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CORNERSTONE

NOV - DEC 2021

IN THIS ISSUE:

Hope in Hard Times

Abiding in Him

How God Touched My Life

...and more

...JESUS CHRIST HIMSELF BEING THE CHIEF **CORNERSTONE** • EPHESIANS 2:20

Once read that that of all things people desire most in life, it is peace. It was not fame or fortune, or even physical health that most people want. No, it is not any of the things we might suppose. Instead, it is one simple thing—peace. And I believe it! With the world unravelling at a frightening pace, with time-revered structures and foundations crumbling all around us and “cancel culture” at its height, is it any wonder then that there is an overwhelming, universal cry for peace? It is not just within our own borders of the United States that this is occurring, but it is taking place all around the world, simultaneously. When you think about it, I can surely understand why the need for peace tops the list. To have inward calm and genuine peace of mind is truly priceless.

Peace to the Heart

As those who know the Lord Jesus, we acknowledge that He is indeed the Prince of Peace. Whenever you hear of anyone referred to as a “prince” it usually means that they are at the top, the very best. The Lord certainly is that since it is one of His many titles (Isa. 9:6). In the Upper Room on the night that He was betrayed, He bequeathed this peace to His disciples when He said to them, “Peace, I leave with you, not as the world gives” (John 14:27). “Not as the world gives”—how appropriately worded. The world has its vaunted substitutes for peace, some palliative in one form or another that can only mask the issue for a brief period. But our Peace is “not as the world gives.” He comes from Glory and is the Source of all blessing, a Person and not an empty promise. He has broken down the middle wall of partition between Jew and Gentile and has abolished the enmity that was between them (Eph. 2:14-15). In context, it is a reference to the formation of the Church, but it also shows that the only way that harmony between people can come about is through Christ. How the nations need to hear this word, instead of taking to the streets to march for their cause. Israel certainly did not realize the things that would make for their peace and neither do most today. The clear answer is given in Scripture: “For He Himself is our peace.” Psalm 85:8 says it well: “The Lord speaks peace to His people but let them not return to folly.”

Peace in the Heart

But He is our peace in other ways too. After His resurrection, when the disciples were cowering in a room for fear of the Jews (John 20:19), the Lord came and offered peace to them in the midst of that fear. Later, when they were commissioned by Him—certainly an opportunity for worry to rear its ugly head—He offered the same reassuring words to bring about much-needed comfort and reassurance (John 21:21). When Thomas doubted the Lord’s resurrection, he was given the same words, demolishing his doubt. And when the disciples were on the Sea of Galilee

in danger of being capsized, He proclaimed, “Peace be still.” Not long afterwards, an untamable, demon-possessed man was calmed by the presence of Christ and felt that peace come over his soul like never before. Myriads have followed since. The Lord told His disciples during another harrowing experience at sea: “Be of good cheer, it is I, be not afraid” (Matt. 14:27). Don’t forget that the words “It is I” carry a lot of weight. It is a heaven-sent reminder that provides a lot more comfort than any pill dispenser or stocked investment portfolio. He is the only One who can truly open the portals of peace for the anguished soul—yours perhaps, if you are presently going through the valley of the shadow. “He Himself is our peace.”


Peace from the Heart

But the greatest expression of this truth is that He has changed our eternal destiny forever. We are no longer alienated in our minds by wicked works, but rather have been made near by the blood of Christ. Because we have been justified by faith, we have peace with God through the Lord Jesus Christ. Because He is our peace, this is the closest to Hell we will ever be. Ahead of us is the glorious, joyful hope of Heaven—filled with all those who are permanent residents there, whose spirits have been made perfect through the blood of the Lamb and who are enjoying everything we read in Scripture about the land that is fairer than day. Heaven comprises the inheritance that we are guaranteed to receive that will never fade away, made possible by the heart of Him who gave His Son with so great a love.

So, in these days with events occurring every day that could “rock our boat,” remember He Himself is our peace. In the words of the hymn by W. D. Cornell:

What a treasure I have in this wonderful peace, buried deep in the heart of my soul, So secure that no power can mine it away, while the years of eternity roll!

Peace, peace, wonderful peace, coming down from the Father above!

Sweep over my spirit forever, I pray in fathomless billows of love! 



Mark has served as editor for Cornerstone Magazine since 2018. In addition to these duties, Mark travels throughout the US and Canada in a Bible-teaching and conference speaking ministry. He also heads up Know the Word Ministries Inc., located on the web at knowtheword.com. He and his wife Cindy were commended to the Lord’s work in 1993 from Bethany Bible Chapel in Toms River, NJ.

by Mark Kolchin

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Hope IN HARD TIMES

We have heard a great deal during these periods of lockdown of people suffering. The loneliness, the isolation, the social and physical distancing, the fear, the anxiety, the trauma has all contributed to many people experiencing mental health issues, emotional and psychological problems and a deep sense of insecurity. This is new ground as we have never in our lifetime experienced anything like this worldwide pandemic in which it seems no country is exempt, and no class of people can escape.

Hardest hit has been communities with large, extended families, those who do not understand or have ignored government guidelines and those with little or no access to quality medical facilities. We are very thankful for our Health Services and the speed in rolling out of the vaccine. Even so none of us are immune from the desperate feelings that can engulf us and cause us to be undermined in our thinking, hope for the future, concern for our family, and sense of security.

We can be hit and taken by surprise by such things as depression, discouragement, and doubt. Even the greatest of God's servants have gone through these experiences. They were dragged down and faced a sense of awful dreadfulness and seemed incapable of rising above their feelings and negative thoughts. We also get into similar situations and wonder about the future.

I was recently looking at three of the famous characters found in the Bible. They each served God in a great and mighty capacity and are held up as examples of devotion to God. They spoke for God to great crowds and achieved great things. They stood on the front line against ferocious opposition and held that line for God and yet at times they were brought so low it seemed they would fail. They were all prophets who were not particularly conveyors of the future but who spoke the

message of God to the people. They received their message directly from the Lord and spoke with power, authority, and dignity. Their names are Elijah, Jeremiah and John the Baptist but in this article, we will consider briefly one of the three. This is not his life story but the low point in his life.

Elijah - Depressed

Depression has many causes and the great Christian doctor, Martyn Lloyd-Jones wrote a whole book on the subject. It can be caused by chemical imbalances and such conditions can be corrected with medication. It can be caused by stress and emotional turmoil or guilt through sin and selfishness. I am not a medical expert, and I am not going through all the nuances of depression, but I do know that anyone can feel down, slightly depressed or under stress and even experience deep depression. It is not good enough to say “pull yourself together” such words help not at all.

Elijah was a powerful man, forceful and able to speak strongly for God to his generation and even confronted King Ahab. He had been miraculously fed through a time of drought and famine and subsequently challenged hundreds of false, idol worshipping prophets to a contest on Mount Carmel. As the people gathered to watch he called them to let the god who answered by fire be God.


The prophets of Baal built their altar and laid the sacrifice on it. They cried to their idols, jumped about, cut themselves with stones and knives to shed blood for their idols and nothing happened, nothing at all, even though they kept up their chants for hours. Then Elijah built his altar, laid on the wood, then the sacrifice and ordered gallons of water to be poured all over it. He then prayed quietly, and God sent fire that consumed the sacrifice, lapped up the water and demonstrated His great power. It was a victory for the Lord and the people turned on the false prophets who were killed and Elijah was vindicated as he had stood single-handedly against the king, queen, and the prophets of Baal. We see him as a mighty man of God, but the queen sent a threat and called for his death and Elijah fled to the desert, flopped to the ground in depression and requested God to enable him to die. What had happened?

- 1. He was exhausted.** He had faced the stress of the contest on Carmel, then had prayed long and hard to God for rain, then he had run miles to Jezreel and then had made his escape south to the desert.
- 2. He was afraid.** His life was in danger as the queen had threatened to have him killed and in the stress of the moment, he seems to have forgotten the greatness of God.
- 3. He felt hopeless.** All the victory seemed to have achieved was a deepening of resentment in the royal family against God and few it seemed had decided to follow God’s ways.
- 4. He felt lonely.** He seemed to think that he was the only one in the whole of Israel who stood for the integrity of God. He felt totally isolated and depression hit his soul.

All these factors can contribute to depression and so what was needed?

- 1. Rest:** he needed good, sound sleep and that is what happened. There are times when to keep going makes matters worse and the reality of rest, namely one day in seven is God’s provision for good health, both physical and mental.
- 2. Food:** he needed nourishment for his body and that was provided by God with two wonderful meals which were so good they kept him going for forty days.
- 3. Reminder:** he was given a sense of the power and glory of God as he stood in a cave but then he heard “the still small voice of God.” Today our prayers and Bible reading if done reverently and expectantly can enable us to hear God’s voice.
- 4. Aim:** he was given specific tasks to do; anoint the king of Syria, then the king of Israel and finally a prophetic successor in Elisha. Aimlessness can cause deep issues for the mind as with no aim in life we lose meaning and significance. A real problem in lockdown is engendered when we flop in front of a television and do nothing for God.
- 5. Fellowship:** he was reminded that there were 7,000 in the nation who had not worshipped Baal but were faithful to God.

So, with good rest, good food, a deeper awareness of God, a new direction for ministry and an understanding that others were with him enabled him to overcome his depression and he served God for the rest of his days. This was just a dip in an otherwise powerful ministry.

*When things go wrong as they sometimes will,
When the road you’re trudging is all uphill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh,
You never can tell how close you are,
It may be near though it seems so far.
So, stick to the fight when you’re hardest hit—
It’s when things seem worst that you must not quit. *



Paul Young is married to Alison and has been in full-time service for the Lord for 40 years. He was formerly a school teacher. He is based in South Wales, UK and ministers the Word of God both throughout the UK and in many countries around the world. He has been involved in radio ministry and has authored 16 books, most recently “From Norwich to Aberystwyth” on the life of Professor John Heading.

by Paul Young

Abide IN HIM


In chapter 15 of John, the Lord Jesus Christ gives believers a powerful exhortation when he says, “*Herein is my Father glorified that you bear much fruit; so shall you be my disciples*” (John 15:8). We are told that we are to glorify the Father and bear much fruit if we are to be His disciples. As believers, we all want to glorify the Father and be true followers of Christ, but how do we bear much fruit? All believers will bear some fruit in their lives, and some believers will bear more fruit than others. But the Lord says that He wants all disciples to bear much fruit! How is this possible? We need a unique spiritual power that comes from God alone.

What Is Abiding in Christ?

This spiritual power and ability come from communion with Christ and not from our cleverness, education, or

natural gifts. As the common saying among Bible teachers goes, “When we work, we work; when we abide, God works.” It is also by regular and continued communion with Christ that God imparts His spiritual strength to the believer — “*morning by morning He awakens...*” (Isa. 50:4). Blessing comes after communion: “*He has given me the ear of the learned that I might know how to speak a word in season to him that is weary.*” Notice that listening to Christ comes before speaking of Christ to others. Respected author C. H. Mackintosh (1820–1896) wisely counsels:

A man who is always doing is apt to do too much. Such a one would need to ponder over the deeply practical words of the perfect servant. “*He wakens me morning by morning; He wakens Mine ear to hear*



*“Every branch
that does bear fruit he prunes
so that it will be even more fruitful.” JOHN 15:2*

as the learned” (Isaiah 50:4). This is an indispensable part of the servant’s business. The servant must frequently stand in His master’s presence, in order to know what he has to do.¹

By abiding in Christ, the spiritual believer will have power, will see spiritual blessing, and will meet the needs of others.

The Vinedresser’s Care

A grapevine more than most plants needs a vinedresser. It cannot stand upright like other fruit trees and requires a skillful hand to guide its growth. In this case you and I can trust the divine Gardener to prune the “vines” of our lives skillfully, personally, lovingly, and effectively. Isaiah described the gentle skillfulness of His touch when he revealed, “A bruised reed he will not break, and a smoldering wick he will not snuff out” (Isa. 42:3, NIV). In other words, God will not cut you back so much that you are broken beyond the ability to grow, nor will He quench you to the point that you give up and quit. So, trust Him. He’s been skillfully pruning believers for years.

While cutting is drastic and encourages new growth, clipping is used mainly to control and shape the growth of the plant. This encourages fruitfulness by concentrating the energy of the vine into the fruitful areas of the branch. The Vinedresser clips even a fruitful branch, as Jesus described: “Every branch that does bear fruit he prunes so that it will be even more fruitful.” As a gardener is needed in the production of grapes, and fruit of any kind, so too is the Father needed in our lives if we are to bear much fruit.

Can a Believer Lose Their Salvation?

If we do not abide in Christ and bear fruit then He, the Vinedresser, must come and deal with us: “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them and cast them into the fire, and they are burned” (John 15:6). Some apply this warning to the “professed” believer, those who are not truly saved and therefore cannot bear fruit. But how would a professed believer become a branch of the vine?

When Jesus said, “You are the branches,” in John 15:5, He was speaking to saved people who had been cleansed through faith in Him (15:3). Judas, the counterfeit believer, had already left the gathering of Christ’s disciples when Jesus spoke these words (John 13:21–30). Is Jesus telling us that, if we do not bear fruit, we lose our salvation? No. Several aspects of the passage (15:1-16) point to the inaccuracy of this idea.

First, the emphasis in the passage is on service, not salvation. Jesus is not telling us about how to be saved but, rather, about how to live for him now that we are saved. The emphasis is on communion, not union; it is on fellowship and discipleship, not sonship. Christ addresses believers as servants and friends and instructs them in how to serve him (John 15:15).


Second, in this verse, the Father, not God the Son, “takes away” the branch that does not bear fruit (15:1–2). This is significant because we read in John 5:22: “For not even the Father judges anyone, but He has given all judgment to the Son.” Therefore, if this was a passage about judgment and eternal punishment, the Son would be doing the “taking away.” However, because the Father is doing the “taking away,” we can be confident that we will not lose our salvation as it is the Son who judges.

So, what then is the Father’s relationship to the branch? He is the Vinedresser. He seeks to make the branch more fruitful, even to the extent of pruning the branch and cutting away excess wood and leaves (15:2). Respected Bible teacher William MacDonald writes about the vinedresser’s care:

The same word may mean “lifts up” (as in John 8:59). Then it would be the positive ministry of encouraging the fruitless branch by making it easier to get light and air and, hopefully, to bear fruit.²

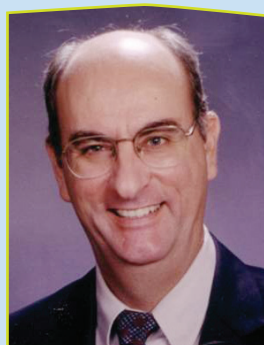
The Father may remove a branch that refuses to abide and bear fruit, or He may encourage the branch that is weak, depending on what type of care is needed. This is known as spiritual discipline, or chastening. This is not eternal judgment but fatherly care.

Conclusion

Even if we are bearing only a little, the fruit itself is evidence that we are abiding in Christ. The Father sees that fruit and rejoices in it. He then continues his work in us so that we will bear “much fruit” (John 15:2–5). After we have been abiding in Christ for a long time, we may be tempted to feel stronger than we really are. We must beware! If we feel this way, we are headed for certain failure and shame. The Lord said, “Apart from Me, you can do nothing” (15:5). Of ourselves, we are weak branches, good for nothing, but in Christ, we have all the strength we need to bear fruit and glorify God. Our weakness is our strength. God will remind us of our weakness even if He must bring us very low to do it. 

Endnotes

1. C. H. Mackintosh, *Notes on Exodus*, (New York, NY: Loizeaux Brothers, 1975), p. 153.
2. William MacDonald, “John,” *Believers Bible Commentary*, (Nashville, TN: Nelson, 1995), p. 1549.



David Dunlap is president of Cornerstone Magazine. He has been a full-time worker for over thirty years. He is in fellowship at Land O’ Lakes Bible Chapel in Lutz, FL. He and his wife Faith live in Land O’ Lakes, FL.

by David Dunlap



GREAT IS THY FAITHFULNESS

How God Touched My Life *The Testimony of Clive Hodson*

I was born in Stoke-on-Trent, England in 1947. As a young boy God touched my life in two ways. My grandmother who lived with us always prayed the Lord's prayer each night before going to bed. I was also in a church choir. A highlight was when the choir made a trip to London and on my 8th birthday we sang in Westminster Abbey.

In 1957, at the age of ten, I came to Canada with my parents and grandmother settling in St. Catharines, Ontario. Those early years in Canada were difficult as my parents struggled to make ends meet.

At the end of high school, I entered Electrical Engineering at the University of Waterloo. The same year that I came to Canada, a young girl named Michelle, moved with her family from Quebec City to St. Catharines. Thirteen years later we met on a blind date set up by our friends. We became engaged on a rainy night, close to the edge of Horseshoe Falls in Niagara Falls, Ontario. We married in 1972. This relationship of a bilingual French-Canadian with a unilingual Englishman has stood the test as we approach almost 50 years of marriage. Over the years God has blessed

giving us two children and five grandchildren.

During the first year of our marriage, I worked as an electrical engineer in St. Catharines. We then moved to Waterloo, Ontario so that I could continue university. After graduating with a master's degree in Electrical Engineering we moved to Dartmouth, Nova Scotia where I worked as a Defense Research Scientist. A few years later, I took a job as a Computer Systems Analyst at Maritime Command Headquarters in Halifax.

One day I was told I would have to share my office with a new employee. The first thing my new co-worker named Hal did, was to place a huge black Bible on the corner of his desk closest to my desk. He was not afraid to share his faith and did so every day. At that time, I felt like a prisoner in my own office. My feelings must have been like those of the guards who were chained to the apostle Paul while he was held prisoner in Rome. One day I went with Hal to a Bible bookstore where I purchased and read a book called "How to Be a Christian Without Being Religious." It was a study of the Book of Romans. As well, Hal and his wife invited Michelle and I to join them at a Billy Graham Crusade in Halifax.

Career-wise I started getting itchy feet. Looking back, I know that God was working out His plan. I applied to different

jobs and at the end of a multi-hour interview I was offered a position in St. Catharines. I gladly accepted and in December 1979 we moved back to St. Catharines. We put an offer on a house below asking price and they accepted. The Lord's hand was in that since it placed us very close to a church that would play a big part in our conversion. At that time, we started receiving a monthly newsletter from a Christian organization, that I believe Hal had subscribed for us. In the newsletter there was a schedule for reading through the Bible in a year. Over the next two years I followed that schedule and read my Bible twice. We also started watching TV evangelists.

We began discussing religious instruction for our children. One Sunday morning in 1980 Michelle ran into the bedroom shouting, "Get up, we're going to church." She had called to find out if they had a Sunday school. We were invited to come as a family. Off we went to our first meetings at Scottlea Gospel Chapel where we received a warm welcome. But it was the biblically based preaching that really grabbed us. Perhaps I should say the Holy Spirit grabbed us through the Word. From then on Michelle and I could not get enough of the Word of God, and we faithfully attended the meetings at Scottlea.



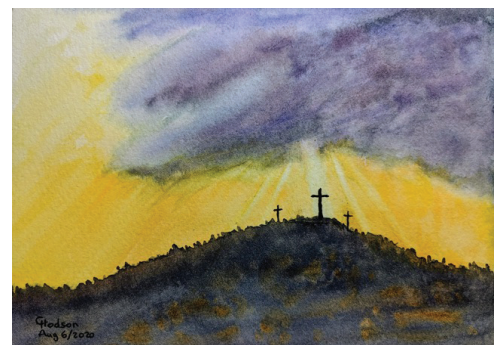
Mr. Arnot McIntee (an elder at Scottlea) and his dear wife Helen, along with other believers from the assembly, spent time in our home and invited us to their homes. In the summer of 1982, Michelle accepted

Jesus Christ as her Savior. I struggled with salvation as pride and supposed scientific logic kept me back. Then on Sunday morning September 26, 1982, Arnot spoke from Mark's Gospel chapter 10 concerning the rich young ruler who turned his back on Jesus. One phrase stuck in my mind, "Then Jesus beholding him loved him" (Mark 10:21). That afternoon I wrestled with what to do. I was not rich, I was not a ruler, and I was not young anymore. But I wanted what that rich young ruler had rejected. Before the evening meeting I met with Arnot in a Sunday school room in the chapel basement and accepted the Lord Jesus Christ as my Savior.

My dear friend Mr. McIntee spent many hours discipling me, picking me up very early on many Friday mornings to go for prayer with a few other men at the assembly. Then Arnot and I went to a restaurant where we did a Bible Study together over breakfast. Following that wonderful time in God's Word, Arnot drove me to work in downtown St. Catharines. Arnot led a Bible study in his home for us and other new believers. At Scottlea, I was given the opportunity to preach the Word of God with the help of Mr. McIntee and the other elders.


In 1986 I was offered an opportunity in Ottawa, Ontario or face job loss. In Ottawa I had several jobs in IT consulting, ending my career with my own one-man consulting business. For 34 years, Michelle and I have been in fellowship at Bridlewood Bible Chapel and it has been a pleasure to serve the Lord in various capacities as well as preaching the Word in other assemblies in Ontario, Quebec, Vermont, and New Hampshire. At times we engaged in children's and youth work and for several years I served on the oversight of our assembly.

The Lord has been good. However, becoming a believer does not mean that we will be free from difficulties. Our son was diagnosed with non-Hodgkin's lymphoma that spread to several organs in his body. The prognosis was not good. But thanks be to God, he made a full recovery and has been cancer free for over twenty years.



Our God has brought us safely through some rough times and He continues to do so. In August of 2019, I was diagnosed with high-risk aggressive prostate cancer, and in the autumn of 2019 during a CT scan for the prostate cancer, a tumor was found on my left kidney. In June 2021, a very skilled surgeon at the Ottawa Hospital surgically removed the tumor and part of my left kidney. Pathology confirmed clear cell renal cell carcinoma.

The cancers are now under control. Again, we praise our God for the healing, strength, courage, and comfort He gives us. During my cancer journey, the Lord has opened many doors to share the gospel. Even during the days spent at the cancer center for radiation treatment I was able to hand out tracts and speak to others about the Lord. I have become acquainted with other cancer patients both in person and online. There continues to be many opportunities for me to witness to and encourage them.

When I look back, I can only marvel at how our God brought into my life the circumstances, events, and people that led to our salvation. Our great God continues to bless us in so many ways. 



Clive accepted the Lord as his Savior at the age of 35. He fellowships at Bridlewood Bible Chapel in Ottawa, Canada and has been involved in preaching, children's ministry, and evangelical outreach. As a double cancer survivor, he reaches out with the Word to others dealing with cancer. He and his wife Michelle have two children and five grandchildren.

by Clive Hodson

Report: Toronto Bible Chapel



**“I have made you a light
for the Gentiles, that you
may bring salvation to
the ends of the earth”
(Acts 13:47, ESV)**

Toronto Bible Chapel (TBC) stands tucked away in the corner of a commercial plaza alongside numerous retail outlets including marijuana suppliers, and a Hindu temple. The vision that resulted in the formation of Toronto Bible Chapel was in accordance with Acts 13:47 which exhorts us to shine the light of salvation to the community which is lost without Jesus Christ.

It was in the year 2015, that the Lord impressed on the hearts of a young couple the burden of reaching out to the community in Toronto, in which TBC now stands. Toronto is now home to around 190 nationalities and the number of new immigrants and refugees are rising exponentially. It is as if the Lord is bringing the whole world to Toronto, and with it a field for sowing the seeds of gospel. This burden also resonated with a few other young brethren and we spent many days in prayer for the Lord’s guidance. A gospel outreach work was started in the streets of Toronto to share the gospel while the need for a community church was being submitted continually before the Lord.

When the time was right, the Lord provided a space to rent in a commercial plaza with a seating capacity of 65, with two separate washrooms, a kitchen facility, and a nursery. Chairs, pulpit, microphone, and song books were donated by supporting friends and churches and the first worship meeting of TBC was held on Sunday August 15, 2021.

The vision of TBC is “to save the lost and to perfect the saved, in Christ Jesus.” With this vision in mind, every Sunday after the family Bible Hour, the whole church goes out for a time of singing, tract distribution, and street evangelism in the surrounding areas. Other regular activities include a mid-week prayer meeting on Wednesdays with some singing, a short devotion, and a time of sharing and prayer in groups of 2-3 people. Bible Study on Fridays includes a time of singing, a 30-minute study on a book of the Bible, prayer, and fellowship dinner. On Sundays, we have the Breaking of Bread meeting followed by the Family Bible Hour. The church family of TBC consists mostly of young families, new to the faith and recent immigrants to Canada for work and studies. In the month of September, a Sunday school



Left: Toronto Gospel outreach
Below: The Christian Resource Center that is operating beside Toronto Bible Chapel



began with a small but enthusiastic group of children who thoroughly enjoy the Bible lessons and games.

Another way of outreach into the community is by distribution of food packages. Every month a box of groceries including vegetables, fruits, rice, and snacks are packed in boxes with a Bible or gospel literature, and distributed to needy families residing around the neighborhood of the church. It is a joyful church activity where all the members of TBC get together and pack the materials, pray over the boxes, and hand them over to the families.

A Christian Resource Center operates beside the Church which serves the community by being a source of foreign language Bibles, books, and Gospel outreach tools and Bible study materials. The Resource Center also has a reading space where one can spend time to learn from the Word.

In the past, we have read stories of well-established assemblies in North America featured in Cornerstone Magazine. We are honored and thankful to include the story of TBC in its infancy here. We request your prayers

and support for the work of the Lord that we may grow not just in number but also in maturing as Christians bearing much fruit for the kingdom. The needs are many but the God we serve is faithful in completing the work that He started. All glory to Him.

To learn more about Toronto Bible Chapel, please email torontobiblechapel@gmail.com or call Philipson Philip at 1-416 993-3556.



Philipson Philip is a full-time worker actively involved in community outreach and literature evangelism. He currently serves as one of the elders of Toronto Bible Chapel. He also heads Salem Mercy Missions located at sailemmerymissions.org. He lives in Toronto with his wife Subha, and their 3-year-old daughter and 1-year old son.

by Philipson Philip

FOUNDATIONS

RECEPTION INTO LOCAL ASSEMBLY FELLOWSHIP

Membership or Fellowship

The universal body of Christ provides immediate “membership” to believers in Christ (Rom. 12:4-5; 1 Cor. 12:12-13; Eph. 4:3-4). This world-wide universal body of Christ is composed of all believers in the Lord Jesus Christ. The local church assembly needs not to offer “membership” but rather “fellowship” to true believers in Christ, as they are received into the local testimony of the saints gathered in His name (1 Cor. 1:1-2)

Reception into Assembly Fellowship

This truth is often misunderstood, and in more recent days neglected in the local body of believers. Assembly fellowship is a wonderful privilege and with it comes serious responsibilities, of both a spiritual and a practical nature. Two of Paul’s epistles, Romans and Philemon, seem to have been written in part at least, to facilitate the reception of two believers into a local assembly fellowship, Phoebe in Rome (Rom. 16:1-2) and Onesimus in Colosse (Phm. 1:12-17).

Responsibility of Those Received into

Local Assembly Fellowship

Scripture would teach us that local assembly fellowship has certain responsibilities associated with such a privilege. Paul writing to Timothy expressed that the saints must know how to behave themselves in the house of God, which is the church of the living God, the pillar and ground of truth (1 Tim. 3:15). Luke records for us in Acts 2:42 four areas in which local believers are to be “*continuing steadfastly*,” often referred to as the four pillars of the New Testament Church: the apostle’s doctrine (teaching), the fellowship, the breaking of bread, and in prayers. As one is received into



the local fellowship, the following biblical truths are to be personally embraced.

1. Acceptance of the biblical truths and doctrines of Scripture held by the local church, whose biblical authority is none other than the Word of God (2 Tim. 2:14-16; 3:15-17).
2. Submission to the care and discipline of the elders who rule over the flock as under-shepherds of Christ, and who must give an account to the Chief Shepherd (Acts 20:28; Heb. 13:7, 17, 24; 1 Pet. 5:1-4).
3. The development and exercise of spiritual gifts given by the Lord for the edification of the body of Christ. There is no room for Sunday morning only “pew warmers” in the local church. Each believer has a place and responsibility to serve, not only to be served. Spiritual needs are met when each believer seeks to meet each other’s needs (Eph. 4:11-16; 2 Tim. 1:6).
4. Faithfulness unto the gathering of the saints, supporting each other, as an enclave of love and security, as the days grow evil and our Lord’s return is nearer (Heb. 10:23-25).

The Term “*fellowship*” as found in Acts 2:42 is better understood from the original language of the New Testament containing four distinct avenues of thought: 1) partnership 2) participation 3) communication 4) distribution, each understood as it applies to the benefit of one another in the local body of saints. From these four areas, a greater understanding of fellowship is gained.

The Biblical Pattern of Receiving Saints into Fellowship

It is the Lord who adds to the fellowship of the local church. It is the responsibility of the saints, administered by the elders, to “recognized and receive” believers into the fellowship of the local church gathering in accordance with biblical instruction (Acts 2:41, 47; 1 Cor. 3:6-7). Therefore, it is the responsibility of the local assembly elders, under the direction of the Lord, and with prayerful exercise, to receive saints into the local body of believers.


Newly received believers should acknowledge that local church fellowship is a “strong” and enduring “bond” of unity, not a temporary whim or fancy. The word used for “join” means to “cleave to, to join fast, glued to, cemented” in association with the company of. Some professing believers were not willing to join in fellowship with a local body, due to what would be expected of them. Therefore, fellowship in a local church was considered a privilege that carried with it certain responsibilities. Some chose not to accept the cost involved. It should never be viewed as that which is the “popular or social” thing to do in a so-called Christian culture for personal recognition.

There is a clear understanding of who is “in fellowship” and who is “out of fellowship.” Saints don’t slide in and out of fellowship unnoticed (Eph. 1:1; Phil. 1:1; Col. 1:2;

1 Cor. 5:4-13). Fellowship is granted on the basis of a commonality of “*new life*” in Christ and a “*walk in the light*” of God’s Word (2 Cor. 6:14-18; 1 John 1:2-3, 6-7). This includes the weaker, untaught believers as well (Rom. 14:1; 15:1-5). Conversely, those living in unconfessed sin, holding to false doctrine, or under discipline from another assembly fellowship, are areas which should delay reception until matters are fully investigated, and/or restoration and forgiveness is granted (2 Cor. 2:5-11).

Fellowship is extended in the spirit of God’s grace and love, with all humility, as Christ has received us (Rom. 15:7; 1 Pet. 5:3-5; 3 John 9-11). New prospects for reception into local assembly fellowship should be interviewed by the oversight regarding their spiritual condition and willing commitment to the Lord and the responsibilities of the local church (Jude 3-4; Heb. 13:17).


Newly received believers should be “read into fellowship” publicly to the gathering of the saints. Good communications within the church seems to be part of Paul’s admonishment to do all thing “decently and in order” and without confusion (1 Cor. 14:33, 40). Believers transferring between one local fellowship to another should likewise be “received into fellowship” in a similar procedure. A letter of commendation from the previous assembly fellowship can expedite the process and is a good practice to follow as Paul did on behalf of Phoebe and Onesimus (Rom. 16:1-2).

We recognize it is difficult to implement a “Reception Policy” if one has been ignored for an extended period. The best practice would be to acknowledge that it is lacking, and begin to implement a biblical process as the assembly moves forward in the will of the Lord, and in prayer. Communication to the existing body is essential, so that things are done “*decently and in order.*” The oversight has the primary responsibility, yet there is liberty in methodology and the counsel of the Scriptures. The action of “voting” by the congregation is not a biblical practice. Strong leadership is essential, with patience and determination to act in unity following the example given to us by the early New Testament Church. Such men gave themselves “*continually to prayer and to the ministry of the Word. And the saying pleased the whole multitude*” (Acts 6:4-5a). 



Sam Thorpe is a commended itinerant Bible teacher with ministry in the USA and abroad. He is in fellowship at Washington Bible Chapel, Washington, Georgia. He, and his wife Barbara have four children, and now enjoy twelve grandchildren.

by Sam Thorpe



The Assurances of His Peace

The apostle John wrote in his first epistle, *“These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life”* (1 John 5:13, NASB). The believer has peace with God, eternal security independent of any feelings. Though are feelings or doubts cannot affect our security in Christ, it can affect the assurance of salvation that the Lord wants us to experience. There are a number of certainties in the opening verses of Romans 5 that assures the believer that they have been permanently reconciled to God.

The Assurance of God’s Final Verdict (v. 1)

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

Justification is a legal term describing the verdict God has rendered concerning the sinner who has put their faith in Christ. Having had our sins imputed upon Him at Calvary, the holy Christ paid the penalty for them. On that foundation, when one puts their trust in Christ, God

declares them positionally righteous imputing Christ’s perfect righteousness to them.

In our legal system, after a judge or jury delivers a verdict, the case can be appealed to a higher court which will either uphold or reverse the verdict. If the case continues to be appealed to higher courts, it could eventually be heard by the Supreme Court. Once this highest court rules, the verdict is final. In the believer’s case before God, the highest court in the land has ruled and declared the believer righteous. The verdict is irreversible (Rom. 8:33-34).

The Assurance of God’s Favor (v. 2)

“Through whom also we have access by faith into this grace in which we stand.”

Estranged people find themselves uncomfortable in each other’s presence and find it hard to communicate. Similarly, two countries with strained relations may break off talks, and in some cases even recall their ambassadors. Something has come between the two parties and until the obstacle is dealt

with there can be no peace. For the believer God has removed the obstacle of sin. Consequently, we are no longer alienated from God for He has reconciled us to Himself (Col. 1:21).

Since we are in Christ, God grants us 24-hour, 365-day access to Himself, welcoming us into His presence. He looks upon us with His favor, the same favor He has for His Son. Therefore, we have boldness to come into His presence (Heb. 10:19).

The word translated “boldness” signifies a confidence that we have the liberty to come before Him and the freedom to speak openly. Therefore, we should draw near with a true (sincere) heart, asking Him to examine us so that we can confess any known sin in our lives (Psa. 139:23-24; Heb. 10:22). With the expectation that He hears, listens, and answers, we can bring our adoration, thanksgiving, and supplications to Him. Unlike Esther who came to the king unsure if he would extend the golden sceptre and receive her into his presence, we are exhorted to draw near “in full assurance of faith,” with an understanding of our position in Christ, and a confidence that God receives us wholeheartedly into His presence (Est. 4:11; Heb. 10:22). Since we stand (eternally continue) in His grace, our access will never cease.

The Assurance of His Future Glory (v. 2)

“and rejoice in hope of the glory of God.”

Being imperfect, sometimes we pray in the will of God, other times we do not. The Lord always receives our imperfect prayers, answering them in our best spiritual interest—yes, no, or wait (Rom. 8:28).

On the other hand, the eternal Son knows the mind of the Father. Being in perfect unity with Him, His prayers were always in conformity with His Father’s will. Just before Calvary in His High Priestly prayer, He prayed for our future presence with Him in glory. The Lord Jesus expressed His desire that we would be with Him, see His glory, and be glorified ourselves (John 17:22, 24; 1 John 3:2). The Lord has promised us that someday we will attain the completion of our salvation. At the rapture Christ will glorify us and later when He returns to setup His kingdom on earth we will appear with Him in glory (Col. 3:4).

We are assured of its fulfillment because the promises in the written Word of God cannot fail and the Son’s prayers to His Father are always answered in the affirmative. All of God’s promises find their fulfillment in Christ (2 Cor. 1:20).

The Assurance of His Presence in Trials (vv. 3-4)

“We also glory in tribulations.”

Since we have a sure hope of future glory we can have a settled peace in the midst of life’s inevitable trials (John 15:20; 16:33). Indeed, any trial is light compared to the glory that will be revealed in us (Rom. 8:18; 2 Cor. 4:17). As we patiently go through suffering we can bear witness to a darkened world that will often ask the question, “How could

a loving God allow this?” Looking to Christ for strength, we bring glory to Him and exhibit spiritual growth to a watching world. As they see Christ’s power manifested in us, it can lift the veil from their eyes obscuring the glorified Son and His gospel (2 Cor. 4:1-6).

Our trials can also be an encouragement to our fellow believers when they see Christ’s presence and strength manifested in us. Our example will instill confidence in them that they too will be able to stand in their trials.

Thomas Haukes was condemned in 1555 to be burned at the stake in England for his faith. Some of his friends had heard that God gave a special grace to endure the flames and they asked him to give them a sign so they would have confidence that they too could endure it. Thomas told them he would lift his hands to heaven to indicate God’s help. As Thomas was chained to the stake and the fire lit, he continued preaching until he could preach no longer. Just before he died, Thomas’ hands rose above his head to God in praise and thanksgiving, clapping loudly together three times. A shout arose in the crowd and Thomas passed into the presence of His Lord.¹


Whatever trials the Lord allows into our lives He promises His presence and help (Psa. 46:1; 2 Cor. 12:9; Heb. 13:5) so that we can be a testimony to a lost world and be an encouragement to our brothers and sisters in Christ.

The Assurance of His Life (v. 10)

“We shall be saved by His life.”

To be our Savior and the source of eternal life, Christ had to first be perfected on earth or in other words accomplish the goal of His first coming (Heb. 5:9). This meant bearing our sins, experiencing death, burial, resurrection, and ascension. What infuriated the Jewish leaders is that the early church proclaimed the resurrection of Christ (1:22; 4:33; 17:32; 23:6; 24:2). For without the resurrection there is no gospel. We have been saved, are presently kept, and will someday be glorified by the resurrected life of the glorified Christ (Gal. 2:20; Col. 3:4; 1 John 5:11-12).

Explains one commentator, “He could not be a high priest after the order of Melchizedek if He was not raised from the dead. Sinful man needs a living Priest to give life to the believing sinner, not a dead priest merely to pay for his sins. Thus, it was provided within the New Testament that the priest who offered Himself for sacrifice would be raised from the dead.”²

Christ died for our sins and was raised for our justification (Rom. 4:25). Since He eternally lives, we are eternally saved (Heb. 7:23-25; Rev. 1:18). Let these five assurances bring peace to our hearts about the salvation we eternally possess. 

Endnotes

1. *Fox’s Book of Martyrs*
2. *Wuest’s Word Studies from the Greek New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995), e-Sword X electronic version

by **George Ferrier**



Voices from the Past

The True Ground of Peace

by C. H. Mackintosh

"When I see the blood, I will pass over you." Exodus 12:13

The blood on the lintel secured Israel's peace. There was nothing more required in order to enjoy settled peace, in reference to the destroying angel, than the application of the blood of sprinkling. God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, "When I see the blood and the unleavened bread or bitter herbs, I will pass over." By no means. These things had their proper place and their proper value, but they never could be regarded as the ground of peace in the presence of God.

It is most needful to be simple and clear as to what it is which constitutes the groundwork of peace. So many things are mixed up with the work of Christ, that souls are plunged in darkness and uncertainty as to their acceptance. They know that there is no other way of being saved but by the blood of Christ; but the devils know this, and it avails them naught. What is needed is to know that we are saved—absolutely, perfectly, eternally saved. There is no such thing as being partly saved and partly lost, partly justified and partly guilty, partly alive and partly dead, partly born of God and partly not. There are but the two states, and we must be in either the one or the other.

Now the Israelite was saved by the blood alone, and not by his thoughts about it. His thoughts might be deep or they might be shallow, but deep or shallow, they had nothing to do with his safety. He was not saved by his thoughts or feelings, but by the blood. God did not say, "When you see the blood, I will pass over you." No; but *"When I see."* What gave an Israelite peace was the fact that Jehovah's eye rested on the blood. This tranquillised his heart. The blood was outside and the Israelite inside, so that he could not possibly see it; but God saw it, and that was quite enough.

The application of this to the question of a sinner's peace is very plain. Christ, having shed His blood as a perfect atonement for sin, has taken it into the presence of God and

sprinkled it there; and God's testimony assures the believer that everything is settled on his behalf. All the claims of justice have been fully answered; sin has been perfectly put away, so that the full tide of redeeming love may roll down from the heart of God, along the channel which the sacrifice of Christ has opened for it.

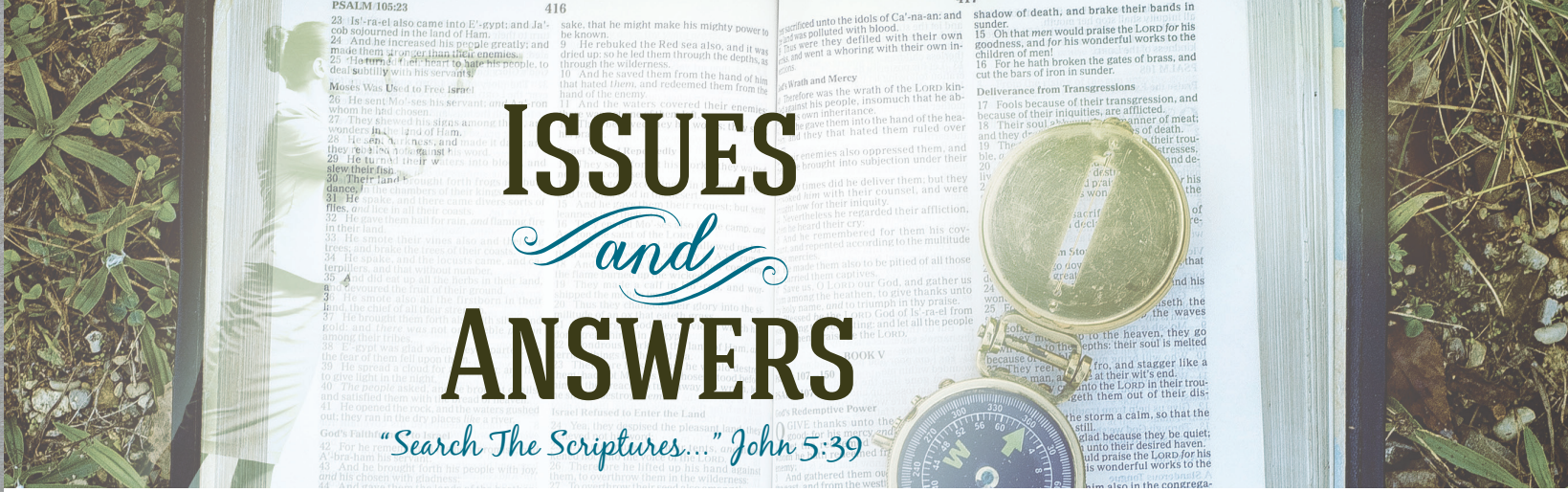
To this truth the Holy Ghost bears witness. He ever sets forth the fact of God's estimate of the blood of Christ. He points the sinner's eye to the accomplished work of the cross. He declares that all is done; that sin has been put far away, and righteousness brought nigh—so nigh, that it is *"to all them that believe."* Believe what? Believe what God says, believe because He says it, not because you feel it.

The Holy Ghost reveals Christ; He makes us to know, enjoy, and feed upon Christ. He bears witness to Christ; takes of the things of Christ and shows them to us. He is the power of communion, the seal, the witness, the earnest, the unction.

Yet, notwithstanding all this the work of the Spirit is not the ground of peace, though He enables us to enjoy the peace. He is not our title, though He reveals our title and enables us to enjoy it. The Holy Ghost is still carrying on His work in the soul of the believer. He *"makes intercession with groanings which cannot be uttered."* He labors to bring us into more entire conformity to the Lord Jesus Christ. His aim is *"to present every man perfect in Christ."*

Not so the work of Christ for us. That is absolutely and eternally complete. He could say, *"I have finished the work which thou gavest me to do."* (John 17:4). And, again, *"It is finished."* The blessed Spirit cannot yet say He has finished the work. He has been patiently and faithfully working for the last eighteen hundred years as the true, the divine Vicar of Christ on earth. He still works amid the various hostile influences which surround the sphere of His operations. He still works in the hearts of the people of God, in order to bring them up, practically and experimentally, to the

...Continued on page 16



What is the Difference Between Our Position and Practice?

To correctly interpret many New Testament passages we must distinguish between the believer's position and practice. Our position has to do with our identity in Christ and is often indicated by the phrase "in Christ" or "in Him." Our practice pertains to how we are to conduct ourselves as believers. For example, 1 Timothy teaches how we are to act in the local church while the book of Titus speaks of how we are to behave as we interact with the government, the world, and other believers. The first three chapters in the book of Ephesians teaches us about our position in Christ while the final three exhort us to live in light of that position.

The believer's position is that they are perfect in Christ for God sees us without sin (2 Cor. 5:21). On the cross our sins were imputed to Christ as He was made a sin offering for us. Since the penalty for sin has been paid, God legally declares us righteous, imputing Christ's perfect righteousness to us. At the moment of salvation, God sanctifies us or sets up apart from the world (positional sanctification), saving us from the penalty and power of sin.


Yet our practice is an entirely different matter. In contrast to our perfect position which never changes, our everyday experience can fluctuate with victories one day and defeats on another. The believer is on the journey of progressive sanctification, the process whereby we are increasingly saved from the practice of sin. God's Word exhorts us to grow in the grace and knowledge of our Lord Jesus Christ, to be strengthened in the inner man so that this inner work of God may result in us becoming more like Christ. One mark of a mature Christian believer is that their practice over time increasingly aligns with their perfect standing in Christ.

Sometimes one verse may speak about both our position and practice. For example, 1 Corinthians 5:7 says, "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us." On the night before the Passover the Israelite was instructed to remove all traces of leaven from their house (Ex. 12:15). This foreshadowed Christ our

spotless Passover Lamb. Paul uses leaven as a picture of sin, contrasting the leaven of malice and wickedness with the unleavened bread of sincerity and truth (v. 8). Though this passage deals with sin in the local church, its exhortation is equally applicable to the individual believer.

Believers are called to take firm action against all forms of evil so that we might be a new lump, or in other words be pure in conduct. This speaks to our practice. Paul then concludes the first sentence by saying "since you truly are unleavened." This speaks to our position. Since God sees the believer in Christ as without sin we should endeavor to match our conduct to our identity in Christ.

Again, 1 Peter 2:9 says, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." Positionally, Christians are the people of God and belong to Him. In light of that the Lord exhorts us to be faithful witnesses, publicly praising God's perfect attributes and works. Especially His magnificent work at Calvary that has brought us out of darkness into the marvelous light of His salvation.

In summary, we must look carefully at the verse's context to see whether it is speaking of our position in Christ or whether it is speaking about our conduct. Someday when Christ returns for us, God will glorify us, granting us our ultimate or completed sanctification. Then the sanctification process will be over for we will be saved forever from the presence of sin. For now, it is God's desire that we endeavor by His strength to live according to our position "I... beseech you to walk worthy of the calling with which you were called" (Eph. 4:1). 



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by **George Ferrier**

...Continued from page 14

divinely-appointed standard. But He never teaches a soul to lean on His work for peace in the presence of divine holiness. His office is to speak of Jesus. He does not speak of Himself. "He," says Christ, "shall take of mine and shall show it to you." He can only present Christ's work as the solid basis on which the soul must rest for ever. Yea, it is on the ground of Christ's perfect atonement that He takes up His abode and carries on His operations in the believer. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." No power or energy of the Holy Ghost could cancel sin. The blood has done that. "The blood of Jesus Christ his Son cleanses us from all sin."

It is of the utmost importance to distinguish between the Spirit's work in us, and Christ's work for us. Where they are confounded, one rarely finds settled peace as to the question of sin. The type of the Passover illustrates the distinction very simply. The Israelite's peace was not founded upon the unleavened bread or the bitter herbs, but upon the blood. Nor was it, by any means, a question of what he thought about the blood, but what God thought about it. This gives immense relief and comfort to the heart. God has found a ransom, and He reveals that ransom to us sinners, in order that we might rest therein, on the authority of His Word, and by the grace of His Spirit.

Beloved reader, if you have not as yet found peace in Jesus, we pray you to ponder this deeply. See the simplicity of

the ground on which your peace is to rest. God is well pleased in the finished work of Christ—"well pleased for his righteousness' sake." That righteousness is not founded upon your feelings or experience, but upon the shed blood of the Lamb of God; and hence your peace is not dependent upon your feelings or experience, but upon the same precious blood which is of changeless efficacy and changeless value in the judgment of God.

What, then, remains for the believer? To what is he called? To keep the feast of unleavened bread, by putting away everything contrary to the hallowed purity of his elevated position. It is his privilege to feed upon that precious Christ whose blood has cancelled all his guilt. Being assured that the sword of the destroyer cannot touch him, because it has fallen on Christ instead, it is for him to feast in holy repose within the blood-stricken door, under the perfect shelter which God's own love has provided in the blood of the cross. May God the Holy Ghost lead every doubting, wavering heart to find rest in the divine testimony contained in those words, "when I see the blood I will pass over you."

by C. H. Mackintosh

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CMML's 51st Annual Fall Conference

Grace Bible Church
4041 Squankum-Allenwood Rd
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November 13, 2021

All are invited to CMML's 51st Annual Fall Conference. Join us on November 13, 2021, in person at Grace Bible Church in Allenwood, New Jersey, or online at CMMLConferences.us as we celebrate CMML's 100th anniversary with the theme "Mission2022: The Next Chapter."

Keynote speakers include Nate Bramsen, Jim McCarthy, and Thomas Schetelich along with 18 missionary reports. For more information and to register for the conference, visit CMMLConferences.us.

With the Lord Sid Tordoff

On October 15, 2020 Wycliff Bible Chapel (Edmonton, AB, Canada) lost their last founding elder when Sid Tordoff went to be with the Lord. The Tordoffs, Reyburns, and Schindelkas were the three founding couples of the assembly in September, 1966, and Sid served faithfully as an elder, assembly correspondent, and secretary for Wycliff's first 41 years. He also served as the manager of Meadowlodge Bible Camp for many years.

Because of COVID restrictions at the time of his passing and in lieu of a memorial service, several brothers took turns in the following weeks giving tributes to Sid as we expressed what he and his legacy have meant to this assembly. We learned so much from Sid over the years and appreciate everything he did for the believers here. We join his wife Betty and the family in mourning his loss, but look forward to seeing Him again one day around the throne. —Geoffrey Evans, Wycliff Bible Chapel

Fellowship Bible Chapel

4960 Royal Gulf Circle,
Fort Myers, FL 33966

Fellowship Bible Chapel is a meeting of believers gathering to the Name of our Lord Jesus Christ in Fort Myers, FL. Visitors to their area are welcome to join them to remember our Lord, and be encouraged in the ministry of His Word. For information please visit <http://www.FellowshipBibleChapelFL.org>.

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Teaching Opportunity: Immanuel Mission School

2021-2022

Immanuel Mission School in northeast Arizona has openings for teachers. Our Pre-K through 8th grade classes are small, which give the teacher a chance to really invest in the children's lives. We do not provide a wage; people come as volunteers and trust the Lord to provide for them financially through a supporting church and praying friends. We can work with someone who does not have a current teaching certificate, but they must have a heart that loves Jesus and children. We also have lots of opportunities to present the Gospel in other ways to our community here on the Navajo reservation. If you know of someone who might be called by the Lord to join us in the work here at Immanuel Mission, please contact the school principal Anne Denny, at 928-489-0421.

Ministry Opportunity

Central Bible Chapel
Tampa, FL

A full time worker, couple, or bi-vocational worker is needed to serve at Central Bible Chapel in the Tampa Bay Area. The worker can expect to be supported by the local assembly. Ideally, the worker should be experienced in work among youth, young adults, and older believers. Interested candidates should contact Wayne Carter at 813-503-8123 or wccarterw@aol.com.

Rest Haven Homes Job Opportunity

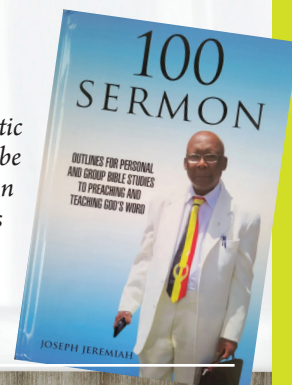
Rest Haven Homes is an Assisted Living Facility in Grand Rapids, MI providing care to our elderly saints. Their mission is based on Galatians 5:13, "By love serve one another." They are looking for people that will come along side this ministry to the elderly and join them as they serve their needs in love. Their staffing needs are for Nurse Aides and Kitchen Staff. For more information see their website resthavenhomes.org or contact Isaac Taylor at itaylor@resthavenhomes.org or 616-363-6819

IBF Conference 2021

Though the in-person Indian Brethren Fellowship (IBF) Conference has been canceled this year, the Lord has enabled us to upload the messages on YouTube. The theme of the conference was "Our Eyes Are On You" (2 Chronicles 20:12). The messages and outlines by Brs. Sam Oommen and Nate Bramsen are available on YouTube, at the following link: <https://www.ibfus.org/ibf-2021-media/>

Jeremiah Evangelist Ministries on YouTube

Evangelistic and Bible teaching ministries with accordion music. Search for Jeremiah Evangelistic Ministries for teaching and music, as well as to be introduced to three of Bro. Joe Jeremiah books on Amazon and Barnes & Nobles. Pictured here is "100 Sermon Outlines for Personal and Group Bible Studies to Preaching and Teaching God's Word."





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ADDRESS SERVICE REQUESTED

Silent Night

Silent night, holy night!
All is calm, all is bright
round yon virgin mother and child!
Holy infant, so tender and mild,
sleep in heavenly peace,
sleep in heavenly peace.

Silent night, holy night!
Shepherds quake at the sight:
glories stream from heaven afar,
heav'nly hosts sing, "Alleluia!"
Christ the Savior is born,
Christ the Savior is born!"

Silent night, holy night!
Son of God, love's pure light,
radiant, beams from thy holy face
with the dawn of redeeming grace,
Jesus, Lord, at thy birth,
Jesus, Lord, at thy birth!

Silent night, holy night!
Wondrous star, lend thy light.
With the angels let us sing
"Alleluia" to our King,
"Christ the Savior is born,
Christ the Savior is born."