

EXALTING **CHRIST** • EQUIPPING **BELIEVERS** • EVANGELIZING **THE WORLD**

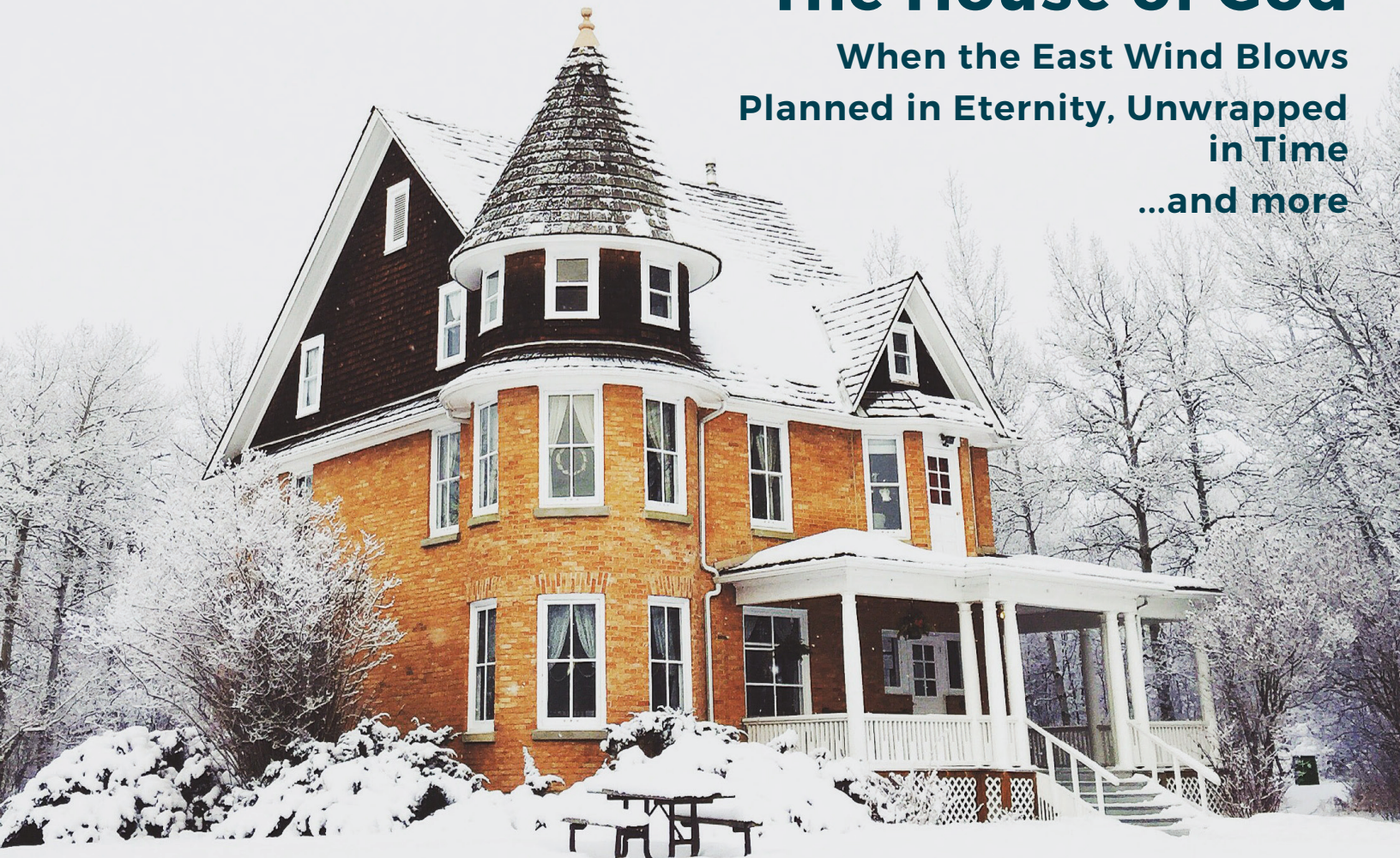
# CORNERSTONE

JAN - FEB 2021

**IN THIS ISSUE:**

## **The House of God**

**When the East Wind Blows  
Planned in Eternity, Unwrapped  
in Time  
...and more**



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



# Helpful Hints for Hard Times

*“O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You.”*

*2 Chronicles 20:1 (NKJV)*

# Editorial

These words by good King Jehoshaphat were uttered after he had received distressing news that a multitude was coming against him and the inhabitants of Judah. It was distressing because he knew he was no match for these nations that were intent on taking him down. Previously, he had nearly been destroyed by the Syrians after he had made a military alliance with wicked King Ahab. Making some unwise decisions, Jehoshaphat learned the painful lessons of loving those who hate the Lord and trusting in his own wisdom and strength to get through his problems (2 Chron. 19:2).

## **Realizing the Problem, Resorting to Prayer**

His experience in 2 Chronicles 20 provides a blueprint for us when we are going through troubling times and navigating through turbulent waters. We have all felt the panic and anxious moments when it seemed that all around our soul was giving way, with pressures and problems coming fast and furious. What should we do when these things occur? The answer is that we should do exactly what Jehoshaphat did—call for others to join us in prayer and to ask for the Lord’s help and strength during our time of trial. Jehoshaphat utilized the greatest resources that every believer has at their disposal—the sword of the Spirit and prayer. This is the strategy to adopt whenever we see problems coming our way that threaten to undo us.

## **Recalling the Past, Remembering the Promises**


Another helpful lesson from Jehoshaphat’s experience is that he recalled the Lord’s faithfulness to him in the past. The same God who drove out the inhabitants of the land and gave it to the descendants of Abraham, could certainly do it again (v. 7). Like David when he went out against the Philistine giant recalling with confidence and conviction, *“The Lord who delivered from the paw of the lion and from the paw of the bear, He will deliver me from of the hand of this Philistine”* (1 Sam. 17:37, NKJV). God had proved His faithfulness in the past to David and would prove it again. Our God is faithful to His people and whatever transpires is ultimately for our good and for His glory, though it may not seem so at the time. It is so important to remember His dealings with us in the past, lest we sink down in the “slough of despond.”

Yet another helpful hint that springs from these pages is the significance of remembering the Lord from His Word. One of the ministries of the Holy Spirit is to call to remembrance the things that we have learned from Him. John 14:26 and 16:15 reminds us that He will call these things to humble and yielded minds as we have need. What better incentive do we have to ensure we are filling our hearts and minds

with the Word of God through the diligent study of His Word? *“Study to show thyself approved unto God...”* By so doing, we will bolster our faith and be reassured that the Lord has everything under His control. The One whose eye is on the sparrow and has numbered every hair on our head, is fully aware of every detail to our situation and has a purpose in mind for letting it penetrate our lives.

## **Rejoicing in Praise, Reaping the Results**

Lest we paint too rosy a picture that everything will work out just fine in the end, like Jehoshaphat we can come to our wit’s end. It is then that we need to confess our utter helplessness and total reliance upon the Lord. Enter Jahaziel, the servant of the Lord who came in just at the right time with a word of encouragement (20:14-18). Thank the Lord for servants like him who speak a word in season and remind us that the battle is not ours but the Lord’s! What was the result? First, Jehoshaphat bowed his head in worship. Then, instead of running from the battle he went into the fray with an attitude of praise (20:21). This thoroughly confounded the enemy, who were defeated without anything else being done on the part of Jehoshaphat. The Lord had taken care of the matter, much like He will do for us as we roll our burdens upon Him. It was the same principle that was exhibited by Job when he was hit with calamity. The result for both Job and Jehoshaphat was that they emerged from the ordeal as the victor having reaped the results of a deeper walk with the Lord. Enriched by the whole experience (depicted by gathering the spoils of war), Jehoshaphat returned home where his realm was quiet, *“for his God had given him rest all around”* (20:30, NKJV). God had made him fruitful in the land of his affliction, and so the Lord will do for us as we follow these helpful hints for hard times.

*“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”* 1 Peter 5:10 



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**by Mark Kolchin**

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



# THE HOUSE OF GOD

The biblical concept of the house of God in the Bible is a topic worthy of thoughtful consideration. It is referenced many times in the Scriptures, each one with unique insights into the ways and purposes of God for His people. To understand this principle is to understand and appreciate the care and concern that the Lord has for His own.

## *Its Promises*

The first instance of this vital concept is seen in the life of the patriarch Jacob. After bargaining for the birthright and stealing the blessing from his brother Esau, Jacob made a run for it following the advice of his mother Rebecca. She advised him to go to her brother Laban for a while to avoid suffering





the wrath of his brother. On the way, Jacob stayed the night at a place called Luz. Taking a rock for his pillow, symbolic perhaps of the hard way that he had made for himself, he soon fell asleep. In a dream that night, he saw a ladder set up on the earth which reached to heaven with the angels of God ascending and descending on it. The voice of God spoke to Jacob reiterating the covenant made to Abraham and his father Isaac with the promise that He would keep Jacob and bring him back to the land. When Jacob awoke from his sleep, he exclaimed, *“Surely the Lord is in this place and I did not know it!... ‘This is none other than the house of God and this is the gate of heaven’”* (Gen. 28:16-17). Jacob was not referring to a physical place since he was in a wilderness environment. Rather, he was referring to the unseen sphere of God’s activity on behalf of His people, inaugurated in this instance upon Jacob’s encounter with the living God, an encounter confirmed in Genesis 48:3. It consisted of a relationship with God Himself and the spiritual underpinnings of that relationship, secured by the promises of God Himself. Though these were physical promises to the man Jacob, the principle that God never fails to keep His Word and is faithful and true in all that He says is a tremendous blessing to the New Testament believer, both in salvation and sanctification. His faithfulness to His Word is a prominent characteristic to the concept of the house of God.

### **Its People**


Another prominent characteristic of the house of God concerns its people. At Bethel, Jacob acknowledged that the Lord was now part of his life. Previously with the birthright and the blessing, he seemed to have only a scant appreciation for the significance of spiritual realities. But it was not until the dream at Bethel that he realized that God was always present, something he was ignorant of previously. His spiritual experience was lean in the years that immediately followed: raising his family, making his fortune and a name for himself, with very little evidence of altars being built and pillars being established in his walk with the Lord. In this way, he is a lot like many who come to know the Lord, but whose testimony and spiritual vitality are anemic. Later at Peniel, he would have a life-changing experience that would turn things around (Gen. 32), the type of thing that occurs to many Christians. Believers are the occupants of the house of God. Ephesians 2:19 reminds us that we are no longer strangers and foreigners but fellow citizens with the saints and members of the household of God. Hebrews 3:3 states that Christ is a *“... Son over His own house, whose house we are”* and Galatians 6:10 exhorts as that *“as we have opportunity, let us do good to all, especially to those who are in the household of faith.”* Believers and only believers are the occupants and inhabitants of the house of God and they should minister to one another.

### **Its Priorities**

Just as family members have household responsibilities, so too there are responsibilities and priorities in the house of God. Paul in speaking to Timothy stated in clear terms *“but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of truth”* (1 Tim. 3:15). A favorite verse often quoted no doubt by frustrated parents to tether the activity of their overly busy children during meeting times, this verse actually highlights the spiritual priorities of all of God’s children, no matter what age they are. It is the call of the Lord to engage all believers to be busy doing the Master’s work—the work of proclaiming the gospel as the pillar and teaching the foundations of the faith as the ground of truth. Adorning the doctrine of God in the beauty of holiness should characterize our labor for the Lord. *“Holiness becometh thine house O Lord, forever”* (Ps. 93:5).

### **Its Priest**

The house of God also has a High Priest—a Great High Priest who stands alone in His service to the people of God. Hebrews 10:21 declares: *“having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith...”* The epistle to the Hebrews highlights the superiority of Christ over the Old Testament sacrificial system with its rituals, routines, and many other aspects that have been superseded by the finished work of Christ. Christ is superior to the fathers, to Moses, and to the Aaronic priesthood. Accordingly, He is not simply one of many high priests but the Great High Priest, and there is no one greater. Old Testament priests had their flaws and failures and eventual end. But this One High Priest lives after the power of an endless life (Heb. 7:16). He is over the house of God, doing His work in bringing many sons to glory (Heb. 2:10). This work is seen in Revelation 1 in which a glorified Christ is seen walking among the lampstands, the seven churches of chapters 2 and 3. He is trimming their wicks to make them shine brighter as a testimony to the world. Individually, He intercedes for us (Rom. 8:34; Heb. 7:25); He advocates for us (1 John 2:1); He assures (Heb. 10:22) and strengthens us (2 Tim. 4:17). Because He is a faithful and merciful high priest in things pertaining to God, He can help us in our need because He sympathizes with us in our weaknesses (Heb. 2:17; 4:15).

The house of God is an important concept that needs to be captured by every believer in Christ, who truly desires to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It carries with it the idea of our responsibilities and blessings, our heritage, and the help we have as those who have come into the family of God. As we strive to be vessels unto honor in this great house, we will be sanctified and fit for the Master’s use, prepared for every good work (2 Tim. 2:21). 

**by Mark Kolchin**





# WHEN THE EAST WIND B

Being an avid angler, I have long known the proverb common amongst the piscatorial fraternity which is “Wind from the east, fish bite the least.” I do not think I have ever heard of any science as to why this is, but I know from experience it is true. It comes as no surprise, then, that when Scripture speaks of the east wind, it is typically associated with dryness, barrenness, and an overall lack of agricultural production. References to this abound throughout the Old Testament.

Most Christians will freely confess that there are seasons in their lives when the “east wind” blows. Bible study becomes less regular, prayer becomes occasional, and a general sense of our Lord’s presence seems to be missing. What is perhaps more disturbing, is that the longer a believer continues in this state, the farther away the joy of our salvation seems to be, and the less it seems to be missed.

For any who might be reading this and feeling the same way, please know that you are not alone. While it is never our Lord’s desire that we should wander away, His loving omniscient gaze as the Good Shepherd is always aware of our plight. The late Philip P. Bliss worded it this way in a well-loved song:

*“Though I forget Him and wander away, still He doth love me wherever I stray;*

*Back to His dear loving arms would I flee when I remember that Jesus loves me.”<sup>1</sup>*

Some cause and effect principles for this east wind weather lie within our Lord’s parable of the sower (Matt. 13:3-23). Spoken to an east wind-blighted nation that had rejected Him, we can also find for ourselves some prescriptive advice for dealing with spiritual dryness.

### ***Apathy Over What’s Familiar***

The first cause of dryness is likened to seed sown by the wayside. In our lives, we may become somewhat calloused to the working of God’s Word in our lives. We can even allow it to become “background noise,” like a radio playing just below an intelligibly audible level. Verses can become little more than glib remarks, to which we subconsciously reply, “I’ve heard that before.” The truth our Lord may be trying to speak to us about may not be understood when heard in such a fashion, and never produces the fruit in our souls that would both satisfy ourselves and Him. The first prescription would be to listen intently to any time the Bible is quoted. We are hearing this portion at this moment in our experience; what is our loving Savior trying to tell us?

### ***Prioritizing Emotional Gratification***

Another cause of dryness is measuring our Christian





# LWWS

experience by an emotional response. We'll receive anything that makes us feel good but give little attention to a word of warning or admonition which is intended to improve the depth of our relationship with Him. Any relationship which has little depth typically has very little longevity. In a short time, something else catches our emotional attention, and the good seed of God's Word does not even get close to germination. Let us remember that our Lord did not choose His parable elements haphazardly; the seed is a very accurate description of how Scripture works. It is not fast food in any way and must be cultivated to both produce fruit and resist dryness.

### **Worrying About Worrying**

A third source of spiritual dehydration is anxiety. It is readily observed that the promised "easier life through technology" has not materialized. There seems to be more to worry about than there ever was, and much of that relates to how we can afford all this easy life technology we've amassed. While financial responsibility is entirely in order, becoming anxious about making ends meet is usually a matter of directly addressing the root cause of the ends being apart.

Our world has become a well-oiled machine at producing dissatisfaction with our present state of things, so that we may be motivated to open our wallets to consume more.

A frightening level of psychological sophistication is employed to convince us that if we just had that one more thing, life would be so much better. We become anxious and fall prey to the world's disdain for being troglodytes who do not have the latest doohickey on the market. If we resolve to be grateful and content, the allurements of the world will expose themselves for what they truly are.

### **Fearfulness About Earthly Things**

At the time of this writing, our world has been in the grips of the COVID-19 pandemic for the better part of this year. There are unsurpassed levels of fear from our political leaders and media, which are being propagated constantly. If there is one other factor which can turn an east wind into a typhoon, it is fear. We are most certainly seeing our world bare its soul with an almost psychotic fear of death. And they have successfully been using this fear to place ever increasing restrictions upon us, including the ability to meet properly, to enjoy one another's fellowship, and to witness to strangers. Information technology has somewhat mitigated the effects but looking at someone on a computer screen is a poor substitute for being with the real person.

The writer of Hebrews tells us that our Lord's incarnation was to accomplish this, among other things: "*And deliver them who through fear of death were all their lifetime subject to bondage*" (Heb 4:15). Can it be that a child of God could allow this type of fear to immobilize them? Is it possible for the world's fears to impact our own fears? The world's view of saving lives is in reality a mere postponement of death. And for God's people, death has lost its sting! Hallelujah!

### **Upon Reflection**

A fresh glimpse of our Lord's all-sufficient death, and His sure and steadfast promises can surely deliver us from this fear. History records Christians singing while being consumed alive on a fiery stake. Shall we not bow our weaknesses and fears to all sufficient grace, and consciously experience deliverance from all that dries out our souls? And as we flee back to His dear loving arms, we will know and feel the blessed truth, that Jesus loves even me! 📺

#### *Endnotes*

1. *Jesus Loves Even Me*, Philip P. Bliss



Rick Morse lives in Berwick, Nova Scotia with Janie, his wife of 40 years. They fellowship at Bethany Gospel Chapel in Dartmouth, NS. Saved at age 21, he is active in his home assembly and frequently ministers in many assemblies in Atlantic Canada. Rick's speaking and written ministry centers on love for apologetics and earnestly contending for the faith once delivered to the saints.

**by Rick Morse**



# Planned in Eternity,



# Unwrapped in Time

Some people are last minute shoppers while others are on the other end of the spectrum, having already bought their Christmas gifts in early summer. Contemplating the infinite gift of the ages, the eternal God purposed in eternity to give His eternal Son to us (Titus 1:2). Yet the revelation of this Gift was gradually unwrapped in time. Normally the recipient of a gift is the one who unwraps it. However, God gradually unwrapped His Gift through His progressive revelation in Scripture beginning with the prophecy of a Redeemer in Genesis 3:15 and ending with the revelation of His identity at Bethlehem. Later, as the Lord was about to begin His ministry, John the Baptist proclaimed, *"Behold the Lamb of God who takes away the sin of the world."*

### ***The Gift Would be a Man - Genesis 3:15***

After the fall of humanity in Eden, God began unveiling His Gift by promising a Redeemer. There would be enmity between the devil and humanity with the seed of the woman triumphing by bruising (crushing) the devil's head. The phrase "seed of the woman" tells us that the Gift would be human and suggests virgin birth. The masculine pronoun "He" elaborated that it would be a man who would ultimately

prevail over the devil. But His victory would come through suffering (Calvary) as the devil would *"bruise His heel."*

### ***The Gift would be an Israelite - Genesis 12:3; 22:18; Galatians 3:16***

God promised Abraham that He would make him a great nation and that through him all the nations of the earth would be blessed. After his obedience in being willing to sacrifice his son Isaac, the Lord promised Abraham that in His seed all the nations of the earth would be blessed. Galatians 3:16 identifies that seed as Christ, the promised Son of Abraham, born under the Law some 2000 years after Abraham (Matt. 1:1; Gal. 4:4). The Lord perfectly fulfilled the Law, by fully obeying it as well as bearing its penalty and curse for sinful humanity (Matt. 5:17; Gal. 3:13).

### ***The Gift Would Be from the Tribe of Judah - Genesis 49:10; Revelation 5:5***

In Genesis 49 Jacob gave a word of prophecy to his sons and blessed them. To Judah he included *"The sceptre shall not depart from Judah... until Shiloh comes."* (NKJV) Some believe it is better translated that *"the scepter will not depart from Judah*



until He comes whose it (i.e., the scepter) is”<sup>1</sup> In either case, Jacob prophesied that the nation would be ruled by various kings of Judah until the Messiah (Shiloh) came. Both Joseph (Matt. 1) and Mary the Lord’s mother (Luke 3) descended from the tribe Judah. Therefore, the Lord arose from Judah (Heb. 7:14) and is the One prophesied to rule forever.

### **The Gift Would be the Great Prophet - Deuteronomy 18:15-18; Acts 3:22-23**

Moses testified “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’ And the LORD said to me: What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.” (NKJV)

The Jewish people were looking for the prophet mentioned by Moses (John 1:21) and the test of a genuine prophet was truth (Deut. 18:20-22). Christ’s words were infinitely filled with spotless truth and immeasurable grace. Many testified that no one spoke like He did. He prophesied about His death and resurrection, and the salvation He would grant to all who believed on Him (John 3:13-18). Those Jews who believed on Christ recognized that He was “mighty in deed and word before God and all the people,” and that His words came from the Father (John 3:34; 17:8). To receive Christ’s words is to receive Him. To reject His words is to reject Him (John 12:47-48).

### **The Gift Would be the Great King - 2 Samuel 7:16; Hebrews 1:5-8**

God had promised David that his throne and kingdom would last forever (Ps. 89:26-29). The angel Gabriel told Mary that she would bring forth a Son who would be heir to David’s throne. The Lord Jesus is the promised Son of David (Matt. 1:1; Rom. 1:3) who has title to be king. When He came into the world the first time the Lord Jesus presented His credentials to the nation of Israel. Incredibly, they concluded that He didn’t meet their qualifications and rejected Him as their king (John 19:15). After His resurrection and ascension, God highly exalted Him (Phil 2:9-11), seating Him at His right hand. He is now the anointed king waiting until it is time to take the throne that is rightfully His (Ps. 2:8; 110:1; Rev. 11:15). In the meantime, He is sitting with the Father on His throne (Rev. 3:21). Like King David in the Old Testament there is an interim between His anointing and taking the reign of His kingdom. Someday He will fill that vacant throne and rule forever (Dan. 7:13-14; Luke 1:32-33).

### **The Gift Would be the Great High Priest - Psalms 110:4**

Christ is a priest forever after the order of Melchizedek signifying that after Calvary the priesthood changed. The

Old Testament priesthood functioned according to the order of Aaron while Christ is now Priest according to the greater order of Melchizedek. Melchizedek (King of Righteousness) is an Old Testament type of the eternal Christ in that his genealogy is unknown. He was the Priest King of Salem (peace) who met Abraham upon his return from rescuing his nephew Lot. The fact that he blessed Abraham and received a tithe from him proved that his priesthood was greater than the Levitical priesthood that would begin with Abraham’s great-grandson, Levi (Gen. 14:18-20; Heb. 7:1-17).


In the Mosaic Law one became High Priest by genealogy. He had to be of the tribe of Levi and descend from Aaron. But God appointed Christ born of the tribe of Judah, to be our great High Priest. The Aaronic priesthood had a continual succession of priests because each eventually died. Conversely, Christ has an eternal priesthood, living forever to make intercession for us (Heb. 7:24-25). The Law prohibited combining the offices of priest and king. But Christ our great Priest is now anointed to someday rule the entire earth.

### **The Gift Would Be Born in Bethlehem - Micah 5:2; Matthew 2:6; Luke 2:1-7**

The prophet Micah predicted the Lord’s birthplace seven centuries before His birth. Christ, the Son of David was born in the same city where King David was born (1 Sam. 17:12; Luke 2:4; John 7:42). He who is the bread of life from heaven (John 6:32-41) was born in the city that means “House of Bread.” Salvation is found by feeding upon (receiving) Christ.

### **The Gift Would Be God – Isaiah 7:14; 9:6; Micah 5:2; Matthew 1:20-23; Luke 1:26-35**

The Holy Spirit came upon the virgin Mary and by the power of God she conceived in her womb and brought forth a Son. The name Immanuel means “God with us” and the Lord was called the “Son of the Highest.” This Holy One was the Son of God. He was both the Child born and the Son given. Being born in time, the eternal Son was given to us by taking on human flesh.

God demonstrated His love to the world by giving His Son (John 3:16; 1 John 4:9). Like any gift it must be received. Have you taken the gift of salvation offered to you by God? Why not trust Christ as your Savior today? God will forgive your sins and you will spend eternity with Him. “Thanks be to God for His indescribable gift!” (2 Cor. 9:15). 

Endnotes

1. J. F. Walvoord and R. B. Zuck, *The Bible Knowledge Commentary* (Colorado Springs, CO: David C. Cook, 1989), electronic version

by **George Ferrier**

# Report: Believers Stewardship Services: History of a Largely Unseen Work

Since the inception of the church on the day of Pentecost many believers have started ministries of all shapes, sizes, and scope. Some of these ministries existed for long periods of time, others only until a need was met. Some became well recognized on a national or international scale, others operated in seeming obscurity. These ministries have typically begun with an individual, or a group of persons seeing a need in the church or their communities, and having a desire to meet that need for the Lord's glory. Believers Stewardship Services (BSS) began this way, with a burden given to David [Dave] Allison.

Dave was born in Angola, Africa in 1941 to Scottish missionary parents. He was schooled in Northern Rhodesia, present day Zambia, and Southern Rhodesia, present day Zimbabwe, where he became a certified Trust Officer with a large trust company. His work had him engaging in estate planning and accounting.

In 1975, Dave and his wife Lorraine moved from then Southern Rhodesia, to the United States. Dave came to work as the Business Administrator of Emmaus Bible College and served the college in that capacity for 16 years. During this time, he felt burdened to start a trust service for assembly believers. It was becoming increasingly apparent that believers were living more of the "American dream" than the life of stewards. And for those that were trying to be good stewards, there was very limited, biblically based assistance for them.

As early as 1978, a friend of the college encouraged him to assist assembly believers with their stewardship responsibilities and thereby enable them to support the Lord's work. The realization of this burden was put on hold for a short time with the move of Emmaus Bible College from Oak Park, Illinois to Dubuque, Iowa. With his burden still growing, Dave was given the blessing of the Emmaus Bible College Trustees in 1985 to establish a trust services program.

Emmaus Trust Services (ETS) was launched in January 1991. The early days of the ministry faced many challenges from matters such as a lack of funding to misunderstandings regarding the nature of the ministry. Despite this, a focus was maintained on assisting believers who desired to be good stewards of the resources with which God had blessed them.

The ministry continued under the banner of Emmaus Trust Services for ten years. In 2001, the Emmaus Bible College Trustees reviewed many reasons to establish the ministry as a separate charitable entity that would better serve the assembly constituency and ministries. Thus, Believers Stewardship Services (BSS) was incorporated.

The original focus of the ministry had been trust services—helping individuals and families use estate planning strategies to effectively steward their resources for when they were called home to heaven. They continue to provide this service to this day. While assisting clients with estate planning, it became apparent that many could also benefit from planned giving assistance. Planned giving finds creative solutions for individuals and organizations to support the areas of the Lord's work that are important to them. As the team at BSS began to help in this area one of the greatest privileges of the ministry began to take shape. We witnessed the enormous generosity of God's people flow through the ministry and out to His servants as they engaged in spreading the gospel and building the church. Planned giving continues to be the largest area of our ministry and with the Lord's blessing continues to grow in helping believers support His work.

In the early 2000s, as our planned giving programs continued to grow, we received many inquiries about providing financial planning services to believers. These inquiries again were born out of a recognition that there were few biblically based options available for believers to utilize in this area.

In 2009 BSS became a registered investment advisor offering investment advisory services. These services were offered until March 2020 when a separate investment advisory business was formed and spun off from BSS. It was named Stewards Advisory Services and continues to serve the investment needs of the Lord's people and several assembly ministries.

Throughout its history BSS has maintained a small core of staff members, and for many years much of the work was shouldered by Dave, his wife Lorraine and Drew Tuecke. The Lord provided attorneys, trust officers and financial professionals as there was need and to the benefit of His work. In January 2015, Dave stepped back from the position of president and the role was filled by Robert Sullivan, who was already on the board of directors. With Dave continuing to serve his client base, Rob has strived to maintain the work Dave began and to enhance the ministry. In the last five years, the ministry has heavily invested in technical infrastructure development, staff augmentation and growing the service areas that BSS operates in. Today the ministry's staff work all over the continental US from New York to Los Angeles.

*Continued on page 16*



# Report: Conducting a Virtual VBS Mountain Ridge Bible Chapel

## *How one assembly found a way to keep their summer children's ministry intact.*

The year 2020 will long be remembered as the year of the coronavirus and the way we approached our Vacation Bible School (VBS) in a new way. Zoom, which we had never used before at Mountain Ridge Bible Chapel, had now become the de facto way of gathering for all our meetings. We had no idea how the Lord was about to use the assembly in this effort. God had a purpose however in the pandemic so that the gospel of the Lord Jesus Christ could still go out in a triumphant way!



*Maria teaching with Hairy Dog*

As the summer of 2020 approached, it became apparent that we would not be able to use the chapel premises for our VBS. We began to question among ourselves, “Will we be able to have a VBS this year?” This was a big deal for us as we have been in our local community for over 50 years and have always had a Summer Vacation Bible School. Indeed, it was perennially the best attended youth event.

An announcement was made to the assembly that there would be a Zoom meeting to discuss our options. At this meeting, we discussed two possible options. We could physically distance with a limited size group, or we could do the unthinkable—have a virtual Bible school. It was unthinkable because no one had any idea of how we could pull it off. In the end, we decided meeting in person was not viable. Therefore, we decided to start looking for third party material to build our virtual program around. We prayed together and left the meeting encouraged.

Eventually, we decided on a program from “Share Faith Kids” called “Daniel—Courageous Faith.” It was based on the first six chapters of Daniel. Comic material and a short, animated video were purchased to introduce each day's lesson. Our original target date was July 13, but we had to reschedule to the week of August 17. But all was not lost, because through

a Know the Word conference, we made the acquaintance of our brother in Christ, Robbie Youssef of Axios One International. He was to become the linchpin in helping us put together several pieces of program content into a functional work and provide technical support. Where do you start when you want to do a project like this? We needed a program director and Dorothy McLaughlin stepped up to lead the effort. Positions were identified including Emcee, Activity/Music Coordinator, Verse Leader, Speaker, and Registrar. As we went forward other ancillary ideas formed. Dorothy added fun Bible songs that served as an activity, a message for the parents and a missionary component, both of which could be accessed by a separate daily link.

What did we do to create the modules for the program? Each lead person was responsible to record their portion of the program within the allotted time limit. Axios One gave access to Google Drive so that their videos could be uploaded to a single place. The main program would run about 35-40 minutes, the parent's message 8-10 minutes, and the “Missionary Connect” 7-8 minutes. Then we got busy recording in a place of our choice with a simple background (sometimes a white sheet) and kept re-recording until the final product was suitable. Honestly, there is a lot more to the recording part than we had anticipated. The program director reviewed the final product. Then the cut that we liked was uploaded to the group account on Google Drive. From there, Robbie could access the videos for editing and put all the different components together to create a daily program. Before the final release, the elders had a chance to preview the entire program. Axios One also designed and coordinated the sending out of the invitations.



*Emily leading singing “What A Mighty God We Serve”*

We encouraged everyone at Mountain Ridge to post the invitation to all social media platforms, local Facebook

*Continued on page 14*



# FOUNDATIONS

## HE MADE HIMSELF OF NO REPUTATION

The apostle Paul commenting on the perfect deity and humanity of the Lord Jesus wrote *“And without controversy great is the mystery of godliness: God was manifest in the flesh...”* (1 Tim. 3:16) W.E. Vine defines the word “mystery” as being “outside the range of unassisted natural comprehension and can only be made known by divine revelation ... to those only who are illuminated by the Holy Spirit.”<sup>1</sup>

It is therefore with unshod feet that we venture to consider what is meant when we read that Christ “made Himself of no reputation,” otherwise translated “emptied Himself” (Phil. 2:7).

The apostle John begins his gospel by stating *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God”* (John 1:1-2). Again, the writer to the Hebrews describes the pre-incarnate Son of God saying, *“Who being the brightness of his glory, the express image of his person, and upholding all things by the word of his power”* (Heb. 1:3). Likewise, we read *“Who being in the form of God...”* (Phil. 2:6). W. E. Vine indicates that the word “being” is a present participle, and establishes the pre-existent, unoriginated, deity of Christ prior to His birth, and its subsequent continuity.<sup>2</sup> These references, and many others, clearly establish, that the Lord Jesus, as the eternal Son of the eternal God, retained all the essential attributes of deity, even in humanity. The question then remains—in what sense did He empty Himself when He assumed humanity? It must be said unequivocally, that in becoming man, He retained His essential deity, but that, He became something He had not been before—a man. However, in becoming man, with all the essential characteristics of deity intact, W.E. Vine differentiates between the Lord “being in the form of God” and His “equalities with God.” *“The former relates to His Godhood, whilst the latter refer to equalities with God such as His majesty and glory which are not part of the essential attributes of deity.”*<sup>3</sup> The hymn writer puts it so succinctly when he wrote:

*Son of God, Thy Father's bosom,  
Ever was Thy dwelling place,  
His delight in Him rejoicing,  
One with Him in power and grace,*

*Oh, what wondrous love and mercy,  
Thou didst lay Thy glory by,  
And for us did come from heaven  
As the Lamb of God to die.*<sup>4</sup>

Now, speaking about the things that the Lord Jesus laid aside when He came into humanity, the Lord Jesus speaking to the Father prior to the Cross said *“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was”* (John 17:5). Clearly, in assuming humanity, the Lord temporarily laid aside glories that had previously been His, and here He is asking the Father to restore that preincarnate glory to Him. To understand of what the Lord divested Himself, we will examine the downward path of the Lord Jesus as shown in our subject text, which culminated in His “being obedient to death, even the death of the Cross.”

### ***Took Upon Himself the Form of a Servant***

We have previously noted that prior to His incarnation the Lord was in the “form (morphe) of God.” The word “morphe,” meaning “The divine nature, actually and inseparably subsisting in the person of Christ.”<sup>5</sup> In other words, all the special



characteristics of the Godhead were present in Christ from eternity. The word “morphe” is used again, when we read about Christ being in the “form of a servant.” In other words, in humanity, He assumed, without exception, the special characteristics of a servant.

### **Lower Than the Angels**

Concerning angels, we read “*Are they not all ministering spirits...?*” (Heb. 1:14). They were in the past, and still are now “ministering spirits”—servants. Yet wonder of wonders, the eternal Son of God, the Lord Jesus, took a place that was lower than these heavenly beings, and required their support in times of crisis. We read “*And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him*” (Mark 1:13). Again, during His agony in Gethsemane, we read “*And there appeared an angel unto him from heaven, strengthening him*” (Luke 22:43).

What condescending grace, that the Lord Jesus would voluntarily take a position where He required the ministry of angels that He had created.

### **Servant Among Men**

During His earthy ministry, the Lord took the place of a servant amongst men. We read, “*Even as the Son of man came not to be ministered unto, but to minister...*” (Matt. 20:28). But surely, one of the most graphic displays of His servant character is seen when, in the Upper Room, He laid aside His garments, girded Himself with a towel, took a basin of water, washed the disciples’ feet, and wiped them with the towel. This was the task of a household slave, yet the Lord stooped to this humble task in the service of His own.

### **Servant of Jehovah**


But surely above all, the Lord Jesus was the Servant of Jehovah. He said, “*For I came down from heaven, not to do mine own will, but the will of him that sent me*” (John 6:38). Indeed, the ultimate expression of His servanthood, is seen in Gethsemane, when, “*being in an agony,*” and the blood-like sweat falling to the ground, we still hear him saying “*Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done*” (Luke 22:42).

### **Learned Obedience**

“*Though he were a Son yet learned he obedience by the things which he suffered*” (Heb. 5:8). When we speak about Christ learning obedience, we must not confuse this with learning to be obedient, or that there was some resistance on the part of the Lord to being obedient. No! What this means is that in coming into humanity, the Lord voluntarily placed Himself in a position where He was under subjection, something that had never experienced before. We see this especially in His obedience to the will of the Father during His life and ultimately in His death. We read “*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross*” (Phil. 2:8).

### **Became Poor**

We read “*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*” (2 Cor. 8:9). The poverty of the Lord Jesus can only be understood in contrast to how rich he was before He stepped into this world, and our human minds lack the capacity to do so. We know that He left the side of His Father in Heaven, where He sat upon His throne, “high and lifted up” where seraphim covered their faces and feet, and chanted His holiness (Isa. 6:1). But He came into a world where He was “*despised and rejected of men, a man of sorrows and acquainted with grief*” (Isa. 53:3) and where “*His own received him not*” (John 1:11). He was born in a stable, cradled in a manger, and raised in the home of a humble carpenter. Men replaced heaven’s chorus with their curses, and finally, they stripped Him of the only thing He possessed at the end of His life—His clothes—and nailed Him to a Cross. Truly He was that merchant “*Who, when he had found one pearl of great price, went and sold all that he had, and bought it*” (Matt. 13:46).

In considering the important subject of the self-emptying of Christ when He came into humanity, and the wonder of His condescending grace, we realize that the limitations of our humanity make it impossible to grasp the immensity of the fact that the Lord Jesus, the eternal Son of the eternal God, stooped to the depths that we have rather been considering. As the hymn writer wrote, “This too vast to comprehend,” and it is therefore with humility of mind and heart that we offer the thoughts expressed in this article, in the earnest hope that this will promote the worship of our adoring hearts. 

#### **Endnotes:**

- 1 W.E. Vine, *The Collected Writings of W.E. Vine, Vol. 3* (Nashville, TN: Thomas Nelson Publishers, 1996), p.170
- 2 W.E. Vine, *The Collected Writings of W.E. Vine, Vol. 2* (Nashville, TN: Thomas Nelson Publishers, 1996), p.299-300
- 3 W.E. Vine, *The Collected Writings, Vol. 2*, p.300-301
- 4 James George Deck, *Lamb of God Our Souls Adore Thee*
- 5 W.E. Vine, *The Collected Writings, Vol. 2*, p.300



Brother William Burnett, pursued his professional career in the oil refining industry, in various Engineering Management roles. During this time he carried on a busy itinerant ministry in Scotland, and later, among Canadian, American and other offshore assemblies. Early retirement enabled him to expand his ministry. He and his wife Beth reside in Oakville, Ontario, Canada, and they fellowship at Hopedale Assembly.

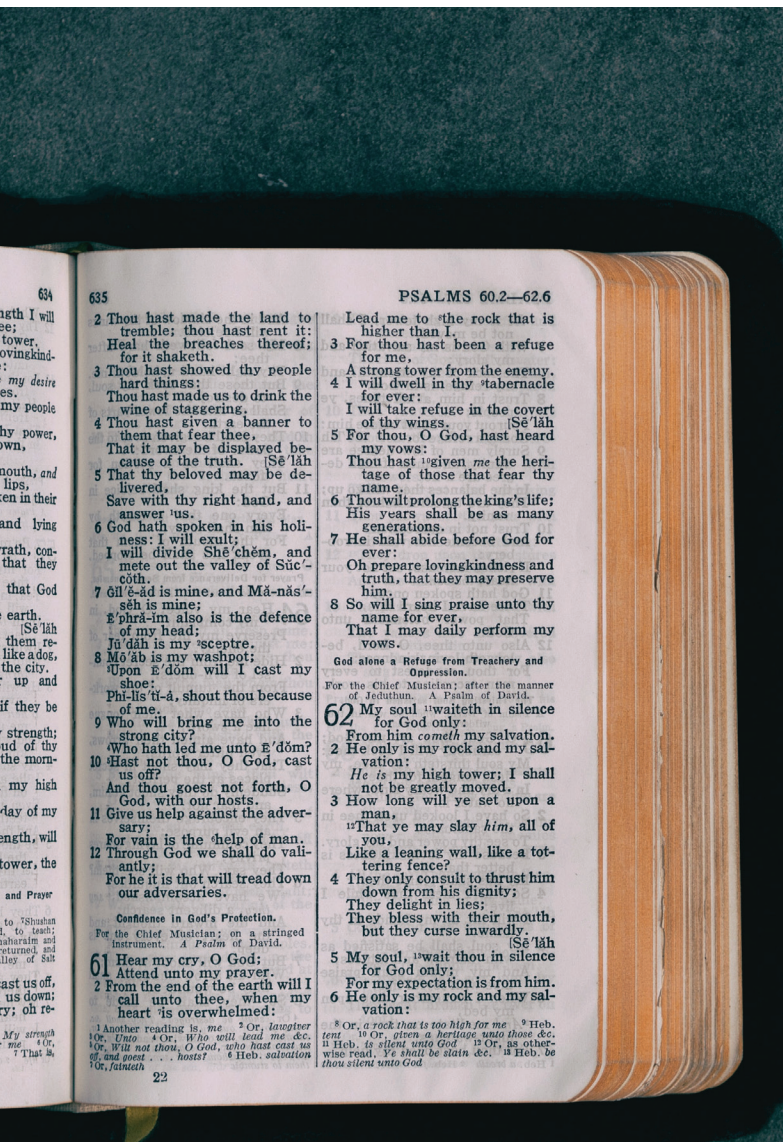
**by W. H. Burnett**



# PREACHING FROM THE

# Poetic Passages

# OF SCRIPTURE



The work of the preacher in preparing a sermon must include an appreciation of the type of literature. In scripture there are narrative or historical accounts, parables, prophecy, teaching, and poetry. The starting point in analysis is exegesis, the explanation or interpretation of the text. Studying and preaching from poetic passages requires an understanding of the purpose and context of the passage. The bulk of this type of literature is in the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. There are also poetic passages in other books in the Old Testament.

Poetry is often an outflow of observation and emotion. It may be personal, could be prophetic, might be about life in general, or hymns for the nation of Israel. The book of Job is both poetic and narrative whereas Proverbs and Ecclesiastes are wisdom literature. There are parts that contain doctrine but other sections that only deal with human emotion and philosophy. The Holy Spirit inspired the author of the book of Job to include the false teaching of Job's "friends."

Proverbs for example, contains proverbial wisdom, not every statement is an absolute. Proverbs 22:3 says, "A prudent man foresees evil and hides himself, but the simple pass on and are punished." This not an absolute as many prudent people have suffered setbacks in life. Consider also 22:6: many people look at this verse as a promise that children trained in godliness will accept Christ as their Savior and live for Him. This verse too is proverbial; it merely states a principle that is neither a promise nor an absolute.

The book of Ecclesiastes is human wisdom, that is, Solomon looking at life under the sun apart from God. In his search, Solomon is looking for a purpose for living and he concludes all is vanity. His summation in 12:13, 14 is not the gospel, but his recognition that God is involved with humankind.



The fact that man is answerable to Him gives purpose to life. Some of the Psalms are imprecatory (such as 58, 69, 83, 109, and 137), that is they call for vengeance on enemies. The word “imprecatory” means, “to pray evil against” so the expositor must wrestle with the seeming contradiction with the command to love our enemies.

Other Psalms are termed “Messianic” as they look to the person and work of Christ, seeing the cross or the crown. Psalms 2, 45, and 72 look to the future reign of Christ. Others such as, Psalms 22, 69, and 102 look to the sufferings and death of Christ. Many of these Psalms are quoted in the New Testament as finding fulfillment in Christ.

### **An Example of Preaching from a Psalm**

#### *Psalm 100: A Psalm of Thanksgiving*

*Context:* This is the last in a series of seven “coronation” Psalms, 93, 95-100. All of these psalms anticipate the coming reign of Christ. This is the only psalm called “a psalm of thanksgiving.”

Though not written to us the psalm does reveal the cause and content of a thankful heart.

*Exposition:* He is God (vv.1-3).

What we know and how that knowledge should affect our walk and our worship. We shout with joy, serve with gladness, and sing with understanding.

What we are—servants of the Lord and sheep of His pasture—He is Sovereign and Shepherd

He is Good or His Greatness and His Goodness (vv. 4, 5)

Our approach, to apprehend and to appreciate His character. We praise His name, are thankful to Him, worship His Person—praise and thanksgiving are integral parts of worship. Worship goes further—to bless His name because He is good.

*Interpretation:* The Psalm belongs to Israel and speaks of how the people should come into the temple. They were to be joyful and thankful, but with reverence and respect. The psalm anticipates the future reign of Christ in a day when He will be in the temple.

*Application:* We do not have a physical temple but we do come before the Lord both individually and corporately. The following should characterize us—joy, gladness, thanksgiving, worship, and understanding. We of all people should appreciate His goodness, mercy and truth and respond in an appropriate manner.

### **An Example from Job**

#### *Job 23:1-17: Confidence in Adversity*

*Context:* Job in his suffering is responding to his friends’ constant attacks on his integrity. Job also lacks insight but he progresses in his appreciation of God’s hand in his life. Several times through the book, Job expresses his desire to have a conversation with God.

*Exposition:*

*Complaint (vv. 1-7):* In the midst of his suffering Job laments that there is no way to have a conference with God. There was no format to state his case and have God take note of Job’s situation.

*Confidence (vv. 8-12):* Job is certain that God is present, though unseen, God knows Job’s circumstances. He is also convinced that God has a purpose, is at work in Job’s life, and that his current suffering is working for good.


As a result, Job stresses the fact that his testimony is sure, just as is his trust in scripture. The present circumstances have not altered his walk or the value of the Word in his life.

*Conclusion (vv. 13-17):* God is unique and can do whatever He desires and He is sovereign. However, Job is affected, he has emotions, he is human and he is in awe of God.

*Interpretation:* This belongs to a different time and Job did not have the full revelation of Scripture—He did know that God was at work in the midst of suffering, that there was a refining process taking place in his life. In these circumstances, he gives emphasis to his walk and obedience to the Word. He is also honest with his feelings and in expressing his view of God.

*Application:* Job’s conclusions are valid for us and serve as an illustration of both the purpose of suffering and a proper perspective of the outcome. The New Testament, in Romans 5, James 1, and 1 Peter 1, gives a perspective on suffering and God’s purposes. Job’s conclusions and resolve should be true of us. God is present and at work, in the midst of trying circumstances we need to guard our testimony and rest on the truth of God’s Word.

### **Conclusion**

The poetic books are a continual source of comfort, counsel, and contemplation for God’s people. There is a need for sound exposition both for understanding and for application to everyday life. The danger for the expositor is to make the application the interpretation, to take an allegorical approach over a literal one. The type of literature and the context of the passage, which includes the purpose for writing, are of extreme importance. 



Gary and his wife Gloria were commended to the Lord’s work in 1980. They spent two years in Sambia and upon returning to Canada settled in northern Ontario. For twenty-six years they ministered in the north and helped with the operation of Northland Bible Camp. In 2008 they relocated to southern Ontario. Gary carries on an itinerant ministry at assemblies, conferences and camps.

**by Gary McBride**



Continued from page 9

pages, relatives, and anyone they would like to invite. An invitation even went out to every missionary family listed in the CMML Handbook! The pre-planning period up to and including the presentation was bathed in prayer. I remember the Tuesday night prayer meeting the week before the VBS. As each prayer went up to the Lord the enormity of what He was doing in our midst was overwhelming.



Dorothy welcoming everyone to VBS

The final version for each day followed this format. First, Mrs. Dorothy introduced the theme for the day. Then Miss Emily taught two theme songs. Next, we played the pre-packaged animated story from “Share Faith Kids” followed by a gospel presentation with Mrs. Maria, assisted by Harry and Eva. Then a song-break with Madison, Hunter, Haylie, Caden, Emily, and Tyler led by Mrs. Shawna and Mrs. Linda warmed our hearts. Next, Mrs. Angela with help from Ethan taught the Bible verse for the day, followed by a wrap-up with Mrs. Dorothy. The “Missionary Connect”, put together by Judy Gallagher, featured a different missionary family each day. The gospel message for the parents, presented by Doug

for the outreach. Isn't that just like the Lord? *“He is able to do exceedingly abundantly above all we could ask or even think.”* May the Lord Jesus Christ be praised! 🙏



Mountain Ridge Bible Chapel is located in Berkeley Heights, New Jersey. Doug Tremper serves as an elder there which commended he and his wife Erna to full time ministry in 2013

by Doug Tremper

# HomeCall

## Randal Amos

On November 3rd, 2020, brother Randal (Randy) Amos of Oregon City, Oregon went Home to be with His Lord and Savior whom he loved and served for so many years. He was 74 at the time of his passing.

Brother Randy was born in Philippi, West Virginia and spent his childhood in Pittsburgh, PA. He was married to his wife Sylvia Neibch in 1968, a God-ordained union of over 52 years. At the age of 30, Randy committed his life to the study and accurate teaching of the Word of God. He travelled ceaselessly throughout the US, Canada, and abroad, teaching the Scriptures to audiences young and old, large and small. Whether it was in a conference or a camp setting or in a local meeting (and recently via video conferencing), his skill in teaching Church truth through print or from the platform was unsurpassed. His ability for “connecting the dots” between OT pictures and NT truth was absolutely astounding. His humble and transparent manner while maintaining a firm grasp on the truth of God’s Word only accentuated his giftedness from the Lord and the obvious

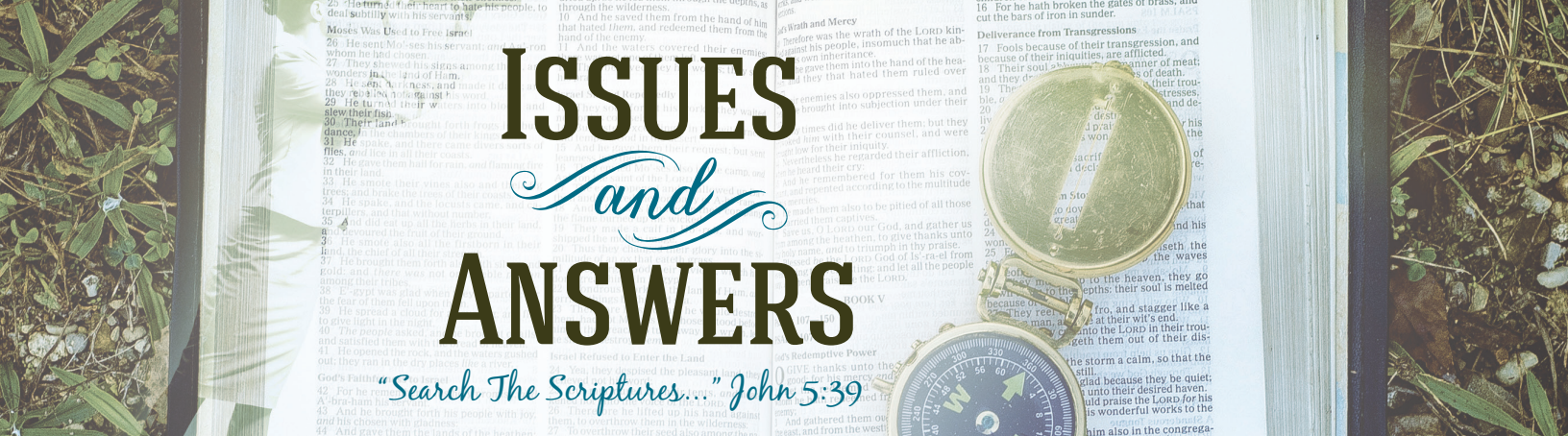


reason why the Lord had laid His hand upon this esteemed brother in the ministry of the Word. As he would often say: “God wrote it, I quote it!”. So many could easily say of him that he was a *“faithful and beloved brother”* (Col. 4:9). Truly, he was a servant of the Lord in every respect and will be sorely missed by so many who were edified and encouraged by his teaching as this editor was for more than 40 years.

The Amos have been blessed with three children, Cindy Dougal, Bob Amos, and Mary Beth Pearson and six grandchildren. Memorial donations may be made to Christian Missions in Many Lands (<https://www.cmml.us/donate>). Personal financial gifts will be managed through New Smyrna Bible Chapel, 3801 S. Atlantic Ave. #208, New Smyrna Beach, FL 32169 (with check payable to New Smyrna Bible Chapel, with reference to Randy & Sylvia Amos). *Written by Mark Kolchin*

*“And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth”.* Ecclesiastes 12:9-10





# ISSUES and ANSWERS

“Search The Scriptures...” John 5:39

## Why did the Lord’s judgment on King Coniah<sup>1</sup> not affect Christ’s title to the throne of David? Jeremiah 22:24-30

In what some have referred to as “Coniah’s Curse”, the Lord revealed through the prophet Jeremiah that none of Coniah’s descendants would sit on David’s throne. Early in their history, the Lord had warned Israel about turning from Him to idolatry. After Solomon’s reign the Lord split the kingdom in two, the 10 northern tribes were called Israel or the northern kingdom, and the remaining two tribes Judah and Benjamin were called Judah or the southern kingdom (1 Ki. 11:9-13; 12:1-24). All of Israel’s kings and most of Judah’s kings were wicked and led the people away from the Lord.


Therefore, the Lord delivered the northern kingdom of Israel into the hand of Assyria in 722 BC (2 Ki. 17:18-23). At times, there were brief periods of revivals in Judah, the last one under King Josiah, Coniah’s grandfather. But they were short-lived and soon the Lord also brought judgment upon Judah, giving them into the hand of Babylon beginning in 605 BC, and culminating with the destruction of Jerusalem in 586 BC (2 Ki. 24-25; 2 Chron. 36:1-21; Jer. 52).

The Lord declared judgment upon King Coniah during his brief 3-month reign in 597 BC. The Lord stated that He would remove him as king, giving him and his mother into the hand of King Nebuchadnezzar. Verse 30 says “write this man as childless.” We know this does not mean that he would have no children for he had at least seven sons and one grandson (1 Chron. 3:17-18). Instead, the verse goes on to indicate that he would not prosper because God would treat Coniah as if he were childless. None of his sons would be allowed to succeed him to the throne. David’s royal bloodline through his son Solomon ended with Coniah.

However, even though the Lord’s genealogy is traced from Solomon’s line, through His stepfather Joseph (Matt. 1), this did not disqualify Him from the throne of David. It was because He was virgin born. In the garden of Eden shortly after the fall of man, the Lord promised a Redeemer, the Seed of the woman who would crush the head of the devil. The term “seed of the woman” suggests virgin birth.

Thousands of years later Isaiah prophetically authenticated this truth (7:14). Then in the fullness of time, the angel Gabriel announced it to Mary telling her that she would give birth to a child that would be conceived of the Holy Spirit and that the Lord would give Him the throne of David (Luke 1:30-35). Later, an angel appeared to Joseph telling him the same news about the virgin birth (Matt. 1:20-23).

Had Christ been in the bloodline of Joseph and not virgin born, He would have been disqualified as Israel’s King. Instead He is of David’s bloodline through His mother Mary (Luke 3). She is a physical descendant of David through David’s son Nathan, Solomon’s brother. Therefore, Christ is not affected by the judgment upon Coniah and his descendants.

Besides having the right lineage to the throne of David, the Lord must also have legal title to the throne. He does through His stepfather Joseph. Joseph, a descendant of Solomon, was His legal father. Therefore, the Lord’s royal title to the throne is traced through Joseph’s line. This means that through Joseph, Christ has a right to the throne politically and legally even though Joseph descended from Coniah. That is because God’s judgment was on Coniah’s seed. Though the royal title passed down from David through Coniah to Christ, Coniah’s seed does not. “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!” (Rom. 11:33, NKJV). 

### Endnotes

1 In Scripture Coniah is sometimes referred to as Jeconiah (Jer. 24:1; 27:20) or Jehoiachin (2 Ki. 24, 25; 2 Chron. 36; Jer. 52).



George Ferrier is full-time worker commended by Bridlewood Bible Chapel (Ottawa, ON). In addition to itinerant preaching and teaching at assemblies and conferences in North America and overseas, he is on the board of Cornerstone Magazine Inc. where he also serves as assistant editor. He recently relocated to Southern Ontario.

by **George Ferrier**



Continued from page 8


An additional area in which BSS has begun to serve is compliance and regulation. It was recognized that in the twenty-first century our assemblies and ministries do not necessarily have easy access to legal assistance—BSS has attempted to bridge that divide. We have helped new ministries incorporate and attain 501(c)(3) [charitable] status, as well as assist established ministries with strengthening their organizations. A regular area of assistance is helping assemblies review their bylaws and make necessary and timely updates to ensure they can continue operating lawfully and compliantly within their state. Not only do we look for areas that may be missing or could be updated but we also strive to make sure that they address and provide protection for current issues in society that could affect a local assembly. Such things include facility usage policies and child protection policies.

In 2020 with the COVID-19 pandemic creating incredibly uncertain times for so many, we have been able to help many assemblies, ministries and camps navigate the challenges and changes to our society brought about by societal changes. We are thankful to the Lord for experienced staff members who have been able to adapt quickly to the changing environment around us and provide value to the work.

With the Lord blessing and furthering the work of Believers Stewardship Services in the United States, a sister

organization was established in Canada in 2017. Legacy Ministries Canada equips Christians as they steward God's resources. They teach biblical stewardship, support and strengthen evangelical Christian ministries, and provide charitable giving opportunities through the Legacy Donor Advised Fund. Legacy Ministries is still in its infancy and developing a service platform for the assemblies in Canada.

As our ministries continue to serve, we would ask that you support us in prayer:

- Pray that we would continue to minister to the glory of God.
- Pray that we would have wisdom and discernment in serving the Lord's people.
- Pray that we would be able to respond well to changing needs in our society that affect NT assemblies and ministries. 

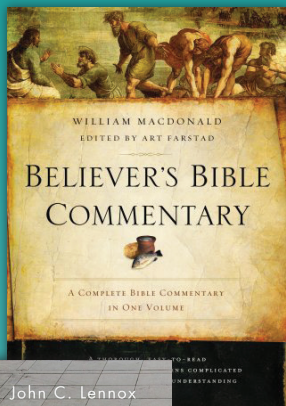


Nathan and his wife Annie attend Hopedale Bible Chapel in Oakville, ON where they were commended to the Lord's work in 2017. Nathan is a Bible teacher, an elder, and President of Legacy Ministries Canada, a Canadian ministry that works to equip Christians as they steward God's resources.

by Nathan Griffiths



## GOSPEL FOLIO PRESS



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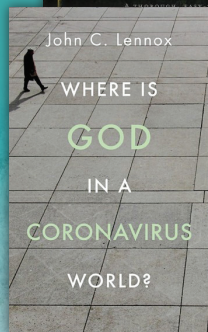
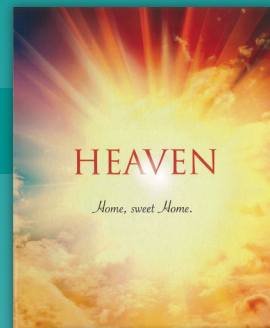
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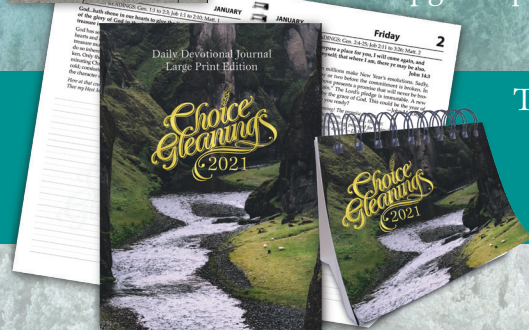
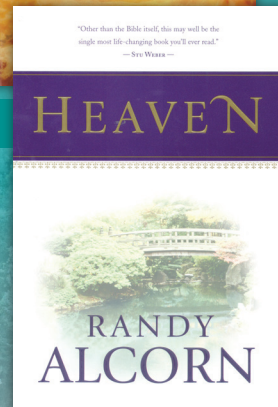
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# News & Notices

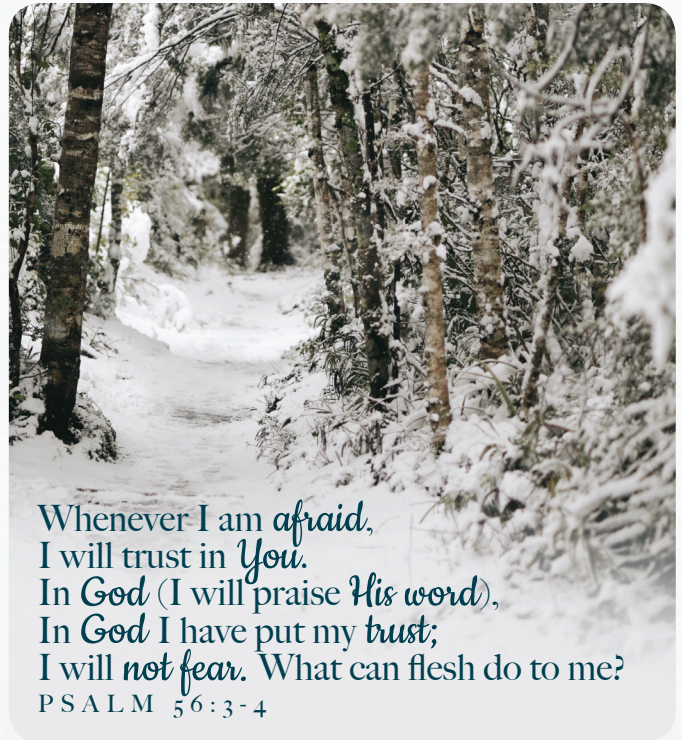


## Ministry Opportunity

Full-time camp workers needed to serve at Camp Horizon in Central Florida. We are looking for couples or individuals with a heart to serve the Lord in Christian camp work. The positions are paid and provide housing. Interested candidates for maintenance or food service (this one could be part time) positions should contact Billy Skelton (Search Committee) at 352-536-3781 or doubleportion2@outlook.com.

## Director of Resident Care (Senior Living Community) Pittsboro Christian Village

Pittsboro Christian Village (PCV) is seeking a Director of Resident Care to join our staff. PCV is a Senior Living Community in Pittsboro, NC. We have Independent Living Homes and Apartments, along with an Assisted Living Facility. The Director of Resident Care has the direct responsibility for the care of the Residents of our Assisted Living Facility. This person should have a heart for the elderly. For more information, contact Gerald Baker at gerald.baker@pcvnc.org or 919-542-3151.



Whenever I am afraid,  
I will trust in You.  
In God (I will praise His word),  
In God I have put my trust;  
I will not fear. What can flesh do to me?  
PSALM 56:3-4

## Attention Canadian Donors

In addition to current ways to contribute to Cornerstone Magazine, Canadian donors may now also donate through MSC Canada. To designate a gift to Cornerstone Magazine through MSC Canada via credit card, eTransfer, or pre-authorized bank withdrawal, go to <https://www.msccanada.org>.

## Change of Address!

If you would like to donate to Cornerstone Magazine and live in Canada the address has changed!  
Please mail your donation to:

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*IF WE COULD SEE BEYOND TODAY*

If we could see beyond today  
As God can see,  
If all the clouds should roll away,  
The shadows flee;  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond today  
As God doth know,  
Why dearest treasures pass away,  
And tears must flow;  
And why the darkness leads to light,  
Why dreary days will soon grow bright,  
Some day life's wrong will be made right,  
Faith tells us so.

If we could see, if we could know  
We often say,  
But God in love a veil doth throw  
Across our way.  
We cannot see what lies before,  
And so we cling to Him the more,  
He leads us till this life is o'er,  
Trust and obey.

*ANONYMOUS*

