



# GOING DEEPER

## DISCUSSION GUIDE

August 27, 2017

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### Discussion Guide

#### I Hold It (AND YOU) TOGETHER

##### CONNECTING:

45 MINUTES

(THE FOLLOWING QUESTIONS ARE INTENDED TO PROVIDE YOUR GROUP WITH A WAY OF CONNECTING WITH ONE ANOTHER SO THAT YOU MIGHT PARTNER IN THE WORK GOD IS DOING IN YOUR LIVES.)

- IN WHAT WAYS DID GOD MOVE IN YOUR LIFE THIS WEEK? IN WHAT WAYS DID YOU RESPOND TO HIM?
- WHAT WAS YOUR BIGGEST CHALLENGE THIS WEEK? IN WHAT WAYS, IF ANY, DID YOU INVITE GOD INTO THIS CHALLENGE?
- HOW HONEST HAVE YOU BEEN WITH US? (GRACIOUSLY THANK GROUP MEMBERS FOR THEIR HONESTY IF THEY STATE THEY HAVE HELD BACK.)

##### GETTING STARTED:

10 MINUTES

- SCRIPTURE MAKES THE POINT THAT GOD IS THERE, ALL AROUND US EVERY DAY IN THE WORLD HE CREATED AND IN THE UNFOLDING OF OUR LIVES. DO YOU FIND THAT IT IS EASY TO SEE GOD IN YOUR LIFE AND THE WORLD AROUND YOU, OR DOES IT JUST FEEL LIKE LIFE WITHOUT GOD THROWN IN? COULD YOU ELABORATE?

##### DIVING INTO THE TEXT:

60 MINUTES

(THE FOLLOWING QUESTIONS ARE INTENDED TO PROVIDE YOUR GROUP WITH A SIMPLE ROAD MAP THROUGH THE TEXT. FEEL FREE TO USE THESE QUESTIONS IN WAYS THAT BEST FIT YOUR GROUP AND THE DYNAMICS OF YOUR OWN MEETING.)

- USING THE NOTES, DISCUSS THE CONCEPT OF NATURAL REVELATION. BE CAREFUL TO MAKE THE DISTINCTION THAT WHILE SCRIPTURE POINTS TO GOD BEING EVERYWHERE AND IN EVERYTHING THAT EVERYTHING IS NOT GOD.
- READ ACTS 17.22-31 ALOUD. TRY TO IMAGINE YOURSELF AS PRESENT, LISTENING TO PAUL AS HE SPEAKS IN A PAGAN CITY WITH NO EXPOSURE TO SCRIPTURE. READ THE TEXT ONCE MORE, ALOUD.
- IN HIS SPEECH, PAUL ARGUES THAT GOD IS THERE, IN THE WORLD AROUND US AND IN THE UNFOLDING OF OUR LIVES. IN WHAT WAYS DOES PAUL ARGUE THAT GOD IS THERE? SEEK TO FIND AS MANY WAYS AS POSSIBLE.
- DO YOU THINK PEOPLE FIND IT EASY TO SEE GOD IN THE WORLD AROUND THEM AND IN THE UNFOLDING OF THEIR LIVES? COULD YOU EXPLAIN?
- IF GOD IS REALLY THERE AROUND US, WHAT MIGHT IT TAKE TO NOTICE AND ENGAGE WITH HIM?
- WHAT, IF ANYTHING, KEEPS US FROM TAKING THESE STEPS? COULD YOU ELABORATE?
- HOW, IF AT ALL, MIGHT LIFE BE DIFFERENT IF YOU COULD SEE AND ENGAGE WITH GOD IN EVERYDAY LIFE?
- CONSIDER CONCLUDING BY TALKING ABOUT HOW YOU CAN ENCOURAGE ONE ANOTHER TO SEEK GOD IN EVERYDAY LIFE. CONSIDER CLOSING BY ENGAGING IN THE RECOMMENDED NOTICING EXERCISE COUPLED WITH A PRAYER OF THANKS.

## CONTEXT AND BACKGROUND

### NATURAL/GENERAL REVELATIO

THE CONCEPT OF NATURAL OR GENERAL REVELATION INVOLVES GOD INTENTIONALLY CHOOSING TO DISCLOSE ASPECTS OF HIS CHARACTER AND POWER TO ALL PEOPLE AT ALL TIMES THROUGH WHAT HAS BEEN MADE AND THROUGH THE PROVIDENTIAL UNFOLDING OF HISTORY. THE CONCEPT OF NATURAL REVELATION IS DEEPLY CONNECTED WITH NATURAL THEOLOGY WHICH IS THE PURSUIT OF TRUTHS ABOUT GOD BY OBSERVING THE CREATED ORDER.

THROUGHOUT HISTORY, THERE HAS BEEN MUCH DEBATE ON THE EXISTENCE AND EFFECTIVENESS OF NATURAL/GENERAL REVELATION. MORE RECENT PROTESTANT SCHOLARS SUCH AS KARL BARTH HAVE GONE SO FAR AS TO DENY THE VERY EXISTENCE OF GENERAL REVELATION. HIS VIEW RESONATES DEEPLY WITH BRANCHES OF CHRISTENDOM WHICH HOLD AN EXTREMELY HIGH VALUE OF SCRIPTURE. IN THESE FAITH TRADITIONS, TO ARGUE THAT ONE CAN EXPERIENCE OR LEARN ABOUT GOD OUTSIDE THE CANON OF SCRIPTURE IN SOME WAY UNDERCUTS THE VALIDITY AND INSPIRATION OF SCRIPTURE. HOWEVER, SCRIPTURE ITSELF PLAINLY TEACHES THAT GOD HAS CHOSEN TO REVEAL ASPECTS OF HIMSELF THROUGH THE CREATED WORLD. BY OBSERVING THE WORLD AROUND US, WE CAN LEARN THAT GOD EXISTS, AND THAT HE IS SELF-SUFFICIENT, TRANSCENDENT YET IMMANENT, ETERNAL, POWERFUL, WISE, GOOD, AND RIGHTEOUS. THESE TRUTHS ARE AVAILABLE TO ALL PEOPLE WHO WOULD HAVE EYES TO SEE THEM. EVEN CALVIN NOTED, "WICKED MEN ARE FORCED, BY THE MERE VIEW OF THE EARTH AND SKY, TO RISE TO THE CREATOR." WHAT CANNOT BE LEARNED THROUGH THE CREATED WORLD INVOLVES THINGS SUCH AS TRUTHS ABOUT THE INCARNATION OR THE ATONING/REDEMPTIVE WORK OF GOD THROUGH CHRIST. THESE MAY ONLY BE DISCOVERED THROUGH THE SPECIAL OR SPECIFIC REVELATION GOD HAS PROVIDED THROUGH SCRIPTURE.

THE IDEA OF GOD CHOOSING TO REVEAL HIMSELF THROUGH THE CREATED WORLD AND THE PROVIDENTIAL UNFOLDING OF HISTORY CAN BE TRACED TO THE OPENING PAGES OF SCRIPTURE, FOR PEOPLE THEMSELVES ARE A LIVING TESTIMONY TO THE NATURE OF GOD BECAUSE THEY ARE CREATED IN HIS IMAGE (GENESIS 1.26-28). MOSES NOTED THAT THE ORDERING OF THE NATIONS POINTED TO GOD (DEUTERONOMY 32.8). DAVID POINTED OUT THAT GOD HAD CHOSEN TO REVEAL HIMSELF THROUGH NATURE (PSALM 19.1-6) AND SCRIPTURE (PSALM 19.7-13). IN HIS SPEECH TO JOB, ELIHU ARGUES THAT A STORM POINTS TO THE POWER AND MIGHT OF GOD (JOB 36.24-37.24), AND GOD ECHOES THIS POINT ADDING

THAT OTHER NATURAL PHENOMENA SUCH AS THE CHANGING OF THE SEASONS REVEAL HIS PRESENCE (JOB 38.1-39.30). THE APOSTLE JOHN NOTES THAT JESUS WAS THE LIGHT WHICH ENTERED THE WORLD BUT THAT THIS LIGHT WAS ALREADY GIVEN TO ALL PEOPLE (JOHN 1.9). PAUL AND BARNABAS SPEAK TO THE PEOPLE OF LYSTRA ABOUT THE COMMON ASSUMPTION OF GOD AS CREATOR (ACTS 14.15, 17), AND PAUL ARGUES STRONGLY FOR NATURAL REVELATION USING GREEK PHILOSOPHY IN ATHENS (ACTS 17.22-28). PERHAPS THE MOST CLEAR STATEMENT ABOUT NATURAL REVELATION IS PAUL'S NOTE THAT GOD HAS PLAINLY REVEALED HIS DIVINE NATURE AND POWER THROUGH WHAT HAS BEEN CREATED (ROMANS 1.18-20) AND THAT THE INHERENT MORALITY IN ONE'S HEART SUPPORTS THIS REVELATION (ROMANS 2.14-15).

CLEARLY, SCRIPTURE SUPPORTS THE IDEA THAT GOD HAS REVEALED ASPECTS OF HIS NATURE THROUGH WHAT HE HAS MADE AND HOW HE HAS INVOLVED HIMSELF THROUGHOUT HISTORY. PAUL ARGUES THAT GOD INTENDS THAT THIS REVELATION DRAW PEOPLE TO HIM (ACTS 17.27), ALTHOUGH THE REALITY IS THAT PEOPLE OFTEN REFUSE THIS TRUTH (ROMANS 1.18-32). THE EXISTENCE OF NATURAL REVELATION RAISES ISSUES CONCERNING SALVATION. SPECIFICALLY, THE QUESTION IS RAISED AS TO WHAT REVELATION IS NECESSARY TO FIND AND EXPERIENCE SALVATION? THE MOST LIBERAL SCHOLARS ARGUE THAT GENERAL REVELATION ALONE IS ENOUGH TO FIND GOD AND EXPERIENCE HIS REDEMPTION. HOWEVER, TRADITIONALLY, THE CHURCH HAS ARGUED THAT GENERAL REVELATION IS ENOUGH TO TURN ONE TO GOD BUT THAT ONLY THE SPECIFIC REVELATION OF SCRIPTURE CAN LEAD ONE TO EXPERIENCE SALVATION.

## The Text

### Acts 17.22-28:

#### *God is everywhere, but is not everything*

PAUL'S SPEECH IN ATHENS IS ONE OF THE MOST STUDIED SPEECHES IN ALL OF SCRIPTURE. HOW ONE INTERPRETS IT DEPENDS ON WHICH LENS ONE CHOOSES TO WEAR. ONE MAY READ IT AS IF PAUL WAS BASING HIS SPEECH ON GREEK PHILOSOPHY OR OLD TESTAMENT THEOLOGY. MANY PEOPLE ARE UNCOMFORTABLE WITH PAUL PROCLAIMING THE GOSPEL USING GREEK PHILOSOPHY AS HIS FOUNDATION, BUT THIS NOT ONLY BEST FITS THE ATHENIAN SETTING BUT ALSO THE POINT PAUL WISHES TO MAKE ABOUT NATURAL REVELATION. TRUTHS ABOUT GOD CAN BE DISCOVERED IN THE WORLD AROUND US, A POINT PAUL USES GREEK PHILOSOPHY TO DEMONSTRATE. WHILE PAUL RELIES HEAVILY UPON GREEK PHILOSOPHY TO SPEAK TO THE ATHENIANS, HE DOES NOT SAY ANYTHING CONTRARY TO SCRIPTURE. THIS IS

ESPECIALLY IMPORTANT TO NOTE AS IT UNDERSCORES THE POINT THAT EVEN THOUGH TRUTHS ABOUT GOD MAY BE DISCOVERED FROM WHAT SURROUNDS US AND MAY EVEN HAVE BEEN NOTED BY OTHER RELIGIONS, THESE TRUTHS WILL IN NO WAY CONTRADICT SCRIPTURE.

PAUL WAS IN ATHENS BECAUSE A CROWD FROM THESSALONICA HAD STIRRED UP A GREAT UPROAR IN BEREA SO THAT PAUL WAS FORCED TO FLEE AND AWAIT THE ARRIVAL OF HIS MISSION COMPANIONS, TIMOTHY AND SILAS (ACTS 17.10-15). WHILE PAUL WAS IN ATHENS, HE CONTINUED HIS PRACTICE OF PROCLAIMING THE GOSPEL IN THE LOCAL SYNAGOGUE AND ALSO THE MARKETPLACE. MOST LIKELY, AS FITTING WITH THE PATTERN IN ACTS, PAUL MOVED TO THE MARKETPLACE ONLY AFTER HE WAS REJECTED BY THOSE IN THE SYNAGOGUE. PAUL'S GOSPEL-ORIENTED PREACHING DISMAYED THE ATHENIAN PEOPLE, PARTICULARLY THE EPICUREAN AND STOIC PHILOSOPHERS WHO WONDERED IF PAUL WAS PROCLAIMING TWO NEW GODS: JESUS AND RESURRECTION. BECAUSE OF ATHENS' ROLE AS A GREAT CENTER FOR LEARNING AND THINKING, THESE PHILOSOPHERS INVITED PAUL TO SPEAK TO A WIDER AUDIENCE AT A GATHERING PLACE CALLED THE AREOPAGUS.

WHEN HE SPOKE, PAUL BEGAN WITH A STARTING POINT WHICH THE ATHENIANS COULD UNDERSTAND, IDOLATRY RATHER THAN TORAH. AS A PAGAN CENTER OF LEARNING, THE ATHENIANS WOULD HAVE NO UNDERSTANDING OF OR EXPOSURE TO THE JEWISH SCRIPTURES. HOWEVER, THEY WERE ADEPT WITH PAGAN WORSHIP WHICH INVOLVED IDOLATRY AND THE PHILOSOPHICAL CRITICISM OF SUCH WORSHIP. PAUL BEGAN BY NOTING THAT THE ATHENIANS WERE A RELIGIOUS PEOPLE BECAUSE THERE WERE A GREAT NUMBER OF IDOLS, INCLUDING AN ALTAR TO AN UNKNOWN GOD. HERE PAUL POINTS TO THE COMMON HUMAN LONGING FOR THE DIVINE BY NOTING THAT EVEN THE ATHENIANS LONGED TO ENGAGE WITH GOD AND THAT THEY HAD AN INNATE SENSE THAT THERE WAS A GOD(S) THEY HAD MISSED. PAUL CLAIMS HE WISHES TO PROCLAIM THIS GOD TO THEM BECAUSE THEY ARE IGNORANT OF HIM. IT IS INTERESTING THAT PAUL INDICATES THE DEPTH OF THEIR IGNORANCE BECAUSE HE NOTES THEY ARE WORSHIPPING A THING AND NOT A PERSONAL BEING.

PAUL HAS TO EXPLAIN THIS GOD TO THE ATHENIANS BY ARGUING THAT IT IS THE CREATOR GOD WHO MADE EVERYTHING. THIS WAS SOMETHING OF A FOREIGN CONCEPT TO PAGAN THEOLOGY. HOWEVER, THE STOIC PHILOSOPHERS DID ARGUE THAT A COMMON FORCE WAS BEHIND THE CREATION OF ALL THINGS, THE DIVINE LOGOS. THEREFORE, PAUL STARTS BY GROUNDING HIS ARGUMENT IN STOIC PHILOSOPHY, AND HE CONTINUES THIS

VEIN THROUGHOUT. THIS SHOULD NOT SURPRISE US BECAUSE MUCH OF HIS AUDIENCE WAS MADE UP OF STOICS. NEXT, PAUL CRITICIZED THE PAGAN WORSHIP OF IDOLS, BOTH BECAUSE OF THE USE OF TEMPLES AND THE IDEA THAT THE GODS WERE DEPENDENT UPON HUMAN SACRIFICE. IN PAGAN THEOLOGY, SACRIFICES FED THE GODS AND THE GODS WERE STRENGTHENED BY THE WORSHIP OF PEOPLE. IN THIS WAY, THE GODS WERE INCREDIBLY DEPENDENT UPON PEOPLE. PAUL ARGUES THAT THE CREATOR GOD WAS TOO BIG TO FIT IN A TEMPLE AND BE REPRESENTED BY AN IDOL AND HE WAS SELF-SUFFICIENT, NOT NEEDING TO BE SERVED BY PEOPLE. BOTH ARGUMENTS HAD PREVIOUSLY BEEN MADE BY THE STOIC PHILOSOPHERS AS WELL AS OTHER GREEK PHILOSOPHERS. PLATO HAD ARGUED (5TH CENT. BC) THAT THE WORSHIP OF HEAVENLY BODIES WAS FAR SUPERIOR TO IDOLS. ZENO, EURIPIDES, AND SENECA HAD SCORNE THE WORSHIP OF GODS IN TEMPLES. WHILE PAUL IS THOROUGHLY IN THE VEIN OF STOIC THOUGHT, HE IS ONLY SAYING WHAT IS ECHOED IN SCRIPTURE (PSALM 50.9-12).

RATHER THAN BEING SERVED BY PEOPLE, THIS CREATOR GOD SUSTAINS ALL LIFE BY GIVING ALL THAT IS NEEDED FOR LIFE. FURTHER, HIS HANDIWORK CAN BE WITNESSED IN THE PROVIDENTIAL UNFOLDING OF HISTORY, THE RISE AND FALL OF NATIONS, ACTUALLY THE WORK OF HIS HANDS. THIS TOO FITS WITH THE WRITING OF EURIPIDES BUT ALSO ECHOES THE TEACHING OF MOSES (DEUTERONOMY 32.8). HERE PAUL MOVES TO MAKE A SINGLE POINT. THE CREATOR GOD CAN BE SEEN AND UNDERSTOOD THROUGH NATURE AND HISTORY, SOMETHING THE GREEK PHILOSOPHERS THEMSELVES HAD GRASPED. HE THEN MOVES TO GIVE A REASON FOR WHY THIS GOD HAD CHOSEN TO REVEAL HIMSELF IN THIS WAY. HE DESIRED FOR PEOPLE TO PURSUE AND FIND HIM, BUT THIS WAS NOT INTENDED TO BE A DIFFICULT SEARCH BECAUSE HE WAS VERY NEAR TO PEOPLE; THAT IS, GOD WAS IMMANENT. HE UNDERSCORES THIS FINAL POINT BY QUOTING EPIMENIDES OF CRETE (600 BC) AND THE CILICIAN STOIC PHILOSOPHER ARATUS (3RD CENT. BC).

HERE PAUL CONCLUDES THE FOUNDATION OF HIS ARGUMENT AND MOVES ON TO POSIT THAT IF THESE THINGS ARE TRUE THAT THE ATHENIANS SHOULD ABANDON IDOLATRY AND PURSUE THE ONE TRUE GOD WHO HAS REVEALED HIMSELF IN THE PERSON OF JESUS. HOWEVER, THIS FOUNDATION WHICH PAUL HAS LAID IS ONE OF SUPREME IMPORTANCE FOR UNDERSTANDING HOW TO SEE AND EXPERIENCE GOD. ACCORDING TO PAUL, IT IS POSSIBLE, SHOULD ONE HAVE EYES TO SEE, GOD IN AND THROUGH NATURE AND HISTORY. NOT ONLY IS THIS POSSIBLE, BUT IT IS INTENDED BY GOD. WHILE THIS IS NOT ALL THERE IS TO KNOW ABOUT GOD—PAUL DOES REFER TO A GREATER REVELATION IN THE PERSON OF

JESUS (ACTS 17.31)—IT IS REVELATION NONETHELESS, AND SHOULD NOT BE OVERLOOKED AS AN AVENUE FOR LEARNING ABOUT AND EXPERIENCING GOD.

## REAL LIFE WITH BLAKE:

INSIDE ALL OF US IS A DEEP, INNATE LONGING FOR GOD. WE LONG FOR THE TRANSCENDENT. HOWEVER, IT CAN SEEM DIFFICULT, IF NOT IMPOSSIBLE, TO CATCH EVEN THE SMALLEST GLIMPSE OF GOD IN OUR WORLD. I KNOW MY OWN LIFE IS FULL OF DANCE, SOCCER, BILLS, WORK, AND GENERAL NOISE. I CAN POINT THESE OUT, BUT GOD. . .? I AM NOT ALWAYS SURE I CAN SEE OR HEAR HIM IN ALL THE NOISE. IS HE EVEN THERE? PEOPLE HAVE ALWAYS SAID, "YES, BLAKE, HE IS THERE. JUST GO TO CHURCH AND YOU WILL EXPERIENCE HIM." I AM NOT OPPOSED TO GOING TO CHURCH. AFTER ALL, IT IS MY CHOSEN PROFESSION. HOWEVER, I AM NOT AT CHURCH EVERY DAY. OK. I SIT IN THE CHURCH BUILDING ALMOST EVERY DAY, BUT YOU GET MY POINT. CONTRARY TO POPULAR OPINION, WE DO NOT HAVE WORSHIP SERVICES AS A STAFF! I AM "AT CHURCH" ONLY ABOUT 3 HOURS OUT OF MY WEEK. I WANT AND NEED TO EXPERIENCE GOD THE OTHER 165 HOURS. HOW DO I DO THAT?

I AM LEARNING THAT GOD CAN BE SEEN AND EXPERIENCED THE OTHER 165 HOURS BECAUSE HE IS EVERYWHERE AND IN EVERYTHING ALL THE TIME. SOMEHOW, GOD HAS INFUSED ALL OF CREATION, EVEN THE UNFOLDING OF MY DAYS IN SUCH A WAY THAT HE IS WAVING AT ME—MAYBE HOLLERING—SAYING, "HERE I AM." HE HAS PUT HIMSELF THERE FOR THE VERY PURPOSE OF ME SEEING AND BEING DRAWN TO HIM. THE PROBLEM IS, I CAN'T SEE HIM. IF HE IS THERE, HE IS HIDDEN IN PLAIN SIGHT.

SO, HOW DO YOU SEE GOD IF HE IS HIDDEN IN PLAIN SIGHT? YOU START LOOKING FOR HIM. I DON'T THINK THERE IS ONE ANSWER FOR THIS. SOME OF IT INVOLVES INTENTIONALLY SLOWING DOWN IN LIFE. IT IS HARD TO PAY ATTENTION IF THE WHOLE WORLD IS A BLUR. THIS IS HARD FOR ME, BUT I HAVE PEOPLE IN MY LIFE WHO ARE HELPING ME, GIVING ME PERMISSION TO SAY "NO" AND WALK AT A MORE LEISURELY PACE. I AM ALSO FINDING THAT SEEING GOD INVOLVES LOOKING FOR HIM IN HINDSIGHT. I ASK GOD TO SHOW ME WHERE HE WAS IN MY DAY, BUT I WANT TO CATCH GOD IN REAL TIME. FOR THIS, I AM SEEKING TO SIMPLY BE PRESENT. SO MUCH OF MY LIFE I SPEND LIVING IN THE PAST OR THE FUTURE. RARELY DO I FIND MYSELF WHERE I AM. IF I AM NOT WHERE I AM, THEN I CANNOT SEE AND EXPERIENCE GOD BECAUSE I CAN ONLY SEE AND EXPERIENCE HIM IN THE PRESENT. HE MAY BE IN THE PAST AND THE FUTURE, BUT I AM NOT. I AM ONLY RIGHT HERE, RIGHT NOW. SO, THROUGHOUT THE DAY, I PAUSE AND SAY, "I AM HERE." I SEEK TO BECOME AWARE OF WHAT IS AROUND ME,

OF WHERE I AM AND HOW I AM FEELING. MOST IMPORTANTLY, I AFFIRM THAT GOD IS WITH ME AND I SEEK TO BECOME AWARE OF HIS PRESENCE. AND YOU KNOW WHAT? I AM FINDING THAT HE REALLY IS THERE.

## REAL LIFE WITH YOU:

How do we experience the God of the Bible outside of the Bible? We long to see and experience God in our everyday lives, but how we go about this is often less than clear. What is clear, is that Scripture teaches that God wants us to see and experience him outside of Scripture. Scripture teaches that God has placed himself all around us, the world he has created. This is not that creation is God but that he has somehow infused creation with himself. If we will pay attention to the world around us, to the unfolding of life, we can see that God is there. But how does this work?

If we are going to see God all around us, we must first slow down so that life is more than a blur. We simply move too fast to pay attention and when we finally stop it is because we collapsed. We each need good friends, soul friends, who help us remember that life is about more than accomplishing. They are our gentle reminders that we have permission, God-given permission, to move more slowly. Second, we must learn to be fully where we are when we are there. God is in the past. God is in the future. We are not. The only place we are is right here, right now. So, to see God is to be present in the here and now. This takes much practice, but one simple way is to purchase a watch that chimes on the hour. When the watch chimes, pause and pray "God, I am here." Pay attention to what is going on around you. Pay special attention to God being with you. Over time, you will be able to be present for longer periods of time. As you are present, you will often feel the ABIDING PRESENCE OF GOD WITH YOU. HE IS, AFTER ALL, THERE.



SENIOR  
PASTOR  
**BLAKE**  
SHIPP

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