

EXALTING CHRIST • EQUIPPING BELIEVERS • EVANGELIZING THE WORLD

CORNERSTONE

MAY - JUNE 2017

IN THIS ISSUE:

- The Master's
Master Principle
- True Greatness
- ...and more

TO YOU WHO BELIEVE, THIS STONE IS PRECIOUS • 1 PETER 2:7

The Master's Master Principle

"Whoever wishes to be great among you shall be your servant; and whoever wishes to be first among you shall be slave of all" Mark 10:43-44

Editorial

The teaching of the Lord Jesus Christ stands in stark contrast to the principles of the world. Indeed, that which the world holds in high esteem is usually regarded of little value by our Lord Jesus Christ. Our Lord's teaching was considered revolutionary. Consider just a few of His principles: Concerning our fellowmen He says, "Love your enemies"; concerning taxation He said, "Render unto Ceasar what is Ceasar's"; and regarding persecution, "Bless those that curse you and despitefully use you." However, the greatest of our Lord's teachings may be found in the area of leadership: "Whoever wishes to be great among you shall be your servant; and whoever wishes to be first among you shall be slave of all" (Mark 10:43-44). Most people have no objection to being a "boss," but servant-leadership holds little attraction. In the modern world, the term "servant" has a very lowly connotation, but not so with the Lord.

Throughout the Bible we find this same principle. For instance, we do not read, "Moses, My leader," but "Moses, My servant." Many of the Bible's greatest leaders were called servants: Abraham, Moses, Joshua, and David among others. In fact, the word "leader" occurs only six times in the Bible—three times in the singular and three times in the plural. In contrast, the noun "servant" is used over 800 times, and the verb "to serve" is used over 300 times. More than fifty times in the Old Testament, King David is called a "servant of the Lord", and Moses is called a "servant" over forty times. Although the term "servant" has a connotation of lowliness and insignificance in our contemporary world, our Lord raised it to an essential principle of spiritual leadership.

Our Lord viewed the church as a body of believers who would serve one another. The apostle Paul expressed the same idea: "Through love serve one another" (Galatians 5:13). And of course, our loving service is to stretch out beyond the walls of the church to the needy world around us. But unfortunately, it is usually the few who serve the many. Our Lord knew that such a principle would not be welcomed in the world; however, nothing less would be required of those who desired to rise to New Testament leadership. Sadly, jealousy, envy, and criticism are often more common. A former professor of theology at Wheaton College, Dr. Merrill Tenney (1904-1985) writes,

"...the disciples' minds were preoccupied with dreams of elevation to office in the coming kingdom. They were jealous lest one of their fellows should claim the best place. Consequently, no one of them was likely to abase himself by volunteering to wash the feet of the others. They were ready to fight for a throne, but not for a towel!"

Servant leadership in the New Testament church comes at great cost. To esteem others as "better" than ourselves, and to look not every man to his own things, but every man on the things of others (Philippians 2:3-4) doesn't come easily to us. Yet the Lord Jesus Christ only said once that He was "leaving an example" and that was the example of washing the feet of the disciples (John 13:15)—an example of servanthood. No theological school or leadership course will confer this kind spiritual leadership to his people.

Finally, the best and most effective leadership is humble servant-leadership. Have you ever noticed that nearly all the leaders (or servants) God raised up were men or women who didn't seek after the position? There is hardly a single effective leader who was not thrust into the position by the inward pressure of the Holy Spirit and the need of the situation at hand. Such were Moses, David, Samuel, the prophets, and the apostle Paul in the New Testament. There is hardly a single godly, effective leader from the time of the apostle Paul to the present day who promoted himself or selected himself for leadership.

No, rather, I believe that it is just the other way around. The man who is overly ambitious and self-assured, is surely disqualified as a biblical leader. The true leader will have no desire to lord it over Christ's people, but will be humble, gentle, and self-sacrificing. He will be as ready to follow as to lead. Yet when the Spirit of God makes it clear that he is to take greater leadership, he is ready to serve with all that is in him. This is the kind of leader God seeks and this is the kind of leader we need.



by David Dunlap

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News & Events



North American Week of Prayer

The Bible Chapel of Shawnee,
12230 W. 75th Street, Shawnee, KS
May 1-5, 2017

The third annual North American Week of Prayer will be held May 1-5, 2017, in Shawnee, KS. All believers are invited to gather together to pray to God and seek His blessings for North America. Area believers will seek to make housing accommodations available for attendees (register early, housing is limited). For further details please visit [www.naweekofprayer.com](http://naweekofprayer.com).

Lancaster Area Weekend in the Word

Monterey Chapel 53 W. Eby Rd., Leola, PA 17540
May 5-7, 2017

"End Time Technology and Political Development in the Light of Bible Prophecy" Speaker: Rob Sullivan (Yonkers, NY). All meetings will held at Monterey Chapel. Special conference pricing for meals and accommodations arranged with Bird-in-Hand Family Inn (bird-in-hand.com). Optional Saturday afternoon sites of interest include: "Jonah" at nearby Sight and Sound (advance reservations required), or a visit to the large scale model of the Hebrew Tabernacle. For more information, go to www.knowtheword.com or contact Mark Kolchin at knowtheword@gmail.com. Schedule: Fri - 7:00 PM Sat - 9:30 AM to Noon; 7:00 PM Sun - 9:00 AM to Noon, dinner to follow.

73rd Annual Lake Park Chapel Bible Conference

201 Schleif Drive, Belle Chase, LA
Sat, May 6 at 3:30pm - Sun May 7, 2017

You are invited to a spiritually refreshing weekend in God's Word. The speaker is Dale Gleason from Omaha NE. For more information please contact Ray Cummings at lakeparkchapel@att.net or call 504-239-7068.

Missions Conference

Grace and Truth Bible Chapel,
100 Norseland Ct., Westby, Wisconsin
May 6-7, 2017

A missions conference will be held on May 6-7 with speakers Jim Fleming, Bogota, Columbia and Dale Konkol, Paraguay. Meals will be provided and lodging is available for attendees. Child care is available. For more info please visit their website westbybiblechurch.com or email aricaraneta@mwt.net or call 608-483-2960.

Gospel Meetings Gospel Chapel • Avera, GA

May 13 - 21, 2017

The assembly of Christian believers at the Gospel Chapel in Avera, Georgia, are planning a week of old-time gospel preaching, May 13 through 21, 2017, Lord willing. The able help of brothers Mike Attwood and Grady Dollar is expected for house-to-house visitation, witnessing, invitation, and gospel preaching. We desire your gracious help through your fervent prayers for much needed revival for the assembly as well as for the community.

Claremont Bible Chapel's Spring Conference

432 W. Harrison Ave., Claremont, CA 91711
May 19 - 21, 2017

Speakers: Brian Gunning and Rex Trogdon. For more information, contact David Dixon at daviddixoncustomcabinets@yahoo.com or call 909-851-4836

Shining Lights: Allentown Youth Retreat

Grace Gospel Chapel, 1642 Ehrets Lane,
Allentown, PA, 18103

May 19-21, 2017

Please join us for the second annual Shining Lights Youth Retreat at Grace Gospel Chapel. Times are May 19: 7-10pm, May 20: 9:30am-7:30pm, May 21: 9:15am- 2pm. Speakers: Josh Kline (Allentown, PA) and Tyler Vecchio (Branford, CT; recently in Niger). Ages 13+ (high school, college, & career). Register online at www.gracegospel.us/ register. Accommodations are available.

Seabrook Conference

Seabrook Conference Center, Seabrook Island, near Charleston, SC.

May 19-22, 2017

The speaker is Steve Price. The cost is \$175 per person. For more information visit www.seabrookconference.org

Women's Conference: Mountain Ridge Bible Chapel

763 Mountain Ave., Berkeley Heights, NJ 07922
June 3, 2017

Please join us from 10:00 am - 2:00 pm for our ninth annual Women's Conference, featuring the ministry of Ruth Schwertfeger (Wauwatosa Bible Chapel, WI). The theme of this year's conference is Comfort Through the Lens of Isaiah's Prophecy: Receiving Comfort, Restored by Comfort and Rest for our Souls. Lunch is provided and coffee will be served at 9:15 am. Women of all ages are welcome to attend this special day of fellowship in the Word. RSVP welcomed but not necessary. Visit our chapel website at www.mtridge.org or contact Mary Beth Cimino (908) 322-8128 for questions and more information.

Skyland Bible Conference 2017

Bluefield College, Bluefield, VA

July 1-7, 2017

The speakers are Joe Reese, Mike Attwood, and Nate Bramsen. For registration please visit www.skylandbible.org

Men's Intensive Bible Study 2017

Pinebush Bible Camp, Bloomburg, NY

August 27-31, 2017

With Randy Amos. For details contact Richie Benitez at royalpriest4him@yahoo.com or call 508-265-3168



News & Events

Believers Bible Conference Murfreesboro, TN December 27-30, 2017

An international assembly Bible conference. This year's theme: *The Glory of the Cross*. Plenary speakers: Alan Gamble, Glasgow, (Scotland); Nate Bramsen, (Niger); Keith Keyser, (PA). In addition to plenary sessions there will be over 25 seminars conducted by competent Bible teachers on various themes related to the cross in Christian life and service. Registration is required and details will follow on the conference website. The conference will be held at Embassy Suits & Convention Center, 1200 Conference Center Blvd, Murfreesboro, TN. For more information please contact: Brian Gunning at briangunning1@gmail.com or call (905) 685-5090

Commendation to Full-Time Service

Boulevard Bible Chapel in Pembroke Pines, FL would like to announce the commendation of Christian Aichele to the work of the Lord. He has been involved in the work of evangelism, teaching, equipping, and in assisting believers for many years. The Lord's blessing upon his labors has been evident. Therefore, the elders and the believers at Boulevard Bible Chapel have officially and corporately commended Christian to the work the Lord has called him.

Brooksville Bible Chapel **Brooksville, FL:**

Are you planning to retire or relocate to Hernando County, Florida? The believers of Brooksville Bible Chapel extend a warm welcome to you to fellowship with them. The chapel is located on 21123 Yontz Road in Brooksville, FL. For more information, please contact Richard Whatley at rwhatley1@tampabay.rr.com.

Frostproof Bible Chapel and **Shepherd Christian Community:**

Are you planning to retire or spend winter time in central Florida? The believers of Frostproof Bible Chapel and Shepherd Christian Community extend a warm welcome to you to fellowship with them. Frostproof Bible Chapel is located at 185 Marion Place, Frostproof, FL 33843. Please contact John Chacko at chackojm@gmail.com for more information.

Hartford City, IN: **Seeking to Form an Assembly**

Believers in the Hartford City, Indiana area are seeking other believers with which to form a New Testament assembly. For more information contact Gaylord Kramer at chaplainkramer1@yahoo.com or call 765.348.1837.

If you or your assembly has a news item or event to contribute, please email George Ferrier at gferrier@cornerstonemagazine.org

Scripture Teaching Library

STL is a publisher of devotional and expository Christian literature. It uses print-on-demand technology to provide sound biblical literature for Christians world-wide. There are over 40 titles available by respected writers. Their books are available through our website www.scriptureteachinglibrary.com

Video Offer

Bethel Creations has produced a professional quality 2-minute video clip suitable for use on assembly websites free of charge. Using personal testimonies, this video presents biblical reasons for meeting as a New Testament church today. To view the video please visit www.bethelcreations.org. For more information, please contact Anish Varghese at anish@bethelcreations.org.

Christian Missions Press

Christian Missions Press began in 1962 in Waynesboro, GA with the hope that assembly writers could communicate to believers worldwide the importance of sound doctrine. Over 300 titles have been published and distributed. A website www.lifehouse.org has been established with many of these titles available digitally. A few titles are still available in print and can be ordered at no cost. Shipping and handling would be paid by CMP. Email: sgengle@aol.com and phone orders can be taken at 405-424-5433.

Western Assemblies Home

350 Berkeley Avenue, Claremont, CA, 91711. westernassemblieshome.org. Western Assemblies Home is an Assisted Living Facility located in sunny Claremont California. They offer Assisted Living with single and two room suites. Eleven Independent Living houses are also available close to the main building. Claremont Bible Chapel is just a short walk or quick ride in the Home's van away. For more information on Independent or Assisted Living in an Assembly focused environment please contact Lynn Hughes or Rod Chance at (909) 626-3711.

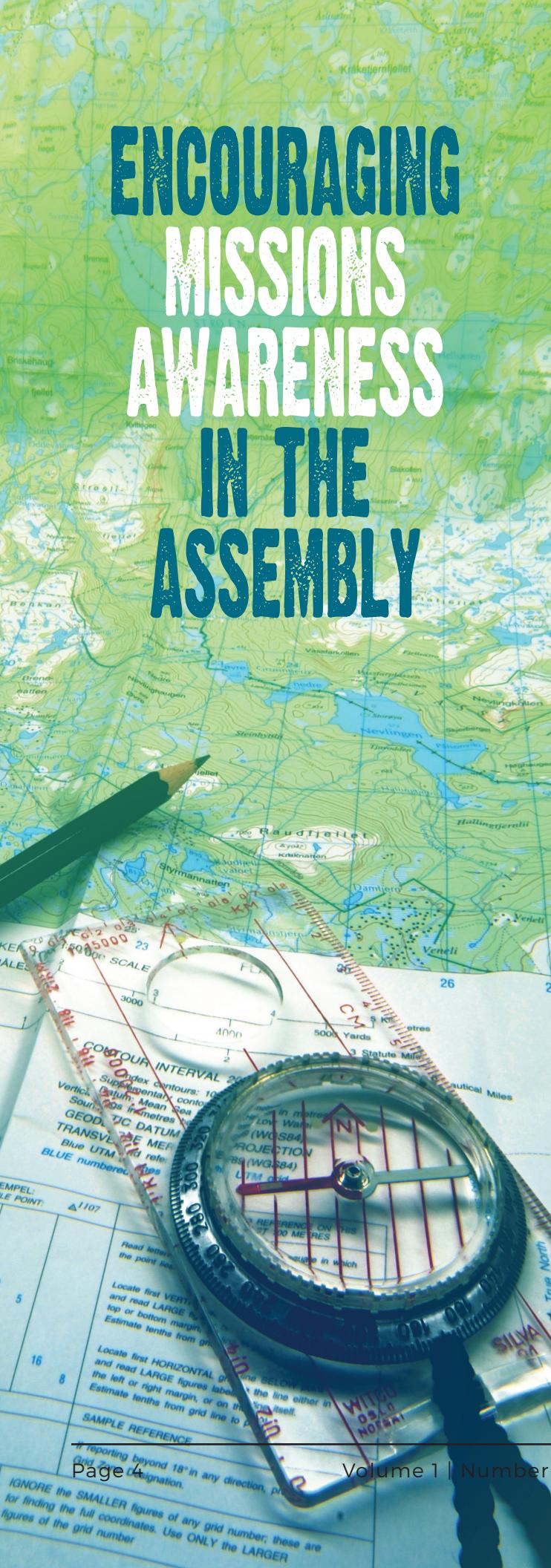
The412Project: Blog for Young People

Esther Bosworth from Boulevard Bible Chapel in Pembroke Pines, FL has begun an excellent blog for young people. There are encouraging posts on prayer, outreach, and serving the Lord. Visit her page and tell others about The412Project. www.the412project.wordpress.com

Wanted: Young or Retired Couple

The Deep South Family Bible Camp located in Carriere, MS, is looking for a young or retired couple to care for and oversee the camp grounds. Interested parties should contact Robert Brown at jesusistheway@juno.com

ENCOURAGING MISSIONS AWARENESS IN THE ASSEMBLY



The church was born with a vision for the world. The Lord Jesus Christ designed it, built it, and claimed it as His own (Matthew 16:18). His last command to His disciples just before He was taken up to heaven was that they should be witnesses to Him, starting from where they were in Jerusalem, and continuing until they had reached the end of the earth (Acts 1:8). In that process they were to make disciples of people in all nations, teaching them to observe everything He had commanded them. He also promised that as they did this He would be with them to the end of the age (Matthew 28:19-20).

A few days later the universal church was formed on the Day of Pentecost when the ascended Lord Jesus sent His Spirit to indwell all those who believed the good news of salvation by God's grace through the redeeming work of His Son when He died on the cross and rose again. The Jewish people who were saved that day were a diversity of people from fourteen nations (Acts 2:9-12). So the church was formed as a multi-cultural entity from its very first day. Peter the Apostle then explained to them that God had spoken hundreds of years before, through the prophet Joel, that His Spirit would be poured out on "all flesh", not just Jews (Acts 2:17-21, Joel 2:28-32).

The New Testament gives us a remarkable record of how the Spirit of God led the new believers to actively witness of Christ and His saving work wherever they went and whomever they met, beginning in Jerusalem. At first, the disciples took the lead in Jerusalem. Stephen boldly witnessed and was stoned to death. (Acts 7). Acts reports the story of Philip starting a church in Samaria and witnessing to the Ethiopian diplomat who was saved to take the gospel to Ethiopia (Acts 8:1-40). Saul was miraculously saved on the road to Damascus and called to preach the gospel to Gentiles (Acts 9:1-25). He began in his hometown, Tarsus in Cilicia, where he witnessed and planted churches (Acts 9:26-30, 15:41).

Peter went to Lydda and Joppa where churches were founded and then to Caesarea where Cornelius, a Gentile Roman soldier, and his household were saved (Acts 10:1-48). God gave them a Pentecost-like experience of the Holy Spirit's coming. From this it became clear to Jewish Church leaders in Jerusalem that Gentiles were included in God's plan. One of the first Gentile churches was in Antioch in Syria where Nicolas was probably the first witness. Jerusalem leaders heard of many Gentiles being saved and sent Barnabas from Jerusalem to Antioch to teach them and Barnabas brought Saul for further help (Acts 11:19-26). All this history to emphasize the fact that God was including Gentiles in His plans for the church from its beginning.

The Pattern Established in Antioch

The Antioch church grew and soon they commended Saul

and Barnabas to evangelize and plant churches in South Galatia (now part of central Turkey, Acts 13 - 14). Their work is described in Acts 14:21-23.

1. A new church was planted in Antioch by Christian witnesses who preached the gospel (Acts 11:19-21)
2. Mature Christians taught the new believers (11:22-26)
3. God's Spirit prompted Antioch leaders to set apart and commend Barnabas and Saul for evangelism in Cyprus and South Galatia (13:1-14:28).
4. Barnabas and Saul witnessed and planted churches in South Galatia (13:4-14:26).

Biblical Principles from the Pattern of missions the Antioch Church

- The local church is God's agency for missionary sending.
- The candidates were already active in evangelism and discipling before they were sent out.
- The local church leaders vetted and approved the outgoing workers.
- The local church commended the workers (handing them over to God).
- The "work" they did was evangelism, discipling and church planting (Acts 14:21-22).

Assembly Missions

The Lord Jesus is still building His church by sending believers from established churches to be His witnesses to all the nations on earth. The assembly movement has played a significant role in world evangelism from its beginning in the 1820s when Anthony Norris Groves went to Bagdad. After his wife and baby daughter died of cholera, he went to India where he planted assemblies that have multiplied to over 2,000 churches in India today. Worldwide there are now about 35,000 assemblies with the majority in Africa and Asia. Every believer in every local church on earth has a role to play in spreading the good news of the gospel.

Missions is Not Boring

Our assembly in Iowa has commended two couples and one single lady. One couple is running a Bible School that includes a number of young people from a jungle tribe whose older relatives killed five missionaries in 1956. But since then

God has wonderfully saved around three hundred of them who now meet regularly for worship, prayer, teaching and fellowship. They preach the good news in the jungle villages and several of them have become martyrs in their efforts. The other missionary couple has labored in Spain and has seen many saved in the Salamanca prison; they translate and distribute Bible study courses for Spanish speakers everywhere and minister in Spanish assemblies. Their children have grown up to serve God. The single lady Has just arrived in Potosi, Bolivia. At an elevation of 13,400 feet, Potosi is the highest city in the world. She seeks to win ladies to Christ through teaching English as a second language. We get regular news from all these missionaries about their work and their families. That stimulates us to earnestly pray for them and to participate with them through financial gifts. It is a privilege to partner with them in their work and to praise God as victories for Christ are won.

Stimulating Missions in the Local Church

All believers ought to be stimulated to actively pursue evangelism along the lines of the New Testament pattern. Consider ways by which we can stimulate the interest of believers to become more involved in world missions. Every local assembly should have strong emphasis on sharing the message of salvation to those who are without God and lost forever without Him. We should be actively witnessing to unbelievers in our neighborhoods and work environment. The Lord commanded us, "You shall be witnesses to Me" (Acts 1:8). Many assemblies are not growing because almost no one is actively witnessing.

Elder Involvement: Elders should be actively involved in local evangelism themselves and promoting it as a high priority to the believers in the assembly. A true love for lost

souls will begin with a love for our neighbors, friends, those with whom we work and for whom Christ died. Missionary work begins with a love for Christ who commanded us to be His witnesses where we are. Missionaries are

those who give witness of God's saving grace to people of another culture. Missionary work begins with a witness of God's grace saving grace to those of our own culture. Missions is an extension of evangelism at home. Elders and leaders should invite younger believers to accompany them

and assist them in the evangelistic work that they are doing. These ministries may be door to door visitation, children's work, tract ministry, jail ministry, foreign student ministry, home Bible studies, street meetings, supper get-togethers etc. etc. There is no end to creative ways we can share the good news with those who have not heard it.

- Elders should also be announcing items of missionary interest for prayer. Many Internet sites make these available. We should be aware of world news that affects mission work. These might include wars, refugees, persecution, and new opportunities and hindrances for mission work. They should be familiar with the current Missionary Prayer Handbook, published and updated annually by CMML. With missionaries to pray for every day of the month. They should promote its sale and encourage believers to get MISSIONS magazine, which is available on a subscription basis without cost from CMML.

- Elders should be aggressively encouraging prayer and praise items for missions in the meetings of the assembly. They can do this by passing on mission information and requests for prayer from the letters of missionaries, from the Monthly Missions magazine, published and distributed freely by CMML, the agency that assists the 700 plus missionaries from North American assemblies currently serving in nearly 70 countries of the world. They can use an app called Skype to interview workers on the field while the assembly people are able to see and hear them and converse with them. Those electronically inclined can set that up ahead of time with the missionaries, most of whom are already electronically capable and equipped and use Skype with their loved ones at home.

- Short Term Mission Trips are a wonderful option. The travel involved may be expensive, but for the young potential missionary they are a great introduction. The young person going on short-term trips needs sound advice in selecting the right trip that will give a missions experience not a tourist experience.

- Missionary Reports - A well-presented report, usually illustrated, is interesting and can establish a relationship if

the assembly wishes to send them a gift from time to time. Some may want to correspond and get regular updates via e-mail.

- Missions Committee: Our assembly has a missionary committee made up of three women and two men. They arrange a monthly mission program on the first Wednesday of every month with a pot-luck supper followed by a varied missionary program. Tables are decorated in line with the evening's topic. They have come up with many ideas: (1) A visiting missionary report, (2) A Skype conversation with our Missionary of the Month who will send us a report and receive a gift from the assembly. We have a Missionary of the month for all twelve months of the year. We take their prayer requests seriously. (3) Missionary children, (4) Stories of conversions, problems, pictures, perhaps a quiz about their country with a small prize for the one who can answer each question. (5) A report of a missionary visit by an assembly member, (6) A video, promote the MISSIONS magazine and the MISSIONARY PRAYER HANDBOOK, (7) Prayer for the missionary of the month and commended missionaries from our assembly. (8) Promote mission trips, (9) Arrange a group trip to a local mosque and interview the Imam there. (10) Talks about missionary issues and specific prayer for current missionary families and single workers. (10) Prayer for more workers. For specific problems, or needs. Include something about missionary children. (12) There are all kinds of interesting situations where God is at work and we have opportunity to respond with both spiritual and material resources. Some are working with refugees escaping the terrors of war. Another is teaching in a North Korean university, Others are in the jungle translating the Scriptures. Young people in the Sahara desert reaching out to young Africans. Starting work in Katmandu, Nepal when an earthquake shook the city. The committee's enthusiasm and hard work have added a great deal of interest in missionary praying, giving and going.

- Promote missions and report on missions. There are missionary videos that can be borrowed from CMML made by various workers and some excellent professionally produced missionary DVDs that can be purchased and made available to people. There are literally hundreds of missionary biographies, most of them very interesting stories of those who have served God among people of other cultures.

Ken Fleming was a missionary for 25 years in South Africa among the Zulu people. Afterwards he taught missions at Emmaus Bible College, in Dubuque, Iowa for over 35 years.

by Ken Fleming



True GREATNESS

“Whosoever will be great among you, let him be your servant; and whoever desires to be first among you, let him be your slave—” (Matthew 20:26-27NKJV).

What is true greatness? In the kingdom of this world, the great man is the one who has risen to a place of wealth and power. He has a retinue of aides and assistants, conditioned to follow his orders. He is accorded V. I. P. treatment and receives special favors wherever he goes. People regard him with respect and awe because of his rank. He never has to stoop to anything menial; there are always others to do that for him.

But in the Kingdom of our Lord, things are quite different. Here greatness is measured by the extent to which we serve rather than the extent to which we are served. The great man is the one who stoops to become a slave for others. No service is too menial. He does not expect any special treatment or thanks. When one of George Washington's men saw him performing a menial service, he objected, saying “General, you are too big a man to be doing that.” Washington replied, “Oh, no, I'm just the right size.”

Commenting on Luke 17:7-10, respected author Roy Hession reminds us that “there are five marks of the bond-slave: (1) He must be willing to have one thing on top of another put upon him, without any consideration being given to him. (2) In doing this, he must be willing not to be thanked for it. (3) Having done all this, he must not charge

the master with selfishness. (4) He must confess that he is an unprofitable servant. (5) He must admit that doing and bearing what he has in the way of meekness and humility, he has not done on stitch more than it was his duty to do.”

When our Lord left the heights of glory to become a Man on this planet, He *“took upon him the form of a servant”* (Phil. 2:7). He was among us as One who serves (Luke 22:27). He said, *“The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many”* (Matthew 20:28). He girded Himself with a towel, the apron of a slave, and washed his disciple's feet (John 13:1-17).

“The servant is not greater than his lord” (John 13:16). If He stooped so low to serve us, why should we think it is beneath our dignity to serve others.”

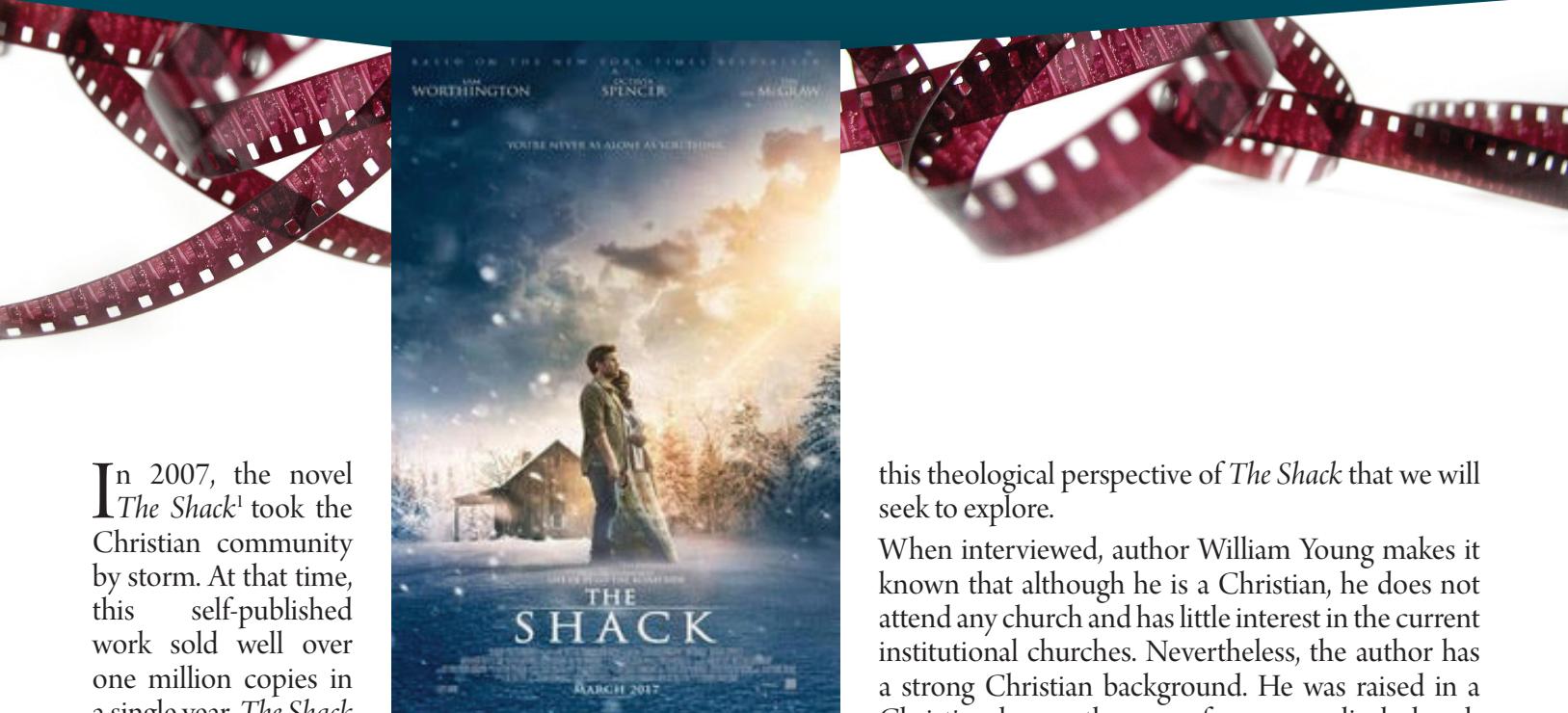


William MacDonald (1917-2007) was an author, Bible teacher, and spiritual leader. He was the president of Emmaus Bible College and the co-founder of the Discipleship Intern Training Program in California. He was the author of over 80 books. This article is taken from his book *“One Day at a Time.”*

by William MacDonald

Examination: The Shack Movie

Lionsgate Media, 2017, Rated PG-13, 132 min



In 2007, the novel *The Shack*¹ took the Christian community by storm. At that time, this self-published work sold well over one million copies in a single year. *The Shack* stood at the number one position for paperback fiction on the New York Times' bestsellers list for a number of months. Many Christian leaders have lauded the book. Eugene Peterson of Regent College, Vancouver, B. C., wrote, "This book has the potential to do for our generation what John Bunyan's *Pilgrim's Progress* did for his. It's that good!"² In 2017, ten years later, a full-length feature film was released by Lionsgate Media with a rating of PG-13. During the first weekend the film was viewed in 2,888 theaters and grossed over 16 million dollars according to the Rotten Tomatoes movie review site. The movie promises to be popular with a wide viewership.

The Shack: The Background

Ironically, *The Shack* is remarkable and yet, at the same time, disappointing. It is remarkable because of the unanticipated popularity of both the book and movie. It is remarkable because the story is engaging, creative, and at times profound. Yet, it is also disappointing. It is disappointing because of the unorthodox theological perspective to which the author returns repeatedly. Although this book/film is a fictional novel about the spiritual and emotional journey of the main character Mackenzie Allen Phillips, the author also intends it to be a theological work, dealing with the nature of God, the Trinity, salvation, faith, and other biblical doctrines. It is

this theological perspective of *The Shack* that we will seek to explore.

When interviewed, author William Young makes it known that although he is a Christian, he does not attend any church and has little interest in the current institutional churches. Nevertheless, the author has a strong Christian background. He was raised in a Christian home, the son of an evangelical church pastor. He spent part of his childhood among the Dani tribe in West Papua, where his parents were missionaries. Later he attended and graduated summa cum laude from Warner Pacific College, a Church of God (Indiana) four-year liberal arts college in Portland, Oregon. As one reads this novel, it causes one to wonder how a writer with such a strong Christian background could get so much wrong about fundamental Christian doctrine.

Theological Foundation of The Shack

Some have called "*The Shack*" edgy; others say it is "unorthodox"; and still others call it "unbiblical." In interviews with Young, when asked about some of the unorthodox theological content, he immediately seems to bristle and become defensive. In his interview in *World* he says: "It's a work of fiction that's really focused on the journey of a human being to deal with the junk in his life that includes his misunderstanding of the character of God and nature of God."³

Initially, *The Shack* appears to be just another novel, but as one reads further, the theological precepts and teaching of the Emerging Church movement become more and more evident. On the acknowledgment page of *The Shack*, the author mentions those who have influenced his thinking, including Anne LaMott, a popular writer among Emerging

Church leaders and Donald Miller, the author of *Blue Like Jazz*, and a national progressive evangelical leader.

1. A Quasi-Universalistic View of Salvation

William Young endorses a universalistic model of salvation. Little is ever said about repentance, faith, or conversion to Christ. On the other hand, Young repeatedly states that sin is not punished, all individuals are forgiven of their sins, and all that God now seeks is a relationship with man. He has God say: "I don't need to punish people for sin. Sin is its own punishment, devouring you from the inside. It's not my purpose to punish it; it's my joy to cure it" (p. 120)⁴. In another place: "...you asked me what Jesus accomplished on the cross; so now listen to me carefully: through his death and resurrection, I am now fully reconciled to the world" (p. 192). Also, "In Jesus, I have forgiven all humans for their sins against me, but only some have chosen relationship" (p. 225).

2. A Lack of Proper Appreciation for Biblical Authority

The Shack repeatedly sends the message that personal experience with God trumps the biblical authority of Scripture. Moreover, the commands and precepts of Scripture are not to be taken too seriously, for God does not have high expectations for His people (p. 206). Concerning Scripture, Young writes: "...God's voice had been reduced to paper, and even that paper had to be moderated and deciphered by the proper authorities and intellects... Nobody wanted God in a box, just in a book. Especially an expensive one bound in leather with gilt edges, or was that guilt edges?" (p. 66) (italics mine) Mack, the main character, asks God where people will find Him: "You might see me in a piece of art, or music, or silence, or through people, or in creation, or in your joy or sorrow... you will see me in the Bible but just don't look for rules or principles..." (p. 198).

3. Openly Questioning the Relevance of Key Historical Biblical Doctrines

Of course, the doctrine of the Trinity is at the very heart of *The Shack*. But the Trinity is reinterpreted in a way which theologians throughout church history would never have imagined. God the Father is portrayed as "...a large beaming African-American woman named... Elouisa... or... Papa..." (pp. 82-87). God the Father, bears nail print wounds in his hands just as Jesus does (p. 107).

Jesus Christ, the second Person of the Trinity, is described as "...a Middle Eastern man dressed as a laborer... Jesus..." (pp. 82-87). Although fully divine, this Jesus is portrayed as more human than divine. Yet, Scripture depicts the very opposite. The Bible shows Christ's human nature to be subject to His divine nature. In the novel, Mack asks Jesus: "You created the world...?" "I created it as the Word, before the Word became

flesh. So even though I created this, I see it now as a human" (p. 109). "Although He is fully God, he has never drawn on His nature as God to do anything..." Papa explains (p. 99). "So when he healed the blind?" (questions Mack...) "He did so as a dependent, limited human being trusting in my life and power to be at work within him and through him. Jesus as a human being, had no power within himself to heal anyone", replies Papa (p.100).

The third Person of the Trinity, God the Holy Spirit, is depicted as "...a small, distinctively Asian woman... 'I am Sarayu... keeper of the gardens among other things...' " (pp. 82-87). Young teaches that the Holy Spirit was a created being. Mack says, "Sarayu, I know you are the Creator..." Sarayu replies, "A created being can only take what already exists and from it fashion something different" (p. 131). Evangelical theologians have always insisted that the Holy Spirit as a Person of the Godhead was not a created being. (Jehovah's Witnesses teach that the Holy Spirit was a created being.) At another point in Young's book, Mack queries, "Speaking of Sarayu, is she the Holy Spirit?" "Yes." Replies Jesus, "She is Creativity; she is Action; she is the Breathing of Life; she is much more. She is my Spirit" (p. 110).

Some have called “The Shack” edgy; others say it is “unorthodox”; and still others call it “unbiblical.”

4. Little or No Talk of Evangelism or Saving Lost Souls

Unlike the New Testament, *The Shack* never speaks of people who are outside of Christ on their way to a lost eternity. It never speaks of the need for Christians to bring a message of salvation to those who are unsaved. Young teaches that all people are reconciled, redeemed, and forgiven. The problem is simply that some have not come into a relationship with God. We read: "So how do I become part of that church?" "It's simple, Mack," Jesus replies. "It's all about relationships and simply sharing life... being open and available to others around us. My church is all about people and life is about relationships" (p. 178).

5. Highly Ambiguous Handling of Truth

Unfortunately, when Young begins to deal with biblical

themes, he either deviates, evades, or misrepresents important doctrines of Scripture. For example, God the Father says, "I don't do humiliation, or guilt, or condemnation. They don't produce one speck of wholeness or righteousness, and that is why they were nailed into Jesus on the cross" (p. 223). Needless to say, Scripture never speaks in these terms; this is a viewpoint in the mind of the author that he wishes was true.

6. An Unbridled Cynicism Towards Conservative Evangelicalism

At times William Young displays bitterness and cynicism toward fundamental and evangelical churches. He often has Mack exhibit a bitter disdain of evangelical churches. He dislikes their zeal, their love for country, their "agenda", their preaching, and rules, etc. (p. 181). Early in the book, Mack realizes that: "Sunday prayers and hymns weren't cutting it anymore, if they ever had... He was sick of God and God's religion, sick of all the little religious social clubs that didn't seem to make any real difference or affect any real changes" (p. 66).

Conclusion

The message of *The Shack* has the potential to strengthen and encourage Christians who have experienced great tragedy or personal loss. It is unfortunate that such a moving story is set in a backdrop of so much wrong biblical teaching

and imagery. Sadly, this is a book or DVD that many might want to give to a hurting friend but cannot do so because of its doctrinal content. *The Shack* is rife with theological liberalism, Emerging Church ideology, and disturbing irreverence. Those Christians who are interested in reading *The Shack* should be strongly warned about the errors contained in it.

Endnotes

1. *The Shack* by William P. Young, published by Windblown Media, Los Angeles, CA, 2007, 248 pages
2. *The Shack* - endorsement page
3. Susan Olasky, "Commuter-Driven Bestseller", World, June 28, 2008, 50
4. All page numbers are taken from *The Shack* (2007) mass market edition

David is the editor of Cornerstone Magazine. He has been a full-time worker for over thirty years. He and his wife Faith live in Land O' Lakes, Florida.

by David Dunlap

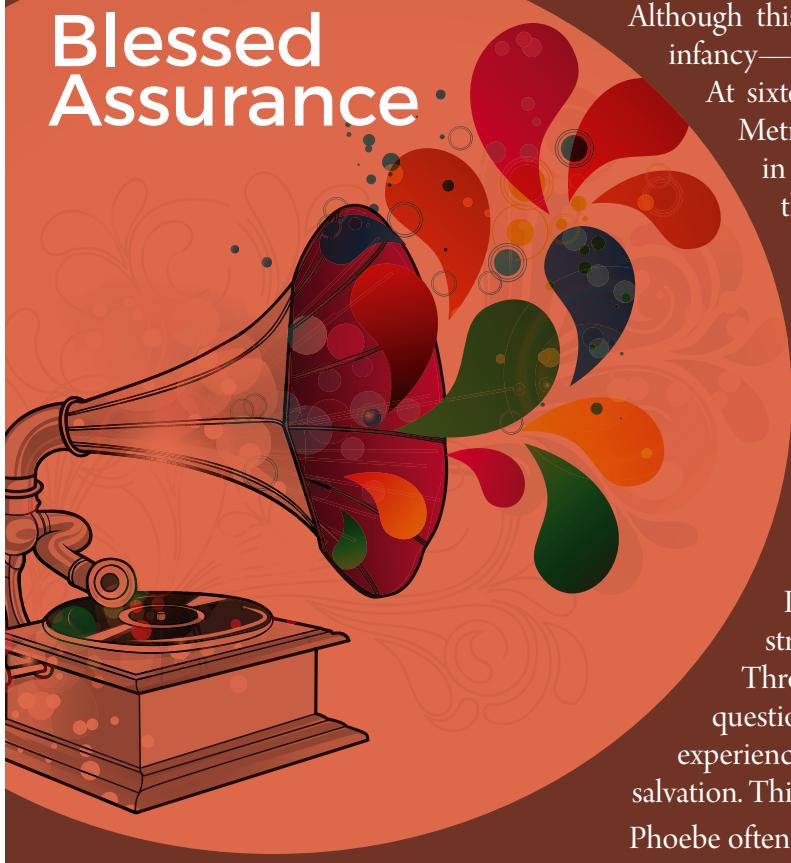
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Hymn Stories:

Blessed Assurance



If America ever had lords and ladies, surely Phoebe P. Knapp would have belonged among the ladies. She was the daughter of two notable Christian leaders, Walter and Phoebe Palmer. To this day Phoebe Palmer is hailed as one of the most prominent religious women of the 1800s, author of the classic *The Way of Holiness* and the founder of the Holiness movement.

Although this couple had four children, only one lived past infancy—Phoebe, who showed musical talent at a young age. At sixteen, she married Joseph Knapp, president of the Metropolitan Insurance Company. Living in a mansion in Brooklyn, where Phoebe became a popular hostess, the Knapps belonged to the John Street Methodist Church. Another member of that church was the prolific blind wordsmith, Fanny Crosby.

The two women became friends in 1868, but they were sort of an odd couple. Fanny was beginning to gain fame for her hymn writing, but she was simple and self-effacing. Phoebe, on the other hand, loved the lavish life her position afforded her. Meanwhile, Fanny was living in a small flat, donating most of her royalties to rescue missions.

Phoebe Knapp's mother, the great Phoebe Palmer, struggled with the question of eternal security.

Through the 1800s, many revivalists harped on that question, pushing their listeners to keep trying for an experience that would give them absolute assurance of their salvation. This was a part of Phoebe Knapp's spiritual heritage.

Phoebe often invited Fanny to her home and it was on one such occasion in 1873 that hymn history was made. Phoebe had just written a new tune, and she wondered if Fanny might write some words for it. She wondered, what does this tune say? As Phoebe played it, she saw her friend kneeling in prayer. After a second run through, Fanny Crosby got up and remarked, "It says, 'Blessed assurance, Jesus is mine.'"

Eternal security was a hot-button issue for many Christians of the time. And Fanny Crosby wisely tapped into it. Her words—sung to Phoebe's tune—convey the deep satisfaction of one who has submitted fully to Christ and now is "at rest." Thus, these two women, one who struggled with the doctrine of eternal security and the other who rested in it, together composed one of the most important hymns on the assurance of the believer.

- Randy Peterson, *Be Still My Soul*,
(Carol Stream, IL: Tyndale House, 2014), p. 44

Report: The Discipleship Intern Training Program

Lubbock, TX

The greatest prayer request of churches around the world is for more and better leaders. In 1972, three Bible teachers—William MacDonald, O. Jean Gibson, and Jack Davies—sought the Lord's guidance as to how they could address the problem. They saw in the Scriptures that Jesus taught the multitudes, but focused His attention on the training of a small group of men who came to be called the Twelve. At times, Jesus narrowed His ministry further to three men: Peter, James, and John (Matthew 17:1; Mark 5:37; 13:3; 14:33). Jesus taught these men primarily through life-transference. He welcomed them into His life and shared His day-to-day experiences with them, modeling that which He wanted them to learn. They prayed together, preached the gospel, faced the threats of the Pharisees, and confronted evil. Mark summarizes Jesus' discipleship ministry, writing, "He appointed twelve, that they might be with Him, and that He might send them out to preach" (Mark 3:14). Jesus commanded His disciples to do likewise, saying, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you" (Matthew 28:19-20).

The History of DIPT

With these Scriptures in mind, the three teachers founded the Discipleship Intern Training Program (DITP). They structured it as a nine-month course of intensive training, in which a small group of men, eight to ten, would be offered internships at Fairhaven Bible Chapel in San Leandro, California. Jean Gibson and Jack Davies were elders at Fairhaven. Bill MacDonald fellowshiped at an assembly nearby. The first session of the DITP began on September 3, 1973, with ten interns. Each morning, teachers and students met for 30 minutes of devotional time in the Word and prayer. This was followed by three hours of Bible study. In the afternoon, the interns studied. During the evenings, instructors took the interns out on pastoral visits to the homes of the saints, or the interns were involved in home fellowship groups, programs for children, or evangelistic studies. On weekends, the instructors included the interns in their preaching ministry, taking two or three men along

with them as they spoke at neighboring churches. If an instructor was traveling for ministry overseas, he always took one or two interns along with him. In this manner, the interns learned the Bible and how to serve Christ, working shoulder to shoulder with their mentors, and applying what they learned within the context of the church. The interns learned to preach, teach, pastor, evangelize, and deal with

"The interns learned to preach, teach, pastor, evangelize, and deal with real-life problems... The curriculum includes instruction in Bible study methodology, New Testament Greek, exegetical preaching, teaching, discussion group leading, pastoral care, principles of the New Testament church, world missions, and family and marriage."

real-life problems. The following September, the instructors offered another ten men internships, and the cycle repeated in almost unbroken succession to this present day.

The Leadership of DIPT

The original teachers of the DITP are now all with the Lord, but the training continues. Today, seven men share the teaching load so that interns might benefit from a broader spectrum of gifts and experience. The current instructors, almost all graduates of the DITP, are: Steve Caldwell (Hillview Bible Chapel, Cupertino, California, DITP

2001), Brady Collier (FreeWay Bible Chapel, Lubbock, Texas, DITP 2010), Grant Ferrer (Fairhaven Bible Chapel, San Leandro, California, DITP 1980), Jim Haesemeyer (FreeWay Bible Chapel, Lubbock, Texas, DITP 1988), Jim McCarthy (Grace Bible Chapel, San Jose, California, DITP 1981), Steve Price (The Bible Chapel of Shawnee, Shawnee, Kansas), and David Reeve (Fairhaven Bible Chapel, San Leandro, DITP 1990).

The home churches of these instructors reflects the history of the DITP. It began at Fairhaven Bible Chapel, in San Leandro, California. In 2000, Brother Davies being with the Lord and Brothers MacDonald and Gibson elderly, the training moved to San Jose, California, where it was hosted by Grace Bible Chapel, San Jose, and Hillview Bible Chapel, Cupertino, California. In September, 2016, the DITP moved to Lubbock, Texas, where it is currently being hosted by FreeWay Bible Chapel, the move necessitated by the high cost of housing for interns in the San Francisco Bay Area and the desire to see the program entrusted to younger men, that the training might continue into the future.

Current Ministry

Currently seven men are undergoing training. Three of the interns are Americans, two from California and one from Texas. Four are from overseas, one each from India, Italy, Jordan, and Spain. The curriculum includes instruction in Bible study methodology, New Testament Greek, exegetical preaching, teaching, discussion group leading, pastoral care, principles of the New Testament church, world missions, and family and marriage. Instructors take the interns through a study of each of the books of the New Testament and many of the books of the Old Testament. Once a week, interns participate in evangelism on the campus of Texas Tech University. A ten-day mission trip is also part of the training. This year two instructors will travel with the interns to Central America to teach among the assemblies in Nicaragua and Honduras. They will also travel by dugout canoe to backcountry villages where missionary work has been in progress for about five years.

This is the kind of training we see in the Book of Acts. Paul, following the Lord's example, shared his life with Silas, Timothy, Titus, and others. These men served alongside Paul and learned from him, gaining experience each day. Even when apart, Paul kept in touch with his disciples, encouraging and instructing them through his letters. He

instructed his disciples to train others, writing, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2). Paul outlines the purpose of this kind of training in his letter to the church in Ephesus. He writes:

[The risen Lord] "gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ." (Ephesians 4:11-13)

These verses have served as the mission statement of the DITP since its inception. To date, 263 men have been trained. Many are serving today in assemblies across the United States, Canada, Europe, and around the world. Graduates have also started two similar programs. In 1995, DITP graduates started Training fuer Mitarbeiter im Gemeindebau (Training for Workers in the Church) in Salzburg, Austria. There they have trained 185 men. In 1999, other graduates,

all missionaries in Central America, started Modulos Biblicos (Bible Modules) in Tegucigalpa, Honduras. There they have trained just over 100 men. In 2013, graduates in the U.S. started a three-week version of

the DITP called the Galilee Program. Southside Bible Chapel in Lafayette, Louisiana, hosts this training program each summer. More than 130 men and women, ages 20 to 35, have been trained so far in Bible study methodology, evangelism, and personal discipleship.

If you would like to learn more about the Discipleship Intern Training Program please visit the program's website at www.theditp.com. For more information about the Galilee Program, visit www.galileeprogram.com.



Class of 1974



Class of 1990

James McCarthy is an author and Bible teacher. A former missionary to Ireland. He is the founder of Good News for Catholics, Inc. Jim has taught at the DIPT for over twenty years.

by James McCarthy

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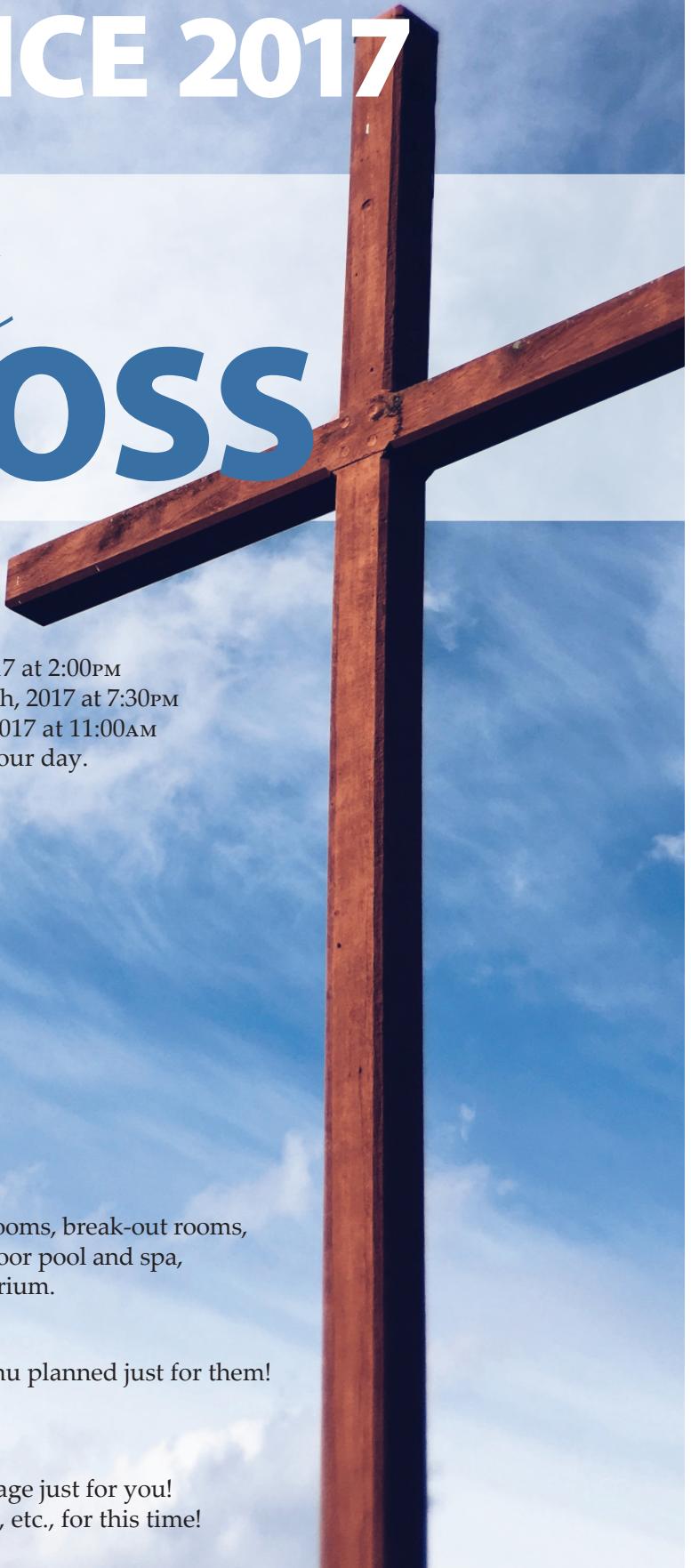
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Report: Country Bible Church

Luxemburg, WI

Country Bible Church is located in northeastern Wisconsin, between Casco and Luxemburg, about 20 miles east of Green Bay at the southern terminus of the Door Peninsula. Much of the populace of this area consists of descendants of the original immigrants from Belgium, Ireland, Germany, and Czechoslovakia—meaning that the Roman Catholic and Lutheran religions are predominant. Our assembly's goal is to beam forth the light of the gospel of the glory of Christ in this spiritually dark area and disciple those who come to faith in Him. A survey of the believers in fellowship at the assembly would reveal that well over half of them were saved out of the religions mentioned above or their parents were.

Early History—Forerunner

In 1948 a number of believers began meeting in homes several miles north of our present location. In 1949 they were able to meet in a Methodist church that was used only part time—it was located in Forestville, WI. The next year the steeple of the building was removed and the building was moved near the village of Lincoln, and set down in a farm field on property donated by one of the families in fellowship. The little assembly was called Lincoln Gospel Chapel. The building and the location proved adequate for many years. However, in the late 70's and early 80's a number of individuals and families came to faith in Jesus Christ. Some of the families were young and had many children. In addition, the building had no running water or conventional restroom facilities—only the “dragon” in the basement. In 1983 a committee was formed to study the situation and make recommendations. The committee received input from an architect and contact was made with Denis Bentz of Stewards Foundation regarding finances. Eventually the decision presented to the elders was to relocate and build new. Stewards Foundation was agreeable to providing the necessary financing and the architect who had been advising the committee provided the plans for the new building.



Making the Move

The land where our new building was constructed (1.7 acres) was donated by another family in fellowship at our assembly. It is adjacent to State highway 54 which gave the assembly greater visibility to the community and easier access. Construction began in May of 1985 and the first meetings

in the new building were held in December of that year. The pews were not installed at that time and there was finish work yet to be completed in the interior of the building. The original organ came from an anonymous donor; the grand piano was a gift from an assembly in Wheaton, IL. One of the ladies in the assembly was redecorating her home, so her old kitchen cabinets were installed in our kitchen. Some of the construction work, especially cement work, was done by some in assembly fellowship.

The new building featured an auditorium with pews that can seat nearly 200 people. There is an adjoining nursery, as well as an office and library, restrooms, 2 Sunday School rooms, a kitchen, and a fellowship hall. Several years ago a detached garage was added to provide storage for our lawn mower, tables and chairs, etc.

The Assembly Now

Today there are about 95 believers in fellowship at Country Bible Church. We currently have two elders providing oversight of the assembly and there are two deacons as well. We Break Bread each Lord's Day at 9:00AM and Family Bible Hour follows at 10:30AM. Several of the



men in the assembly who have the gift of teaching share that responsibility during Family Bible Hour. There is also a mid-week prayer meeting and Bible Study on Wednesday Evening.

Occasionally we invite outside speakers to provide the assembly with teaching on specific issues. For example, in August David Dunlap was the teacher for our “Calvinism Examined” weekend.

A physical improvement that we were able to make this year was the addition of air conditioning in the auditorium. It's an improvement that was much appreciated during events such as VBS in July.

Country Bible Church is involved in several ministries that are repeated each year. Usually in early spring a Women's Conference is held with excellent attendance. In 2016 the speaker was Kim Delain of Ramsay, MN. Kim and her husband Bob were formerly on the mission field in Mexico and at that time were commended by our assembly. The first full week in July is the traditional date for our Vacation Bible School. For several years we have been using VBS material from Answers in Genesis—this year's theme was “Ocean Commotion,” focusing on the flood of Noah's day.

We have a dedicated group of people in the assembly who do an excellent job in organizing the program, decorating, acting in the skit, teaching, and various supporting roles that help make VBS successful every year. This year 41 children attended—probably about half of them from outside our fellowship. Several children asked for and were given Bibles during the week. There is no fee for VBS, but the children are encouraged to bring in coins (some bring currency as well) to provide funds for the VBS project. This year's project was to provide funds for playground equipment for Immanuel Mission in Arizona. Kevin and Brie Bielecki, who are part of that ministry, visited us in June and made us aware of that need. Fifteen hundred dollars were raised and sent to Immanuel Mission.

Immediately following VBS the Kewaunee County Fair takes place. For many years Country Bible Church has had a booth at the Fair in order to pass out Gospel literature and to talk about personal salvation to anyone willing to listen. One thousand to fifteen hundred tracts are usually distributed.

Two of the ladies in the assembly lead Bible studies throughout the course of the year. There is also a Men's Bible study that meets from October through May that is led by one of the elders. Country Bible Church also has two commended workers. One is a home worker who is also a certified biblical counselor (ACBC); therefore, biblical counseling is a ministry that the assembly offers. The other

commended worker is involved in translating the Bible into the language of a people group in a sensitive part of the world. He and his family are currently in fellowship with Bethany Chapel in Wheaton, IL.

Our prayer is that Jesus Christ might say of our assembly, "You have a little strength, have kept My word, and have not denied My name."

Contact Information

The postal address for the assembly is E2179 Hwy. 54, Casco, WI 54205. The contact person is Mark Dhuey at 920.845.5656. Our website address is www.countrybiblechurch.com.

Robert Steiner is an elder at Country Bible Church in Luxemburg, Wisconsin. In 1998, Bob and Julie were commended to full-service. Bob is active in biblical counseling, Bible teaching, and visitation.

by Robert Steiner

It has always been the goal of this committee to offer doctrinally sound articles that are practical in their application and faithful to the Word of God. Our desire is to strengthen Christians in their faith, encourage the local church, build each other up, and reach the lost. To this end, we are constantly on the lookout for materials that we can share with our readers. Perhaps there are helpful items or topics that you would like to see incorporated in future issues. If so, please visit our website at

www.cornerstonemagazine.org

and go to the "Contact Us" tab to let us know your thoughts. We would love to hear from YOU! This ministry is sustained through the prayers and gifts of God's people. Please pray with us that the Lord will provide for the ongoing needs of this endeavor for Christ.

We Want to Hear from You!



- The Cornerstone Magazine Committee

Report: “In Tents” Young Woman’s Discipleship Ministry

Several years ago, Ann Bjorlie was burdened to start the “InTents” discipleship program for young women. Her vision was to inspire and prepare them to serve God where He has placed them, with the gifts He has given them. Since 2010, Ann has welcomed many young women into her life and home, exposing them to the example and wisdom of godly women in all stages of life.

The Vision for In Tents

The name “In Tents” comes from two women in the Bible who served God “in the tent.” Sarah and Jael were faithful women whom God used. Both women were asked to act outside of their “comfort zone.” Jael helped win a great military victory that gave peace to Israel for 40 years. Sarah is an example for us to follow. She showed respect for the leadership in her life and became the mother of God’s chosen people. Women today can strike victories in the Kingdom of God.

The program runs for two weeks, beginning with ice-breaker games and a light supper on the first Sunday, and concluding with a debrief brunch on the final Saturday. The program is nonstop learning and hands on application of many spiritual and practical skills. The first week starts out with two long days learning how to study the Bible. Kathy Morell leads these sessions, alternating lectures with practice study sessions, emphasizing the online resource, eSword. Kathy’s session is then built upon by Bernadette Veenstra, as she teaches how to share what you’ve learned studying the Bible, by teaching children’s Bible clubs. Kathy Holiday teaches a session on the ministry and practice of hospitality and cooking for crowds. Days are spent cooking, and then hosting a community supper.

What is “In Tents”?

Testimonies and life stories are shared, by older and younger, married and single women. A five-Day Bible club is led by the attendees. We pray together and sing together and laugh together. One young woman teaches how to share the gospel, using paint board techniques. An older woman shares her life story of being a missionary and also tips for visiting nursing homes. A variety of gifts and callings are modeled, skills are taught and practiced. Discipleship happens in the Bjorlie home, alongside the normal every day tasks of housekeeping, child rearing and cooking. Two weeks seems hardly enough time to impart all the info or to take it all in!

Many young women have been through the program, and

we are praying about the young women who will attend this year. We are praying for cleared schedules and prepared hearts. Discipleship and following the Lord always incur sacrifice. That is no less true when attending the In Tents Discipleship Program. But, following the Lord and discipleship is also very rewarding. No one will leave “In Tents” unchanged. Skills will be learned, life long friendships will be made.



The dates for “In Tents 2017” are Sunday, June 18 through Saturday, July 1. We are very excited about what God will do in our lives and in the lives of every woman involved. Please prayerfully consider joining us yourself or encouraging a young woman to attend. This is a faith ministry and our attitude has always been, “freely you have received, freely give.” We do accept gifts, but we do not charge the young women for their training.

“In Tents is two weeks of intense discipleship. I bring together women who have influenced my life to share in the teaching. These are grandmas, great grandmas, young moms, mothers of teens, single women: all gifted and talented women who serve God happily where they are. These women share their abilities and gifts. Everything they teach, they also demonstrate. You will gain skills and knowledge that you will use for the rest of your life.” - Ann Bjorlie

The In Tents program is held at 3736 Knaap Street NE, Grand Rapids, Michigan, 49525. For more information, details, cost, please contact contact Ann Bjorlie (annbjorli@hotmail.com) or Bernadette Veenstra (bernilia100@gmail.com)

Bernadette has been involved in In Tents for over seven years. She lives in Grand Rapids, MI.

by Bernadette Veenstra



CORNERSTONE Magazine
PO Box 1033, Land O' Lakes, FL 34639

Certificate of Debt

According to Roman law, when a person was put in prison and the “certificate of debt” was nailed to the door, it would remain there until the sentence was carried out. Then they would take this certificate and write across it the word meaning “It is finished.” The certificate would be given to the prisoner, and he could never be punished for those crimes again. The Romans gave Jesus a certificate of debt when He was sentenced to die; it was nailed to the cross: “Jesus the Nazarene, the King of the Jews” (John 19:19). Just before Jesus bowed His head and said, “Father, into Your hands I commit My spirit,” He gave a cry of victory. He cried from the cross, “It is finished”—one word in the Greek language, *Tetelestai*, literally meaning “paid in full” (John 19:30). Jesus nailed our certificate of debt to His cross (Colossians 2:14) and wrote across it in His own blood, “Paid in full.”