermon on May 10, 1953.

Ed, age 40, came to Roanoke along with his wife, Betty and their three children, Edward, Carol and David. A graduate of Princeton Theological Seminary, Ed was seeking a church where he could minister. A pastoral search was new for the church and the process was very informal. If any

member heard of a possible candidate, the word would be given to the elders and contacts were made. There was a pastor in Philadelphia (who happened to be involved in the writing of the New Scofield Bible) who knew Ed Morgan and the need at Grace Church.

Pastor Morgan began his ministry at an exciting time for the church. On October 18, 1953 the congregation voted 76 to 0 to accept plans for the new church building and on February 7, 1954 groundbreaking ceremonies were held.

The contractor began work the following week, the cornerstone was laid on March 28 and on June 27, 1954 the first service in the new building was held. Although it wasn't entirely finished, it was far enough along that the congregation could comfortably assemble. Finances for the structure came from a building fund and the money received from selling the lots on Edgewood Street adjacent to church. Very little debt was incurred.

With the new church building almost complete, Pastor Morgan now had an office from which he could work, having previously worked from his home. For years the secretarial duties were performed on a voluntary basis. Yette Davis became the first full time administrative assistant in 1975. The church's first phone number was DI-3-3847 (DI is short for Diamond).<sup>(1)</sup>

The construction of the new building was not all that was taking place at Grace Church. Some missionaries who either preached or gave presentations of their work to the congregation were:

- Frances Steele, North Africa Mission
- Bess Cornell, European Evangelistic Crusade
- James Graham, Formosa
- Ray McLewin, South Africa
- Harold Key, Wycliffe Bible Translators

Bible Conferences were held from time to time for many years and became an annual event in 1988. In April of 1954, the first Bible Conference occurred over the course of several days with Dr. Schulyer English as speaker; the second was held in May 1955 with Charles Sidenspinner of the Southeastern Bible College in Birmingham, AL speaking on the Epistle of James.

Grace Church continued to grow in attendance during this time as well. June 21, 1953 marked the second anniversary and 109 people attended a special

<sup>(1)</sup> For forty years after dials were first added to telephones, when making calls, Americans dialed exchanges, which were often named after a neighborhood, a major street or an area landmark.

service in which seven new members were received. In Salem, the new General Electric plant opened in 1956 and several employees who were transferred to the Valley started attending.

Pastor Morgan faithfully ministered to the people of this still relatively new church. At the same time, trying to bring a congregation together which represented many different church backgrounds was a real test. Ed had a gentle spirit and was non-confrontational, qualities which were recognized and appreciated by the people, but the challenges facing him were great.

Ed developed some physical problems and, on his doctor's advice, resigned from the church in October 1956. For most of the congregation Pastor Morgan's leaving was sad and there were tears at his departure. He returned home, and as soon as his health permitted, taught at the college level and also published a monthly bulletin concerning Christianity and political, racial and cultural issues. He later pastored a church in the Princeton, NJ area and served there until his retirement.

### **Donald Kouwe: 1957-1959**

Once again the search for a new pastor was somewhat informal. On at least several occasions, church leaders went to "audition" potential candidates and returned to report their impressions. Donald Kouwe, a recent graduate of Dallas Theological Seminary, was recommended to the church in January 1957 by Dr. Elwood Evans of that school, and in February Don traveled to Roanoke as a candidate for pastor.

With his wife Ruthe and three children, Donna, Barbara and Jackie (Philip was born while they were in Roanoke), Don came to Grace Church at age 32 with solid training but little pastoral experience. On March 10, 1957 the congregation voted to call Pastor Kouwe and he preached his first sermon the following month. He had a Baptist leaning in terms of doctrine and theological convictions. Although relatively young and inexperienced, he was a fine preacher and teacher, and while the congregation was ministered to by him, there was still an undercurrent of discord among the people from the start of his ministry.

By the summer of 1957 Grace Church's Sunday morning attendance was well over 150, but the church was still faced with the difficulty of uniting the various faith traditions of its members. For the most part this unrest remained under the surface until it came to a head over, of all things, music. Although the details seemed important then, today it seems trivial to most who were there.

In April 1959 the congregation exercised its constitutional responsibility by voting on whether or not to retain Pastor Kouwe. Three-fourths of the voting members present were required for the pastor to continue and by a narrow margin (62 for, 31 against) Don was not recalled. This vote effectively ended his official ministry at Grace Church. He did graciously agree to continue to fill the pulpit until another pastor could be found. Many members left at this time to join other churches in the Valley.

Later in 1959 Don was called to pastor Devington Baptist Church in Indianapolis, IN. This church became renowned for its excellent Bible teaching ministry.

### **Robert Wooley: 1960 – 1966**

By the end of 1959 attendance had fallen to about 125 on a typical Sunday morning, and the church was without a pastor. The search this time, however, included a Pastoral Committee, charged with the task of recommending their choice for pastor to the elders. Don Kouwe continued to preach while he, too, sought God's will for his next ministry.

On December 13, 1959 a congregational meeting was called to conduct two items of business. The first was a proposed amendment to the church's constitution eliminating the annual congregational vote needed to retain a pastor. The second was to vote on the Pastoral Committee's recommendation to issue a call to Rev. Robert (Bob) Wooley, pastor of Abingdon Bible Church. Both items passed.

Bob Wooley graduated from Bob Jones University and was about 45 years old when he, his wife Mae, and their two children came to Roanoke. Doctrinally he was conservative with fundamentalist tendencies, and he faithfully taught the truths of Scripture and spiritual growth was evident in the congregation.

His ministry at Grace Church had a much needed stabilizing effect. The conflict which occurred in the late 1950s had greatly diminished; nevertheless, attendance continued to decline. By 1962 the Sunday morning worship service saw just a little more than 100 in attendance, and by the mid-1960s it wasn't unusual to have less than 75. Attendance in Sunday School, which had been historically high, remained at about 90% of those in the worship service. While some new members were added to the roll, more left for other churches.

Although no record of any new ministries, outreach programs, or missionary support has been found, Pastor Wooley's time at Grace Church effectively brought the people together. This was a very important contribution.



After faithfully serving the church for six years, Bob resigned in December 1965 and left for Pennsylvania to pastor another church. In 1996 he returned to participate in the 45<sup>th</sup> anniversary celebration and spoke to the congregation during the Sunday morning service, recalling fond memories of his time here.

Once again, James Comstock filled the pulpit while the search for another pastor began. Meanwhile, on April 27, 1966 the congregation voted to change the church's name to Grace Church, dropping the word Independent. The vote was 29 for, 10 against, and Grace Church was on the threshold of a new era.

### **Jack Arnold: 1966 – 1984**

Jack Arnold was born in 1935 and was raised in a non-Christian home in the desert town of Barstow, CA. He attended U.C.L.A. where he played basketball just before the team won an unprecedented ten national championships. But this wasn't the most important thing that happened to Jack during his college years.

Jack came to know the Lord under the ministry of Bill Bright, founder of Campus Crusade for Christ. They became close friends as he shared his new found faith on campus. Early in his ministry Jack became a fervent advocate of the Doctrines of Grace, while at the same time having a passion for souls. His heart for evangelism never diminished.

Jack earned Masters and Doctoral degrees at Dallas Theological Seminary, won the award for theology and later wrote volumes of material on Christian living. Although a staunch Calvinist who never compromised on the basic tenets of his faith, later in life he graciously worked side by side with Anglicans, Pentecostals, Baptists and many others. He was Presbyterian with a little "p" and a Calvinist with a little "c".

The church located Jack by contacting Dallas Theological Seminary concerning their need for a pastor. In November 1966, Jack came to Roanoke with his wife, Carol, and their four young sons; Mark, Brian, David, and Dean. He became the pastor of Grace Church and the family lived in the manse adjacent to the church. Pastor Arnold immediately set his focus on teaching the Bible, spending most of the next three years in the book of Romans. He set the course with a solid foundation of Biblical teaching. "Teaching the Bible as it is to men as they are" became the church's motto.

His teaching extended beyond the mere technicalities. He stuck to the Doctrines of Grace and preached them faithfully without compromise, yet he had a practical side that taught people how to apply Christianity to their

lives. People began to hear and understand basic Biblical and systematic theology. Lessons they had been taught before became real for them as he put "hands and feet on Christianity." Grace Church now had a clearly defined doctrinal identity.

But not all members agreed with this different teaching and a few left the church, some who had been long time members and past leaders. Overall, however, the congregation responded very positively, growing from about 50 members when Pastor Arnold arrived to more than 300 by the mid-1970s. Until the new auditorium was completed in 1975, two Sunday morning services were held to accommodate the growing attendance.

Church membership was encouraged. Dr. Arnold often mentioned that it was a Christian's Biblical responsibility to affiliate with a local church, whether it was Grace Church or another one. But joining the church was not pressed upon the people. There was never an altar call and non-members were never visited in their homes without a request. Many joined the church but many chose not to. The church directory reflected this by including a separate section for regular attendees.

During this period of growth many home Bible studies were being held. Some had an evangelistic focus, others were to help enfold new members or regular attendees into the flock, and still others were topical in nature. Not only did they serve to help the people grow spiritually, they also had the added benefit of helping people know one another more personally.

Dr. Arnold began a teaching ministry on the campus of Virginia Tech, frequently leading Bible studies with students involved with Campus Crusade for Christ and Intervarsity Christian Fellowship. As a result many students began attending Grace Church, not only those living in the Valley but also several who drove from Blacksburg on Sundays to hear him preach. As time went on many singles began attending and a Career and College group formed which had its own Sunday School class taught by Dr. Arnold. They also met together for Bible study, prayer and fellowship.

Jack also helped start the Roanoke Institute of Biblical Studies, which gave church members the opportunity to teach Gospel basics out of their homes and in other churches. R.I.B.S. became not only an outreach tool, but also a place where members from various churches studied the Bible on a college or seminary level. The classes resembled Sunday School on steroids.

In 1978, Pastor Arnold realized a longtime vision when he helped the church establish Grace Academy. Initially the school included grades K through 6 with a plan for adding a grade each year. That goal was never quite achieved, but over the years the Academy has ministered to hundreds of

children and many families from churches throughout the Valley. The Academy administrators have included Tim Moser, Lloyd Woolman, Kirk McKean, Bruce Robinson, Sue Smith, and the present administrator, Karen Gordon.

In addition to the Roanoke Institute of Biblical Studies and Grace Academy, the following also took place under Dr. Arnold's ministry:

- Revisions of the Church Constitution - Longer Doctrinal Statement added; Grace Academy included.
- Faith Promise for missions - at the conclusion of each Missions Conference the members are asked to commit, with God's provision, to the amount of money they will be giving specifically for missions during the coming year.
- Additional mission support - see Appendix for complete list.
- Tape ministry - cassette tapes of Dr. Arnold's sermons were made available to anyone desiring them.
- Sermon notes ministry - Dr. Arnold's very thorough sermon notes were made available, often sent to pastors and teachers around the world and are now available on the internet.
- Conversational Dinners - Each month, on a rotating basis, four different couples from the church would have dinner together at one member's home. Over time each participating couple would have the opportunity to spend time with church members in an informal setting.
- Evangelism Outreach - As Director of Outreach Ministries, Bob Poland instructed members on Evangelism Explosion, offering tools and methods used to aid sharing the Gospel in a conversational but structured way.
- Pastoral Internship - young men and women, all recent college graduates, served in the church before committing to any type of full time ministry or furthering their education. They were paid \$200 per month and were personally responsible for raising any additional support needed. Some of the interns included Neil Damgaard, Doug Clark, Andra Deadwyler, Dan Richards, Renz Bean, Emily Hall, Mark Duncan, Haje Andraus, Bob Gordon, and David Van De Water.
- Main auditorium completed, 1975.
- Office complex completed, 1978 - this provided space for additional offices, library, conference room and four classrooms for Grace Academy.
- Radio ministry - Lee McDaniel produced the "Hour of Grace" broadcast.
- Boy's Brigade

- Pioneer Girls
- Basketball team - "Grace Saints" played in the local church league.
- Softball team - many church members turned out to cheer the team on. Remained until about 1996.

Three new staff positions were created during the 1970s. John Moy became Director of Discipleship Ministries, responsible for personal discipling, arranging and leading small group Bible Studies and assisting the elders in outreach and pastoral efforts. Gary Arnold was the Director of Christian Education, working with Sunday School, R.I.B.S. and other areas involved in educating the people. Director of Campus Ministries (later changed to Christian Education Minister–Youth Director) was a position which allowed the church to focus on the youth of the church as well as an outreach to Virginia Tech and Roanoke College students. Lorenzo (Renz) Bean filled this position in 1978 and became the forerunner for the church's first youth pastor.

Even during the earliest years of Grace Church, ministering to junior and Senior High young people was recognized as an important responsibility. Youth Sunday School, mid-week Bible studies, and times of fellowship, service, and fun were all included as part of this ministry. Church members with the interest and gifts needed for this work served effectively through the years.

Historically the youth ministry at Grace Church has not been typical. From time to time they went camping together, visited various theme parks, went snow skiing, and had numerous outings which appealed specifically to the energy and enthusiasm of teens. But the true focus has always been to minister to the young people in such a way that they would yearn for Biblical truth. They were challenged to think critically regarding Biblical issues in a secure environment which allowed them to ask tough questions and express concerns. A new family with two teenaged children joined the church around 1990. After their son attended his first Senior High Bible Study, he told his parents, "This group is different than the other ones!" The ministry leaders took that as the compliment it was intended to be.

In 1978 Neil Damgaard became Grace Church's first Christian Education Minister – Youth Director with junior and senior high school students as his primary ministry focus. Neil had a unique quality in ministering to young people: one minute he would be relating to them in a fun, joking, and lighthearted way, while the next minute transitioning to a minister, teacher, mentor, and leader. Neil received his Master of Theology and Doctor of Ministry degrees from Dallas Theological Seminary and presently pastors Dartmouth Bible Church in New Bedford, MA. Neil has also been rendering

Grace Church pulpit messages from the 1970s on "Grace of the Valley" website he created which focuses on those years.

Other youth ministers have included David Van De Water, Everett Kier, Daynor Stinson, Chuck Evans, and Norm Stewart. Each in his own way, and using his God-given gifts, effectively ministered to the youth, their families and the church.

In the late 1960s a group of young believers from William Fleming High School who were representative of the "counterculture" of the day began attending. They typically wore jeans, work shirts and sandals to church, often sitting as a group near the front during Sunday worship services.

The appeal of Grace Church was largely due to Dr. Arnold's teaching and his openness and acceptance of people from all walks of life. This group, which grew to about 35 by the mid-1970s, was committed to learning the truths of the Scriptures and was devoutly Calvinistic. Most of their parents were not members of Grace Church.

Richard Pratt was generally considered the leader. He was theologically driven and, like the others, was very inquisitive, reformed in his theology, and had a strong desire to see Grace Church become even more Calvinistic. This group regularly attended mid-week and Saturday evening Bible studies taught by church members. At other times the meetings were theological discussions or debates. Some of these young people even began studying Greek and Hebrew.

Over time this group became a church-within-a-church, and in 1974 left to form Christ Reformed Presbyterian Church in Salem, with Richard Pratt and Brian Zimmerman sharing the pastoral duties. Richard later attended Union Theological Seminary and Harvard, receiving his Masters and Doctoral degrees respectively. Today he teaches at Reformed Theological Seminary, often lectures, and has authored several books. Richard was the church's keynote speaker at the annual Spring Bible Conference in 1999.

With the considerable growth during the 1970s, Dr. Arnold felt the congregation could be better served by the addition of an associate pastor, and in 1978 Randy Pizzino came to Grace Church to share the pulpit ministry. Generally the schedule was for Jack and Randy to alternate preaching the morning and evening Sunday worship services. Pastor Pizzino was not only a dynamic speaker, but an effective teacher as well. Their styles were different, but they complemented each other.

This dual pastorate served the congregation well for two and a half years. When Pastor Pizzino's ministry at Grace Church ended in early 1981, several

families (members and non-members of Grace Church) expressed a desire to establish a new reformed ministry and asked him to remain in Roanoke to provide pastoral leadership. Out of what was initially called Trinity Fellowship, Trinity Church was formed which now has its own facilities located on Route 220 south of Roanoke. The relationship between the two churches is excellent and Trinity Church has been privileged to give support to Equipping Pastors International, Jack's ministry at the time of his death in 2005.

Jack left Grace Church in 1983, going on to pastor churches in North Carolina and Florida before starting E.P.I. in 1997. E.P.I. helps train and support pastors in Asia, Africa and South America. On Sunday morning, January 9, 2005, Dr. Jack L. Arnold was transported to the presence of Christ while preaching at Covenant Presbyterian Church in Oviedo, FL. He was 69.

Upon Pastor Arnold's departure from Grace Church, Ron Hawkins, a professor at Liberty University in Lynchburg, VA assumed the role of interim pastor. Because he so very effectively filled this role, the elders and Ron discussed the possibility of his coming to Grace Church as pastor. After some serious consideration, Ron felt he could best serve Grace Church as interim pastor while remaining a professor at Liberty.

### **Everett Kier: 1984 – 1993**

For more than a year the church searched for a new pastor, interviewing several applicants, with two or three becoming candidates. For various reasons, none of these were found to be God's choice for Grace Church. On August 5, 1984, with the encouragement of several members, the church's Youth Director, Everett Kier, officially became a pastoral candidate. He was approved by the congregation on September 2 and Ron Hawkins performed the installation service on September 9, 1984.

Everett grew up in Richmond where his father was in full time ministry. He graduated from Bryan College and received his Masters degree from Dallas Theological Seminary before coming to Grace Church as Youth Director in December of 1982. Everett, his wife Debbie, and their children, Krista, Rhett, Elizabeth, and later Josh, lived in southwest Roanoke not far from the church.

"Teaching the Word and Reaching the World" was the theme of Pastor Kier's ministry at Grace Church. He came at a time when the continuity of sound, effective teaching was needed, but there was also the need to bring the church back together as a body of believers. When Everett first became

pastor there were about 230 attending Sunday morning services and that number remained fairly steady throughout his ministry.

Pastor Kier was a dedicated student of God's Word and had a passion for outreach and missions. He also believed that the church could benefit from learning more about the culture of the times and how Christians could best

interact with it. Often his sermons would incorporate vital information regarding current Christian thinking as well as the philosophy of the world. Knowing who we are and what to expect from an unbelieving world was an important contribution to the flock.

Leadership retreats began while Everett was pastor. The elders, deacons, and ministry leaders would spend the weekend together in prayer, study, planning, and evaluating the church's ministries. Wives were included to draw upon their input as well, and on some occasions guest speakers were invited to address specific issues the church might be facing.

During the Sunday morning service before Christmas, Pastor Kier would present his sermon in an unusual format. Dressed as the Biblical character who was the focus of his sermon, he would teach the congregation as if they were hearing directly from this historical person from the Scriptures. It was not only a memorable service, but an effective way to communicate Biblical truth.

Also during the Christmas season the church started holding Talent Night. At an evening service early in December each member was given the opportunity to showcase his/her particular talent and entertain the congregation. Children performed, poetry was read, skits were presented and songs were sung.

Everett had a sincere affection for the elderly and the youth of the church. After becoming pastor he continued teaching Senior High Sunday School and remained involved with the youth ministry on a regular basis. He and Debbie joined the senior highs on their annual beach trip to Nags Head, a time for fellowship, teaching, fun and witnessing to others. Teen Time was an activity implemented by Pastor Kier. On Sunday evenings, after the opening songs, prayer and other preliminaries were completed, the High School youth would leave and go to a member's home for a time of fellowship and bonding.

Also, at this time, there was a Children's Church when the very young would leave the morning worship service to be taught as a separate group. Just before leaving, Pastor Kier would call these little ones down front and deliver a "mini-sermon" just for them. This time with these little children showed

them how important they were to the congregation, touched the hearts of the people, and taught by example the importance of early instruction.

Wednesday dinners at the church, followed by the various mid-week ministry programs also began under Everett's leadership. This proved not only to be a practical solution to the time stress for families involved in these ministries, but also another opportunity for fellowship. Often some valuable church business occurred across the dinner table, better preparing ministry leaders for the programs to follow.

The Kiers often demonstrated their commitment to Grace Academy. Their children attended the school and Debbie taught music and preschool. Everett often spoke during the Academy's assembly, usually led special Academy events, and frequently attended school board meetings. Pastor Kier realized the importance of visible support for Grace Academy.

An Awana program began in the mid 1980s to minister to pre-teens and continues today. This program flourished, ministering not only to the children and families of the church, but also becoming an outreach ministry as well. Several African American children from the Melrose Avenue area began to attend, and the church bus had to be used for transportation. Soon this wasn't quite enough and church members filled their cars so these children could attend Awana. This was clearly God's work, for there was never a plan to include children from such far away neighborhoods

Bible Conferences became an annual event beginning in the spring of 1988. The first speaker was Dr. Kenneth Hanna, President of Bryan College. His topic was: *Life At Its Best – God's Way*. A complete list of speakers and their topics can be found in the Appendix.

The Missions Conferences, Thanksgiving Dinners, and Conversational Dinners all continued under Pastor Kier's leadership.

In December 1992, Everett resigned and is the current pastor of Salem Baptist Church. Upon his resignation several in the congregation wanted to appeal to him to reconsider. But in the end it was felt the decision to leave was his and the Lord has seen fit to bless his ministry through the years.

### **Craig Combs: 1994 – 2002**

Bob Saville chaired the pastoral search committee in the effort to find Grace Church's next pastor. Never has there been a committee which approached their task with the prayerfulness, thoughtfulness, and as methodically as this committee did. Beginning in the Spring of 1993 they regularly met every Sunday afternoon at four o'clock for two hours, developing and



implementing their plan. Often meetings were held at other times, resulting in many hours seeking God's leading for the church.

The interim pastor at this time was Jim Schuppe. A former pastor, then on staff at Liberty University, Jim did more than fill the pulpit. Every Sunday morning he and his family would drive in from Lynchburg, often in time for Sunday School but always in time to meet with the elders for prayer before the service. He regularly met with the session, getting to know and love these men as brothers in Christ, and giving wise council when appropriate. He made an effort to get to know as many in the congregation as possible and everyone recognized that he took his responsibility to the church seriously. For more than a year he was a true pastor to Grace Church.

The elders and Jim understood that he did not hold to the Doctrines of Grace, but at one point during a meeting of the session Jim said he would gladly become a pastoral candidate if only "this thing about election" weren't so important. Some light laughter took place by all, and the subject was dropped. Unspoken agreement to disagree took place.

Once a new pastor was found, Jim and his family invited the congregation to his home in Lynchburg for a farewell cookout. What a wonderful time of fellowship it was, with cars lining the Schuppe's street for blocks and hamburgers flying. It was recognized that something special had taken place while Pastor Schuppe ministered to Grace Church. Today he pastors a church in Maryland.

In March of 1994 the search committee had completed its job. Craig Combs was called as Pastor. He held a Masters degree from Westminster Theological Seminary and was the pastor of a small church in rural Pennsylvania. When it became known that Craig was leaving this church, one of the members said, "You're in for some wonderful sermons." She was right.

Craig, his wife Betsy and their two children (three more were added during their stay), moved to Roanoke and he delivered his first sermon in April 1994. Right away the congregation knew they were listening to a man with special gifts. His sermons, like those of most pastors preceding him, were exegetical with a certain power and clarity rarely experienced. Preaching was what he said he came to do, and preaching he did, and did well. Sermons from Genesis and the Gospel of John still stand out in the minds of the congregation.

Pastor Combs knew that a clear vision was critical for any church and took the lead in helping the elders develop the "Vision for Grace Church." An emphasis on small group ministry resulted. On Sunday evenings, rather

than meeting as a congregation at church, several small groups met in church members' homes for study, prayer and fellowship. One group did continue to meet at church.

In 2000, a change took place in the role the church took regarding youth ministry. Being without a Youth Director at this time, as an alternative to continuing with a traditional youth ministry, the focus was placed on helping families develop spiritual growth in their children in the family setting. Sunday School for the youth was continued, but church involvement in youth Bible studies, fellowship time, and fun activities for the most part ended. Occasional outings, like a ski trip to Winterplace, were arranged from time to time.

In 2001, Pastor Combs put forth the idea that Grace Church could be well served by an additional pastor, one with a pastoral emphasis and who would have general oversight of the various ministries. Tim Martin was called as Assistant Pastor in August, 2001.

Tim was born and raised in Roanoke County and attended Lord Botetourt High School. After graduating from V.M.I. in 1985 he joined the Air Force and was stationed in Dayton, OH. It was there he met the Lord and also married Nancy. In 1994 Tim received his Master of Divinity degree from The Master's Seminary where he first learned of and embraced the Doctrines of Grace. His first pastorate was Rolling Hills Church in Fairfield, CA, about an hour inland from San Francisco. Tim and Nancy moved their family back to Roanoke in 1998 where he taught and administered at Faith Christian School. They joined Grace Church not long afterward.

As the new Assistant Pastor, Tim immediately began his work with the people by discipling, counseling, and forming solid relationships within the congregation. He also took a personal interest in Grace Academy, missions, Awana, outreach efforts, and other areas which needed pastoral attention.

In the spring of 2003 Pastor Combs began a new ministry as Senior Associate Pastor at Christ Memorial Church in Williston, Vermont. Here he ministers the Gospel by preaching, teaching, writing, counseling -- and fills any holes that need filling. He is also on staff at the New England Theological Institute as the Preaching Mentor where he mentors church planting residents in preaching (involves hermeneutics & theology), provides preaching relief to church planters in the field, develops curriculum and writes training materials. Craig and Betsy remain in contact with Grace Church and we pray for each other's ministries.

## **Tim Martin: 2003 – Present**

The elders asked Tim Martin to serve as Interim Pastor of Grace Church while a pastoral search was conducted and he agreed to do so. No assumptions were made by the elders or by Tim regarding the possibility of calling him as senior pastor.

During his work at the church as Assistant Pastor it had become obvious that Tim had the gifts and desire to serve the people. In February of 2003, he became an official pastoral candidate and in April the elders recommended him to the congregation. Tim was approved overwhelmingly by the people and on June 1, 2003 was installed as senior pastor. For the first time in its history, Grace Church had a pastor from the Roanoke Valley.

One of Pastor Martin's first orders of business was to become ordained. On July 26, 2003 he passed the oral examination for ordination and the following day he took his Ordination Vows.

His first series of sermons in the summer of 2003 dealt with church leadership, followed by teaching from I Timothy and then Philippians, spending several months in each. Pastor Martin also delivered an excellent sermon on the Sovereignty of God after the tsunami devastated so much of Indonesia in December 2004. His sermons truly blessed, not only effectively teaching Biblical truth, but also connecting with the congregation in a way which communicated his having them in mind during sermon preparations. The people had the joy of welcoming several new members into fellowship not long after Tim began his ministry.

In March of 2004 the church held a "Focus on the World" weekend where Bill Boerop, one of the church's missionaries, helped to re-establish and strengthen the church's foundation for World Missions. This re-energized the World Missions Challenge Conference and also Faith Promise giving. At Grace Church's annual Missions Conference in October, Dr. Ken Moon preached on *World Evangelism Challenge* and the church's Faith Promises amounted to over \$96,000.

During 2003 and 2004 two other important events occurred. First, the church's Constitution was revised allowing for fewer than six elders and deacons, and eliminated forced sabbaticals. Prior to this change, the Constitution called for a minimum of six elders and deacons and a one year sabbatical was required after three years of service. This change allowed the leadership needed flexibility.

Also, while Grace Academy had been a primary ministry of the church for over 25 years, after much discussion with the people it was decided the school could best be operated if it became separate from the church. In

May, 2005 Grace Academy was incorporated, and although no longer officially a church ministry, the Academy still used the church's facilities.

As Academy students began to move beyond the grades available, several of their parents successfully formed Faith Christian School in order to offer a classical Christian education for upper grade levels. It wasn't long before it became apparent that operating one school which offered all grades was more efficient, and many Grace Academy students enrolled in Faith Christian in 2007.

In January 2005 the elders and Pastor Martin visited Briarwood Presbyterian Church in Birmingham, AL to attend an Embers to Flame conference. Fanning the Flame, with the basic thrust of promoting Biblically healthy churches, was introduced. This was not an add-on program, but the beginning of a church "life-style" change. In February the Lord led the elders to commit to this church revitalization process.

The first step was to recruit members of the body to be part of the Visioning and Planning Team. This team consisted of ten church members representing a cross-section of the body. In March 2005 they began the process of prayerfully evaluating the church's identity and where the Lord was leading.

In June 2005 five team members attended a Vision Planning Session in Birmingham, setting the groundwork for the future by addressing fundamental issues of a healthy church. The full team began their work in July after completing a vision narrative.

One of the early discoveries of the Fanning the Flame team was the need to strengthen the leadership of the church, both in quantity and quality. In September 2005 the first Leaders in Training class met, consisting of present, past and possibly future church leaders. The invitation to the class was open to all church members, with no implied commitment to assume a leadership role in the future. However, this was seen as an excellent beginning toward the development of elders, deacons, teachers, and disciples.

On August 1, 2005 Charlie Evans became a pastoral intern at the church, the first since the 1970s. Charlie grew up in Roanoke and after attending Moody Bible Institute, returned in 2001 to minister with Acts 2, an inner city outreach ministry. The Lord was leading Charlie to seek a broader area of ministry and also to work within the more structured environment of a local church. Being a member of the Fanning the Flame team allowed him to see first hand where Grace Church was heading, and Charlie and Tim began to explore possibilities of where he might minister best.

Since Charlie and his wife, Gretchen's focus has been inner-city evangelistic outreach, he became the pastor of All Nations Church in downtown Roanoke. He has been a guest speaker at several events at Grace Church.

## **Missions**

A history of Grace Church would not be complete without emphasizing its commitment to missions. As mentioned earlier, from the beginning Grace Church supported several missionaries, indicating a vision for world evangelism. Missions giving was done through a separate offering on Sunday evenings for a long period. Missionaries from many different organizations, serving in various areas around the world, had opportunity to speak to the congregation throughout the years and a number of special missions events took place. The list of individuals and missions organizations supported by the church grew.

Since the mid-1970s the church has held an annual Missions Conference each fall when several missionaries present their work to the congregation during Sunday School, in small groups of people interested in learning more of a specific ministry, and meal times when food common to a particular country is served.

Prayer for the church's missionaries is common and expected. Missionaries on furlough often become active in the church while here, teaching Sunday School, meeting with the Missions Committee, and speaking with small groups.

Several church members have been called to missions work, both full time and on temporary assignments. Among these are David and Diana Stoddard, Jack and Harriet Winchester, George and Linda Hess, Wally and Ruth Scherer, Wayne and Valarie Yates, Keith Shubert, Alice Stoddard, Warren and Mary Wiesner, Ida Wells, John and Joanne Austin, Barbara Courser, Judy Tate Rossbacher, and Granville and Sharla Sherman.

The church has also supported members on short term mission projects which have included trips to Haiti, Kenya, Colombia, Jamaica, Togo, Europe, Japan, Grand Cayman and inner city Philadelphia. Grace Church's financial commitment to missions is worth noting. Whether through Faith Promise, individual giving, or the combined budget method,<sup>(1)</sup> the missions budget amounts to approximately one-third of total giving. Over \$96,000 was allocated for missions through faith promise in 2005, an increase in the mission's budget from 31.5% to 36.6% of the total budget.

## Summary

God's presence has been evident throughout the years in Grace Church. Whether a person remained in the fellowship or decided to move on, most would testify to the faithfulness of God's work here. Many have come to know the Lord, grown in His grace, and shared His grace with others.

Another area in which God's presence has been evident through the years is finances. Except for some relatively small indebtedness needed for new buildings, Grace Church has always met its financial commitments on an ongoing basis. Often before each Sunday morning offering, the people were reminded that giving was an act of worship, reserved for believers only. Those in the service who were unbelievers were encouraged to receive the gift of eternal life, rather than to give one. The church has never used a "tithing" system or track individual giving until 2016.

In addition to the missionaries who went out from Grace Church, others have become full time ministers of God's Word, including: David Hoover, Mark Gaking, Cameron Smith, Mark Duncan, David Saville, Richard Pratt, Brian Zimmerman, John Carroll, Neil Damgaard, John Moy, and David (Arny) Arnold.

Children, grandchildren, and great-grandchildren are walking with God. Sadly not all are, and at times God's presence may not have seemed very real. But as we look back, it can be said that He has taught many lessons which are to His glory, to His honor, and a testimony to His faithfulness.

As Grace Church moves forward, may the words of Solomon ring true in our hearts:

*"May the Lord our God be with us, as He was with our fathers. May He not leave us or forsake us, that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers."*

I Kings 8:57-58

## Appendix

### Elders

Decade in which service first began

Ed Ballowe Douglas Hackett	<u>1950</u> Frank Eades Carroll Renner	Charles Gearhart Carroll Traylor
Howard Burford Russ Hodges Jim Jones Jim Robertson	<u>1960</u> Junius Davis George Hitch Louis Newton	Howard Gorman Grady Hunter Bob Poland
Gary Arnold John Carroll Larry Fenzel Tim Moser Gary Purvis Paul Van Horn	<u>1970</u> Joe Bono Dan Esau J. D. Hoback John Moy Bob Rossbacher	Bob Brokaw Dick Ericson Ron Meyers Bill Hall Don Tipton
Gordon Burch Russell Knouff David Peterson	<u>1980</u> Larry Dickerman Bill Martin Bob Saville	Ken Ferris Joe Meador Jerry Stipcak
Don Browning Alan Lowe	<u>1990</u> Bill Dean Bob Whitaker	Joel Gurley
Tim Martin	<u>2000</u> Jay Cochrane	George Studtmann
Stephen Escalera	<u>2010</u> Jeremy Yoder	

## Deacons

Decade in which service first began

Wayt Cox A.P. Hammond, Jr.	<u>1950</u> Robert Cummings Nolan Jackson	John Frank Dunham Luther Willis, Jr.
Ed Abell George Hitch Jim Snidow Harvey Light	<u>1960</u> Bouldin Frantz Dean Lloyd Leon Yeargan Wallace Martin	George Hess Paul Jones Harold Chapman Edmund Wright
Charles Anderson Larry Arrington Wesley Coleman Larry Harmon John Gruver Charles James Al Mann Bob Saville	<u>1970</u> Jim Andrews Rich Beerman Leon DeHart Bob Haun Bob Hollins Ed King Joe Meador Ken Swisher	Barry Arrington John Breneman Morley English Otis Hunley Ernie Hutchins Russell Knouff Wayne Robertson Jack Winchester
Reney Ayers Mark Duncan Dan Hodges Linwood Pratt Scott White	<u>1980</u> David Badger Doug Eggleston Carl Lowe Page Shepherd Jack Thompson	Lewis Dodson Bob Gordon Russ Mack Terry Schwenke
Bill Hall Bill Onesty Ed Winstead	<u>1990</u> Jimmy Harman Mitch Ratliff Don Woodard	Jim Gruver Arnold Spitzer Don Browning
Ray Holley Lee Bright	<u>2000</u> Gary Gaking Tim Maddox	Ed Winstead
Kevin Pope Philip Knouff	<u>2010</u> Zack Shiffer	Ben Knouff



## Missions Supported

Allison, Mr. and Mrs. John—*Formosa*  
Andraus, Haje and Kelly—*Overseas Crusades/Global Vision*  
Andrews, Mr. and Mrs. Alan —*The Navigators, Canada*  
Arnold, Jack and Carol—*Equipping Pastors International*  
Ashcroft, Ken and Kath—*Independent, Europe*  
Atwood, Bob and Anna—*Central American Mission/Independent*  
Austin, John and Joanne—*Campus Crusade for Christ, Africa/United Nations*  
Boerop, Bill and Joy—*Greater Europe Mission/World Thrust*  
Bohn, Dave and Sherry—*Campus Crusade for Christ/BEE International*  
Bruce, Les and Kathy—*Wycliffe Bible Translators, Papua New Guinea/GIAL*  
Burklin, Fred and Joyce— *Greater Europe Mission, Germany*  
Carroll, John and Mary—*The Navigators, Argentina*  
Child Evangelism Fellowship, Roanoke, VA  
Christ's College, Taiwan  
City Rescue Mission, Roanoke, VA  
Cox, Tom and Kelli—*Campus Crusade for Christ*  
Blue Ridge Women's Center, Roanoke, VA  
Davis, Jo—*Greater Europe Mission, European Bible Institute*  
Deadwyler, Lesley— *English Language Institute, China*  
DiPasquale, John and Doris—*Arab World Ministries, Middle East*  
ECWA Seminary-Igbaja, Sudan Interior Mission  
Edelmann, Sebastian and Georgina—*CEF, Eastern Europe*  
Fisher, Woody and Marilyn—*Good News Jail and Prison Ministry*  
Franklin, Mr. and Mrs.— *Unevangelized Fields Mission, Haiti*  
Free China Christian Association, Formosa  
Fritz, Bud and Lolly—*TEAM, Africa/South America/LIT International*  
Glasby, Lamont—*Child Evangelism Fellowship, Florida*  
Gustafson, Gordon and June—*Overseas Christian Servicemen's Centers*  
Hall, Dave and Sherry—*The Navigators, Ghana/Minnesota*  
Harrison, Tom and Sharon—*InterVarsity Christian Fellowship*  
Hess, George and Linda—*Word of Life, Brazil*  
Johanson, Bob and Carrol—*Mission Aviation Fellowship, Irian Jaya/California*  
Key, Mr. and Mrs. Harold—*Wycliffe Bible Translators, Bolivia*  
Ling, Helen—*Far East Broadcasting Company*  
Miller, Robert and Althea—*American Board of Missions to the Jews*  
Moree, Jim—*Unevangelized Fields Mission, Irian Jaya*  
Radio Lumiere, Worldteam, Haiti  
Robertson, Wayne—*Wycliffe Bible Translators, Bolivia*  
Scherer, Wally and Ruth—*The Evangelical Alliance Mission, Venezuela*  
Sherman, Granville and Sharla—*Wycliffe Bible Translators*  
Shubert, Keith and Jeannette—*CCC/International School of Theology, Asia*  
Smurthwaite, Mr. and Mrs. Stanley—*North Africa Mission*  
Stoddard, Alice—*CAM International, Honduras*  
Stoddard, David and Diana—*The Evangelical Alliance Mission, Colombia*  
Vanderbreggen, Cornelius—*The Reapers Fellowship, Holland*  
Walker, Ed and Mary Lee—*Worldteam, Haiti/Administration*

## Missions Supported (Continued)

Wenger, James and Anne—*CAM International, Mexico*

Wiesner, Warren and Mary—*New Guinea Christian Mission, Papua New Guinea*

Yates, Wayne and Valerie—*Wycliffe/Jaars*

World Literature Crusade

Young Life, *Roanoke, VA*

## Bible Conferences

2017—Dr. Gerald McDermott, Professor of History and Doctrine, Beeson Divinity School, "*Divine Signs: Footprints on All of Reality*" (together with St. John Lutheran Church)

2016—Dr. Simon Chan, Professor of Systematic Theology, Trinity Theological College, "*Christ and Folk Religion for Chinese Around the World Today*" (together with St. John Lutheran Church)

2009—Dr. Dennis Johnson, Academic Dean and Professor of Practical Theology, Westminster Seminary, California, "*Meeting Jesus on Every Page: Discovering Scripture's One and Only Hero in Its Infinite Variety*"

2008—Pastor Baruch Maoz, Grace and Truth Christian Congregation (retired), "*Studies on Galatians*"

2007—Dr. Harry Reeder, Senior Pastor, Briarwood Presbyterian Church, Birmingham, AL, "*The Spiritual Gospel Life in Biblical Perspective*"

2006 —Jim Elliff, Christian Communicators Worldwide, "*The Aggressive Holy Spirit*"

2005—Dr. Donald A. Carson, Professor of New Testament, Trinity Evangelical Divinity School. "*Songs of Experience*"

2004—Dr. Stuart Scott, Professor of Biblical Counseling, The Master's College, & Martha Peace, Biblical Counselor, teacher, author and nurse "*Helping People Change*"

2003 — Dr. Peter R. Jones, Professor of New Testament, Westminster Theological Seminary, "*Christian Witness to a Pagan Planet*"

2002 — Dr. Donald A. Carson, Professor of New Testament, Trinity Evangelical Divinity School, "*What is the Bible All About?; Re-learning the Turning Points of the Bible*"

2001 — Dr. D. Clair Davis, Professor of Church History, Westminster Theological Seminary, "*Being One With Jesus Christ*"

2000 — T.M. Moore, Pastor & former President, Chesapeake Theological Seminary, "*A Heart for God*"

1999 — Dr. Richard Pratt, Jr., Professor of Old Testament, Reformed Theological Seminary, "*Upside Down Worship*"

1998 — Dr. Sinclair Ferguson, Professor of Systematic Theology, Westminster Theological Seminary, conference cancelled due to last minute family emergency

1997 — Dr. Donald A. Carson, Professor of New Testament, Trinity Evangelical Divinity School, "*God Speaks to a Declining Culture*"

## **Bible Conferences (continued)**

1996 — Dr. John Armstrong, Director, Reformation & Revival Ministries, Inc., *"Hallmark Doctrines of the Great Awakening"*

1995 — Dr. Haddon Robinson, Professor of Preaching, Gordon-Conwell Theological Seminary, *"Have You Heard the One About.....?"* – from the Parables

1994 — Dr. Donald A. Carson, Professor of New Testament, Trinity Evangelical Divinity School, *"Triumph of the Lamb"*

1993 — Dr. Bruce Bunn, Sr. Pastor Emeritus, Grace Presbyterian Church, Peoria, IL, *"Prophecy"*

1992 — Dr. John Hannah, Dept. Chairman and Professor of Historical Theology, Dallas Theological Seminary, *"Perspectives on the Life of Christ"*

1991 — Dr. W. Gary Phillips, Chairman of the Dept. of Bible and Philosophy, Bryan College, *"Job and the Problem of Pain"*

1990 — Dr. Bruce Waltke, Professor of Old Testament, Westminster Theological Seminary, *"A Survey of the Old Testament Through Remembrance, Wisdom, Laws, Hymns, and Prophecy"*

1989 — Walk-Through-The-Bible seminar

1988 — Dr. Kenneth Hanna, President, Bryan College, *"Life At Its Best – God's Way"*