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CORNERSTONE

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...and more

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The Things That Accompany Salvation Editorial

“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.” Hebrews 6:9

In writing to the Hebrews, the author of that epistle draws from the world of nature to present the case for effective Christian testimony. Just as the earth drinks in the rain and brings forth herbs which are useful to those who cultivate them, so too the Christian who bears fruit is to show usefulness to the God he serves. He is unlike the plant that brings forth thorns and briars, whose end is to be burned (v. 8). It is a powerful statement that reminds us that every true believer should give evidence of their faith through their works, as James declares in his epistle (Jas. 2:14-26). He states in no uncertain terms that he is persuaded of better things of them and the things that accompany salvation, illustrated by the metaphor used. He was not chiding them as if to say that he expected better things of them. Instead, he was declaring that he was persuaded of their genuine faith because they were displaying the things that accompany salvation.

In Acts 9, we have a brilliant example of this in the account of the conversion of Saul of Tarsus, who later was known as the apostle Paul. It is the amazing record of a man who was a main persecutor of the early church, who was brought to his knees in repentance by the amazing grace and mercy of our God. Speaking later about this phase of his life, Paul cited that he had attempted to destroy the Church of God beyond measure having exceeded his contemporaries in Judaism (Gal. 1:13-14). The great Jewish upstart soon became a trophy of God's grace. It truly was “amazing grace” and it is replicated in the lives of those who find the Savior and are likewise struck by the light of the gospel on their own road to Damascus.


Prayer: From the very beginning of his new life in Christ, the dramatically transformed Saul of Tarsus immediately manifested “the things that accompany salvation.” When the Lord directed Ananias to seek out Saul at the street called Straight, the Lord said that he would find him praying (v. 11). That seemed ironic for someone who had been so entrenched in Judaism. Yet Paul's praying certainly was not mechanical or perfunctory as is often the case in ritualistic religion. Rather, it came from one who called upon the Lord with a pure heart—a heart softened and made new by the love of Christ. It is perhaps one of the primary indications of the “things that accompany salvation” and confirmation to Ananias that he had found his man.

Baptism: Another one of the things that accompany salvation is seen in Saul's baptism (v. 18). When Ananias arrived and entered the house where Saul was, he addressed him as “Brother Saul.” He called him a brother because he knew he was a child of God. It was then that the scales fell from his eyes, and he was baptized. The fact that he called him brother

was proof positive that he had become a believer apart from baptism—a good argument against baptismal regeneration. It is also a good reminder that we should not delay in having new converts publicly demonstrate their allegiance to the Savior.

Fellowship: The next evidence of his genuine faith in the Lord is demonstrated by Saul spending “some days with the disciples” (v. 19). Fellowship with the Lord's people was a steadfast priority for the early church (Acts 2:42). It characterized the life of Lydia, who begged Paul and his associates in ministry to come to her house (Acts 16:15). It was also true of the Philippian jailor who brought Paul and Silas to his home to eat as he rejoiced and believed in God with all his household (Acts 16:34). Desiring to be with other believers is an obvious indicator that we love the Lord and His people. 1 John 3:14 says it well: “We know that we have passed from death to life, because we love the brethren.” Like prayer and the study of the Word, the level at which we fellowship with the brethren is an adequate barometer of the soul.

Witnessing: The final thing in this portion relating to Saul's testimony and showing the things that accompany salvation is the desire to witness for the Lord. Immediately (a word that shows up three times in this chapter alone) he preached Christ in the synagogues as the Son of God. He was not ashamed of the gospel, and he was not afraid to return to his kinsmen to declare the gospel of God's grace. He confounded them in the very place that he had previously attempted to jail these followers of the Way, whom he now identified with (vv. 20-22). With that identification also came suffering and persecution, another benchmark of true faith in Christ (John 15:18).

In some ways, the things that accompany salvation is a litmus test to identify those who have shown evidence of true transformation and conversion to Christ. Is this true in your life? 



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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“The Lord *has* to be coming soon!” I cannot say how many times I have heard someone say that to me over the past year. What motivated them to make this statement no doubt was the fact that they, like the rest of us, have witnessed the rampant moral deterioration in our culture. Accordingly, they have concluded that the Lord’s return is near. Many of us who have been on life’s path can well remember saying the same thing ourselves. But the difference then can hardly compare to the spiritual conditions now. The current worldwide departure from that which is wholesome and good seems wildly out of control. Not only is this evident in our country, but it is also evident around the world. Psalm 11:3 is often quoted with a tone of resignation: “*If the foundations be destroyed, what can the righteous do?*” Understandably, it begs the question: “Are we living in the last days?” It is a logical question given the darksome, moral, political, and spiritual landscape that surrounds us.

So, are we indeed living in the last days? Based on Hebrews 1:2—the answer to that question is a resounding, “Yes!” “*God has in these last days, spoken to us by His Son...*” Since the first century, according to this verse, the Church has always been in the “last days”—the period before the return of the Lord for His Bride, the Church. All through the centuries, all biblically grounded believers have, just like the Thessalonians, been “*turning to God from idols to serve the living and true God and to wait for His Son from heaven.*” (1 Thess. 1:9,10). Paul encouraged the Philippians in the same way to “*eagerly wait for the Savior*” (Phil. 3:20), a clear affirmation of the imminency of His return. The “last days” then have always been upon us. However, 2 Timothy 3:1 adds more detail: “*Know this that in the last days, perilous times will come...*” What follows is a fifteen-fold description of the moral and spiritual descent of humanity. It seems then that Paul through the Holy Spirit is referring to what might be called the last days of the last days. 1 Timothy 4:1 corroborates this same truth “*Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.*” Widespread apostasy and demonic deception—scary! Is that what

Living IN THE Last Days?

is going on right now in our world? With the saturation of social media practically consuming every facet of our lives, openly and unabashedly promoting concepts that are contrary to Scripture, it would certainly seem that way—in the last days of the last days. And if we are, how then are believers to maintain a vital, God-honoring testimony *“in the midst of a crooked and perverse generation?”* (Phil. 2:15). With so much working against us, how then as believers are we to live lives that are pleasing to Him?

Our Position in the Lord

Let me suggest that one of the first steps that will keep us faithful and keep us from being taken under by the current of this age is to understand our position in the Lord. I grew up and still live at the Jersey Shore. One of the first things that anyone in this area learns when swimming in the ocean is to be wary of a strong undercurrent, especially riptides—strong narrow channels of water that can pull even the best swimmers away from land and potentially under water. They are dangerous! From a spiritual standpoint, the world has its “riptides” that can also pull many of God’s children away from the place of safety with disastrous results. Demas is just one example of such a disaster (2 Tim. 4:10). The best way to escape the world’s riptides is to avoid them altogether. The best way to stay away from the world’s influence is to maintain a firm footing on biblical ground and remember whose we are and whom we serve (Acts 27:23). We are the Lord’s and we belong to him. Understanding our position in the Lord and being constantly reminded of it, will protect us from getting pulled under by the currents of this world. When David wanted to bless someone from the house of Saul for the sake of Jonathan, he chose Mephibosheth, who was lame in both his feet (2 Sam. 9). Mephibosheth had nothing to offer, yet he was allowed to sit and eat at the king’s table like one of the king’s own sons, like royalty. What a picture! That is how it is with us in Christ. Because we belong to Him, we too have been raised up and made to sit together in heavenly places in Christ with a promise that we will occupy that place continually, just as Mephibosheth did (2 Sam. 9:10). Scripture declares that the believer has been crucified with Christ, is dead in Christ, has been buried with Christ but, praise the Lord, we have also been raised and made to sit together with Him to walk in newness of life (Rom. 6:4). Reckoning this to be so—that we are a child of the king, brought into His banqueting house—will provide the means by which we can repel the influences of the world around us so that we can live whole-heartedly for Him.


Our Promises in the Lord

Another defense against the influence and onslaught of secular culture, is to be reminded of the abiding love of God in our lives. Jude, in verse 21, exhorted those to whom he was writing to *“keep yourselves in the love of God.”* He was not encouraging them to earn God’s love—a love that is sensed

by all who put their trust in Him for salvation. Instead, he was saying that they needed to keep reminding themselves of God’s love and dwelling on His faithfulness to them and the promises of His Word. Nothing can separate us from God’s love (Rom. 8:39). How true also are the words of the hymn *“Trust in Him ye saints forever, He is faithful, changing never; Neither force nor guile can sever those He loves from Him.”* 1 Kings 8:56 emphatically states *“Blessed be the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise...”* Joshua 23:14 proclaims the same truth: *“... know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God spoke concerning you. All have come to pass for you; not one word of them has failed.”* God is true to His promises! His promises are certain, and His presence also. For any who are struggling with assurance of salvation or in understanding their security in Christ—hear this—*“He will never leave you or forsake you”* (Heb. 13:5). *“Faithful is He that called you, who also will do it”* (1 Thess. 5:24). Knowing these truths will keep us from being occupied with lesser things so that we may approve the things that are excellent and make our lives count for the Lord.

Our Power in the Lord

Finally, another truth that will help us from being swallowed up in the world’s ways, is to tap into the resources that are ours in Christ. When Paul prayed for the Ephesian saints, he prayed that they would understand three things: what is the *“hope of His calling”*; what are *“the riches of the glory of His inheritance in the saints”* (1:18); and *“what is the exceeding greatness of his power toward them that believe”* (v. 19). It was a prayer that they would comprehend both their position in Christ and the power by which they could live for His glory. Even Paul himself prayed that he would come to know *“Him and the power of His resurrection”* (Phil. 3:10). That power comes from a life of separation, when our hands and hearts are clean to serve Him (Job 17:9). The cleaner they are, the more power we will sense from the Lord.

As we remember our position, promises and power in the Lord, diligently applying these principles in our lives in these last days, we will become vessels unto honor, fit for the Master’s use and prepared for every good work (2 Tim. 2:21). 



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by Mark Kolchin



THE FACE OF *Jesus Christ*

The believer continually has the blessed opportunity to gaze upon Christ in God’s Word, the glories of our Lord progressively transforming us into His likeness (2 Cor. 3:18). Let us look into the face of our Lord Jesus from a few selected passages.

He is the Son of God

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:6, NKJV

Manifesting God’s glory, Christ testified that He is the eternal Son of God (Luke 22:70; John 3:18; 20:31). Though the full outshining of His eternal glory was veiled during His first advent, those with the eye of faith recognized Him by His revealed life: His words; actions; grace; and embodiment of truth. The apostle John testified that the apostles heard Him, gazed upon Him, meditated on Him, and touched Him (1 John 1:1-3). They were eyewitnesses that He was God manifested in the flesh. Christ declared the Father’s Name, by perfectly displaying His character

and attributes (John 17:6). When Phillip asked the Lord to show them the Father, He replied: *“he who has seen Me has seen the Father”* (John 14:9). On another occasion the Lord proclaimed: *“I and My Father are one”* (John 10:30) In His person, He is eternally equal to His Father in every respect (Col. 1:15; Heb. 1:3).

The devil has blinded people to the gospel that testifies about the glory of Christ, the image of God (2 Cor. 4:4). As we are increasingly conformed to Christ’s image, the believer has an opportunity to reveal the indwelling Christ to them (2 Cor. 3:18; 4:6). To show that He alone is the way to heaven because He is God (John 14:6).

He was God’s Perfect Servant

He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”

Matthew 26:39, NKJV

The Lord Jesus was God’s chosen servant (Isa. 42:1). Though remaining the eternal God in His person, at His incarnation He temporarily took the position of a bondservant (Phil.

2:7). His acquired humanity did not diminish His deity though His divine attributes were restricted to within the parameters of His heavenly Father's will. Whether as a child growing up in Nazareth, or as an adult working in Joseph's carpenter's shop, He fully pleased His heavenly Father with His perfect obedience (Matt. 3:17). Then throughout His public ministry, He obediently served His heavenly Father, speaking the words that the Father gave Him (John 17:8). His impeccable obedience led Him to the cross to die for the sins of the world as prophesied in the Old Testament (Heb. 10:7).

In the garden of Gethsemane fully knowing by His divine omniscience what was in store for Him, He prayed for strength in His never-ending commitment to do His Father's will. Nothing would stop Him from perfectly finishing His life of service (Matt. 16:23; Luke 9:51). Though He could have called for legions of angels (Matt. 26:53) or even by His own omnipotent power saved Himself, He chose to patiently endure the cross, remaining under its suffering until the penalty for every sin was paid. He despised the shame counting it as a little thing compared to the magnificence of what He was accomplishing in obedience to His Father's will (Heb. 12:2). Then on the cross after the work was completed, He victoriously shouted "finished" before dismissing His own spirit.

Endeavoring to follow Christ's example in obedient life and service, the believer has the privilege to bring pleasure to the heart of God.

He is the Son of Man

He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last.

Revelation 1:16-17, NKJV

Sixty years after witnessing the Lord ascend to heaven, God gave John a vision of the glorified, exalted Son of Man. Christ's glorious face was compared to the sun shining at maximum strength. This reminds us of Saul who on the Damascus Road saw a light from heaven. Brighter than the noon day sun, the radiance of Christ's glory blinded him (Acts 26:13). The title Son of Man does not only speak of His acquired humanity but also testifies to His eternal deity (Dan. 7:13; Matt. 24:30; 26:64). The Son of Man will return someday to reign (Ps. 2:8); He is the rightful heir to the throne of David whose kingdom will extend over the entire earth (Dan. 2:34-35, 44-45).

Yet He is also our merciful and faithful High Priest (Heb. 2:17). Apart from sin, He sympathizes with the weaknesses of humanity (Heb. 4:15). He empowers us to have victory over sin but when we do sin He is our Advocate with the Father (1 John 2:1). When the Lord was on earth John

would lean in close to Him (John 13:25). With Peter and James, he was part of the Lord's inner circle. Now the Lord tenderly put his right hand upon the terrified, prostrated John telling him to not be afraid. He was also welcome in the presence of the now glorified Son of Man (Rev. 1:17).

Today, the believer can come confidently to the throne of grace (Heb 4:16). We stand in grace and have constant access to the Father through our great High Priest, the Lord Jesus Christ (Rom. 5:1-2; Heb. 10:22).


He is the Savior

For if you return to the LORD, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God is gracious and merciful, and will not turn His face from you if you return to Him."

2 Chronicles 30:9, NKJV

The same Lord who would have been delighted in King Hezekiah's time, to see each inhabitant of Judah and Israel return in repentance, today responds favorably to wayward, backslidden Christians who humble themselves and return to Him.

The Lord had warned Peter that he would deny Him three times but in the same conversation He had also prophetically encouraged that he would later return to Him and strengthen his brethren (Luke 22:31-34). When a fearful Peter did indeed later deny the Lord, Christ turned to look into his eyes. Seeing the Lord's gaze, a heartbroken, repentant Peter left weeping bitterly (Luke 22:54-62). The Lord saw those tears and after His resurrection met privately with Peter to restore Him (Luke 24:34). No doubt the tears Peter shed on this occasion were tears of joy over restored fellowship. Soon after that the Lord restored him to service so that he could strengthen his brethren for the rest of his life (John 21:15-19; 1 & 2 Pet.; Acts 1-5; 10-12; 15).

The Savior of the believing sinner is also the Savior of the sinning believer. The One who is rich in mercy delights to restore any believer who humbly returns to Him (Jas. 4:10). Beloved, have you thought about that day when you will see Him face to face? Are you looking forward to it with great anticipation (1 John 3:1-3)? 



George Ferrier is a 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 fellowships at Bethel-Park Bible Chapel in Brantford, ON.

by George Ferrier



GREAT IS THY FAITHFULNESS

The Beauty of Simplicity *The Testimony of Joseph Frimpong*

“That from childhood you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:15).

The above verse applied to Timothy’s salvation, and I think the same is true as far as my own salvation is concerned. I was born in Ghana, West Africa in 1971, and was born again in Canada in 1991. Growing up, I had the privilege of attending Sunday school in a local Pentecostal (charismatic) church where my father served as an elder. Also, the public school that I attended had Bible Knowledge (BK) as one of its subjects. Thus, I memorized many Bible verses as well as learned about many Bible characters for which I am thankful to this day!

I came to Canada in 1988 at the age of seventeen. Coming from a developing country like Ghana, I had planned to obtain a higher education. However, my plans did not work out that way. Perhaps the saying that “man proposes

but God disposes” is somewhat true in my case. I found employment in a food manufacturing company as a summer student and continued working with the company for 13 ½ years. I worked during the day and studied part-time in different educational institutions near where I lived. I was able to obtain a diploma in computer programming at a private technical institute and certificates in a local community college.

In February of 1990, my brother and I walked into an assembly, and I witnessed the breaking of bread meeting for the first time. Although I wasn’t saved at the time, for some unknown reason I knew that was the place for me. I met several young people and quickly developed friendships with some of them. Among my new friends was a young man by the name of Roger Singh who had been saved from the Hindu religion. Through Roger’s faithful testimony and encouragement, I became aware that I was a sinner and needed to put my trust in the Lord

Jesus Christ. In May 1991, I confessed my sins to the Lord, and He graciously saved my soul! I was baptized two weeks later June 2nd, 1991.

In November of the same year, Roger took me to the Toronto Missionary Prayer Breakfast. There I was especially challenged by the testimony of God's faithfulness in the lives of two missionaries. I believe my interest in missionary work began at that prayer breakfast.

As I was contemplating on leaving my company which I considered to be a good job with a decent salary, including seniority (in a union environment), and benefits; the Lord showed me in several ways that He would meet all my financial and practical needs. I'll mention one such example of the Lord's faithfulness, perhaps to encourage someone who might be thinking of how the Lord would meet their needs if they obeyed His directives to serve Him full-time.

When I was baptized, Roger and his then fiancée Pam gave me as a present, a NIV Student Bible which I read through and studied diligently. I also had the New Testament portion of the Believer's Bible Commentary by Bill MacDonald, but I was having some difficulties following the commentary as most of its references were from the New King James Version (NKJV).


Just then, two things happened that I thought would solve my problems. First, Gospel Folio Press was selling The New Scofield Study Bible in the NKJV. Second, Bill MacDonald released a whole Bible version of the Believer's Bible Commentary. I purchased a copy of the commentary at a conference, but not the New Scofield Study Bible even though I could afford it. Somehow like Gideon (Jdg. 6:36-40), I wanted the Lord to buy it for me as a sign to me that He would take care of my needs if I returned to Ghana as a missionary. Shortly after I purchased the commentary, I found an envelope with my name written on it in my mailbox at Shoreacres Bible Chapel. Upon opening it, there was forty dollars in cash, but I had no idea who was the donor. In the weeks that followed, I found more envelopes with various amounts of money addressed to me and I kept all the money in one of the envelopes. Weeks went by and there were no more envelopes, so one day I phoned Gospel Folio Press to order a copy of the New Scofield Study Bible. When they told me, the total amount including a discount, plus shipping and handling fee, to my surprise, it came to be the exact amount that was in the envelope! The Lord had provided it ahead of time; I received the Study Bible on February 24, 1997. I have read it through and through several times, studied from it, preached from it, and it's still my personal Bible today. The Lord is faithful indeed!

Over the years, I have come to appreciate "*the simplicity that is in Christ*" (2 Cor. 11:3). The Lord burdened my heart to take the same truth I had come to appreciate so

much to my countrymen in Ghana. There was an urgent need for sound Bible teachers in that country. The saints meeting at Shoreacres Bible Chapel in Burlington, Ontario commended me for short-term missionary service to Ghana in 2000. I came back to Canada praying and seeking the Lord's mind as to my returning there to serve Him in a full-time capacity. On January 27, 2002, the saints at Shoreacres commended me to serve the Lord in Ghana full-time. I arrived in the country the next month on February 6 and began meeting in an assembly format with five believers in the city of Kumasi. The Lord has saved several souls and added them to the assembly.

The charismatic movement is widespread in Ghana preaching confusing messages and offering salvation by good works. Thus, it was necessary to preach the gospel of our Lord Jesus Christ, teaching "*the simplicity that is in Christ*," witnessing and distributing gospel tracts, visiting people in their homes, and sometimes offering Emmaus Bible Correspondence Courses.

I was married to Heather (Collyer) Frimpong in September 2004, and we began serving the Lord together in Ghana. The Lord worked through us to establish two assemblies in Kumasi (the only assemblies in Ghana). The Lord also blessed us with three children—Emma (14), Jesse (12) and Hannah (7).

Since the summer of 2019 we have been in Burlington, Ontario, Canada due to health issues in our family, as well as the COVID-19 pandemic lockdowns. Since we have been here, I have been preaching, teaching, and helping at our assembly, and giving missionary reports in many assemblies and missionary conferences. I've also been taking yearly a one-month trip to Kumasi to spend time with the believers there. On my last trip in 2021, I brought equipment with me that enabled us to set-up for Zoom meetings with the Adumasa assembly. Thus, I've been preaching from here and keeping regular contact with the believers there. Also, as per the advice of our commending assembly's elders, I have recently taken full-time employment, as we are transitioning here to take care of Emma's special needs and Heather's ongoing health issues. 



Joseph was commended by the believers at Shoreacres Bible Chapel (Burlington, ON, Canada) and has served the Lord in Ghana as a missionary since 2002. Joseph and Heather have three children (Emma, Jesse, and Hannah) and currently live in Burlington, ON.

by **Joseph Frimpong**

"COME AND HEAR, ALL YOU WHO FEAR GOD,
AND I WILL DECLARE WHAT HE HAS DONE
FOR MY SOUL."

PSALM 66:16

"War...and Peace"

The Testimony of Suzanne Weigand

COME & HEAR

It was February 1946, and the first ship of French war brides had arrived in New York Harbor. Suzanne and Harry Wiegand's son Pierre wrote about the event for their fiftieth wedding anniversary: "It was a cold but pleasant day with lots of excitement at the dock along the Hudson River...the troopship S.S Goethals arrived, bringing the brides to their American husbands. Hundreds of men in civilian clothes were milling around, and as their names were called, the women descended the gangplank. An enterprising journalist took a picture of Mr. and Mrs. Wiegand and another couple, and it appeared on the front page of the local paper. It has become a family treasure."

How did this couple meet and marry? It is a fascinating story, one that shows God's direction of those who choose to follow and obey Him.

Suzanne descended from the Huguenots who were silk weavers in the east of France. Because of their Christian beliefs they were forced to flee to Switzerland, where they lived for many generations. By the 1800s they had moved back to Alsace, the part of France near Germany and Switzerland, and established a prosperous furniture store. Suzanne was the youngest of eight children and lived in a large house next to a large auditorium where the Christians worshipped. Because of the proximity of their home to the meeting house, out of town guests were often invited to the Grollimund dinner table. Being among many different Christian families and having godly parents who taught the children the Bible and

their need for a Savior, had a strong influence on their lives. Suzanne accepted the Lord at age sixteen.

The family purchased a summer home in Burgundy and holidays and summers were spent there. The village was quite small, and all the Christians knew one another and fellowshipped at the assembly there. It was while the family was at their summer home that they received the news on September 3, 1939, that Germany had invaded Poland. Because their home in Muhlhouse was in Alsace, which they knew would be overtaken by the Germans, they felt it would be safer to remain in the country. That home in Mulhouse was occupied by ten German families for the next four years, and they were never able to return to it. In the spring of 1940, Holland, Norway, and Sweden were invaded by Hitler's forces. The French remembered the atrocities committed by the Germans during WWI and were terrified when Belgium (just north of France) was soon taken over. The frightened citizens began leaving their homes, and soon many refugees had arrived in the city of Auxerre, just three miles from the Grollimund summer home. Restaurants began feeding them, deciding that when the Germans arrived, they wanted no food left for them! Suzanne was one of the many young people who helped the refugees in any way possible as they fled their homes.

Suzanne's family soon joined the exodus just ahead of the arrival of the German army. Some riding in the family car and some on bicycles, the family left all its belongings, as well as their house, and fled to Limoges. When the French government surrendered, France was divided into the occupied North and the free South. After two months, they were told they could return to their home. Not knowing what to expect, they were not too surprised to find the Germans were occupying the house and using it as a hospital. The family was told they could stay in the stables. After a while, they were allowed to return to the house, but throughout the war they would have Germans living in the house with them. They were able to do some farming and raise food, but the children remember always being hungry. Suzanne recalls hearing every day of people being shot and killed. Three young local men were shot in the woods and the family was told to bury them. Suzanne's father took pictures of them and displayed them at the city hall so their families could be



notified. They also secretly interred them in the cemetery and sang hymns so they would have a decent burial.

Each day, the family thanked the Lord for His protection and care. They were also able to show the love of Christ to their neighbors and others, at great personal risk. What the Germans never knew was that hidden behind a large wardrobe was a hidden closet containing the contents of a small store belonging to a Jewish man who had fled through Spain to England to save his life. M. Grollmund had hidden the goods of a man he did not know; when the man returned after the war, he was able to set up his shop with merchandise that very few others had. Hidden in that same closet were priceless tapestries from the Auxerre Museum, saved from the thieving and looting of the occupying army. Many other selfless acts demonstrated their compassion, including feeding German prisoners of war (Matt. 5:43-44).

Harry Wiegand was sent to France with the U.S Army Medical Corps. Following Patton's forces, they were scheduled to set up a new hospital in Le Mans. Harry was a chief clerk typist and he and the other clerks were responsible for preparing the medical records of every patient treated in the hospital, which were French and Germans, as well as the U.S. and Canadian military. As General Patton got closer to the Battle of the Bulge, their unit moved east near to the city of Nancy. On Sunday evening after arriving, Henry, along with a Christian buddy, walked three miles to town, looking for believers to meet with. The only protestant church building was dark, but they were told several families were meeting at one family's home and they were delighted to welcome the Americans.

Harry remembers the wonderful time of hymn singing and fellowship that evening, as well as sharing a meal with the believers, who were delighted to welcome the Americans to their home. A couple of weeks later, Henry met Suzanne, who had come to Nancy to help care for her older sister who was ill. Over the course of the next several weeks, they saw each other often in the different homes of the Christians and spent time together. The sister was not pleased with the mutual attraction she saw between the two, and decided she felt better and took Suzanne back to her parent's home in Burgundy, two hundred miles away! But Henry and Suzanne exchanged addresses and soon were writing letters. She would write in French and he in English, thereby improving the language skills of both. Henry admits he thought of her very often and was sure God was leading them together.


When Germany surrendered in April 1945, it was easier for Harry to get a three-day pass and he determined to visit her. He traveled first by jeep, then by train, then a ten-mile taxi ride culminating in a three-mile walk. When he arrived at her home, he was met by the disapproving sister. When she realized his determination, she told him Suzanne had gone for a walk, and pointed him in the right direction. The next day June 8, her 18th birthday, he proposed, and she accepted. There was one caveat, however: her parents must



give consent. Harry was undaunted—he would seek their permission immediately. However, they had returned to Mulhouse to see what they could salvage of their business. It was two hundred miles away!

Harry's three-day leave was up, and he had to return to camp. When he returned, he saw his name had been added to a hospital group going to Japan. When he was able to get another pass, he went to see Suzanne's parents. After questioning him about his faith in God and his future plans, they gave their consent. He found out they had spoken to the Christians in Nancy where he had fellowshipped and gotten a positive report of his love for the Lord and his active participation in the assembly. With time running out before his departure for Japan, and the lack of supplies, they both felt it would be a miracle if they could be married before he left. There were numerous forms to fill out, permissions to obtain, and plans to make. They felt it surely was God's will or they never would have made it!

After the civil ceremony at City Hall, they were married in the "religious ceremony" in Suzanne's summer home, with family and friends witnessing their pledges to one another. Harry was surprised at the wonderful meal and the delicious cake—everyone had contributed their valuable sugar, flour, and other food they had been saving. Two days later, he left for Marseille in the south of France to embark for Japan. Suzanne joined him there for three days before he left. When the war finally ended, he was put on a boat and sent home, even though he tried to join the occupation forces so he could stay near Suzanne. Six months later, in March of 1946, Suzanne was finally able to join him in the USA.

After coming to the States, the Weigand's settled in Philadelphia, PA to begin a family. They fellowshipped with the believers at Olney Gospel Hall, where Harry served as an elder. Throughout the entire war experience and afterward, both Harry and Suzanne came to know in a practical way, the peace that passes all understanding and the protection that the Lord provides for His own. 

Suzanne and her husband Harry fellowshipped for many years at the Olney Gospel Hall in Philadelphia, PA. After Harry's Homecall in 2007, Suzanne moved to Pittsboro Christian Village in Pittsboro, NC where she has been a resident since 2011

by **Suzanne Weigand**

FOUNDATIONS

THE HOLINESS OF GOD

All of the attributes of God taken together tell us who He is. They are all there in perfection and in harmony with each other. However, there is something different, not more important but different, about His holiness:

- Holiness is the only attribute of God that is raised to the third degree. He is “holy, holy, holy” (Isa. 6:3; Rev. 4:8). Some apply this to the three persons of the Trinity but the ESV Study Bible suggests that “the threefold repetition intensifies the superlative. Holiness implies absolute purity and separateness above the creation.”
- Six times in Scripture God says, “I am holy” (Lev. 11:44-45; 19:2; 20:26; 21:8; 1 Pet. 1:16).
- Twice we read that “His name is holy” (Isa. 57:15; Luke 1:49) and 21 times reference is made to “His holy name.” His name is not simply what identifies Him; it is what characterizes His person and describes who He is.
- Forty-three times (31 times in Isaiah) God is referred to as “the holy one,” and usually the speaker is God Himself.

The verb form of the word ‘holy’ is first found in Genesis 2:3: “God blessed the seventh day and sanctified it” or “made it holy” (ESV). Six days of the week belong together but the 7th day stands by itself. And so “holy” refers to something that is set apart and different. Often in Scripture it has a moral significance with respect to people, signifying separation from sin and consecration to God. But it has a broader application. The Bible uses the term to describe the Sabbath, the land of Israel, the tabernacle, the various vessels within the tabernacle, etc. As applied to God it describes not only His essential purity and intolerance of sin but His being set apart from everything and everyone else by virtue of His perfections. Isaiah accused the people of Israel of following the idolatrous ways of pagan people. They cut down a tree and used part of it to make some furniture, another part to kindle a fire to warm themselves or to cook their food. And then they took another part of that same tree, shaped it, propped it up and bowed down and worshipped it. How absurd! “*To whom, then, will ye liken Me, that I should be equal to him? says the Holy One.*” (Isa. 40:25). The living and true

“As He who called you is holy, you also be holy in all your conduct; because it is written, ‘Be holy, for I am holy.’”

I PETER 1:14-15

God stands alone, apart from all others, infinitely above all others, the first and the last, transcendent over all creation, incomparable in His wisdom, love, power, righteousness, goodness, etc. He is holy! We should respond to this truth in three ways.

Worship

In Revelation 4, in the midst of the throne and around the throne are four living creatures. They are a high order of angelic beings, similar to the seraphim that Isaiah saw and to the living creatures that Ezekiel saw. Each had six wings; each had the appearance of a different earthly creature. After the flood, God made His covenant with mankind, fowls, cattle, and wild beasts (Gen. 9:8-13) and these four categories are represented in these creatures which would suggest that they represent all of creation. These living creatures unceasingly participate in the worship of the one who is “holy, holy, holy” and joining in their worship are the twenty-four elders. All creation and all the people of God ascribe to Him glory and honor and power.

In Isaiah 6 we have another throne scene in which the Lord is seen to be high and lifted up. Above the throne are the seraphim. This is the only reference to them in the Bible. They are celestial beings like the cherubim and the living creatures in Revelation 4 and they are involved in humble, unceasing worship. With two wings they cover their faces, possibly signifying that they cannot look upon the divine glory. And with two wings they cover their feet, possibly meaning that they do not go off of their own accord and act independently. Or it may simply be that in the presence of the Lord they conceal themselves as much as possible in token of their unworthiness. They are not worthy to be seen but all the attention and worship should be directed to the one on the throne. And so they cry out, “Holy, holy, holy...” These are two examples of worship, involving a recognition of who God is. Thanksgiving responds to God’s actions and thanks Him for what He has done; worship responds to God’s attributes and worships Him for who He is.

Self-Abasement


Isaiah has a sight of the glory of the Lord high and lifted up and the seraphim crying “Holy, holy, holy.” Six times in the previous chapter he has pronounced woe on different groups, but confronted with the holiness of God, inevitably he is convicted of his own unworthiness and cries out, “*Woe is me, for I am undone* (or “*I am lost*”, ESV)! *Because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts*” (Isa. 6:5). It is impossible to have any contact with a holy God without

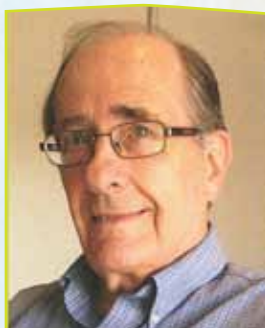
being aware that we come far short of the glory of God.

But it doesn’t end there. One seraph took a live coal from the altar and flew to Isaiah and touched his lips with the coal saying, “*Behold, this has touched your lips; your iniquity is taken away, and your sin is purged*” (Isa. 6:7). There is no mention of a victim slain or of blood shed but the altar was the place of sacrifice and surely points to the cross of Christ and to the sacrifice of the Lord Jesus which fully met the holy requirements of a holy God. The result is that, notwithstanding His holiness and our unworthiness, we can be forgiven, and God can say to us, “*Your sins and iniquities I will remember no more.*”

Holiness

Five times in the book of Leviticus, God says “*I am holy.*” In four of these five verses and in one other verse in that book, God commands the Israelites, “*You shall be holy*” (11:44-45; 19:2; 20:7, 26). In one sense they already were holy in terms of their being set apart to a relationship with God. God described them as “*a special treasure to me above all people... a holy nation*” (Ex. 19:5-6). In a similar way, 61 times in the New Testament we are described as saints (or holy ones), a term that applies in the first instance to our being set apart to a special relationship with God and to special service for God. But God’s desire is that we be holy not only as to our standing but as to our behavior. And so, Peter applies these words from Leviticus to us. “*As He who called you is holy, you also be holy in all your conduct; because it is written, ‘Be holy, for I am holy’*” (1 Pet. 1:14-15).

In summary we should pray: “Lord, show me Yourself” that we might grow in our knowledge of the God who is holy and worship Him for who He is. At the same time, we should pray: “Lord, show me myself” that we might see ourselves in our unworthiness and “*cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*” (2 Cor. 7:1). 



Bill Yuille attends Mt Albert Bible Fellowship in Mt Albert, Ontario and is active in Bible teaching in his assembly and elsewhere. He has served on the boards of Kawartha Lakes Bible College, MSC Canada and Legacy Ministries Canada. He has contributed to a number of publications and is the author of two books: *The Faith That Saves* (Studies in the Book of James) and *God in Us* (The Person and Work of the Holy Spirit).

by Bill Yuille



Looking for Answers

Election & Predestination

I was saved by grace through faith in Christ in my late teen years and began my Christian life with no biblical foundation. When I first encountered the concept of election and predestination as a young convert, I naturally consulted with Christian leaders in my circle and accepted the explanations and definitions they supplied. As a result, their view simply became my view, and it was reinforced by the books I was reading and the sermons I was hearing. Whenever I came across these words in the Bible, I automatically applied the definitions I had learned. Those who first disciplined me were loving, godly believers who carefully instructed me in the Arminian perspective. However, when I later attended Bible college, I became convinced of, and thoroughly grounded in Calvinistic theology. Once again, I was instructed by godly people whom I respected.

For a time, I ran a small on-campus bookstore and consequently had access to reduced-rate specials. I accumulated a large library of Reformed and Puritan authors and eagerly studied them. I cut my theological teeth on Augustine's *The City of God*, Martin Luther's *The Bondage of the Will*, and Calvin's *Institutes of the Christian Religion*. I eagerly devoured the writings of Jonathan Edwards, John Flavel, John Owen, Richard Baxter, and many others. My studies beyond college were also grounded in Reformed, Calvinistic teachings, and I sat under some high-profile Bible teachers whom I greatly admired. I then ministered in two Reformed denominations, holding to this perspective for many years until I eventually came to something of a personal crisis of faith over some of the doctrines of grace to which I had subscribed.

Where Did I Get Those Concepts?

One experience in particular stands out. I had undergone a medical procedure, but due to an error, there were complications which resulted in a leakage of spinal fluid, causing excruciating headaches. I was confined to bed, flat on my back, for many weeks. During this time, since I was not permitted to sit up or roll onto my side for anything other than brief changes of position, it was difficult to do much reading. However, by resorting to audio Bible recordings, I was able to listen through the entire Bible. This proved to be life-changing! The pure Word of God, free from external commentary, challenged my

theological pre-suppositions. I remember remarking to my wife, "I have just listened to the entire Bible, but not once did I hear some of the doctrines which I have believed and been teaching! Where did I get those concepts, if not from the Bible?" This unsettled me, and I began to take stock of my theology. It seemed as though I had too easily accepted the definitions of important biblical words without ever truly examining them directly from the Bible. Had I relied unquestioningly on the opinions of people whom I respected simply because these opinions were widely accepted and were taught by men who held degrees and titles?

Opposition

As I began this journey, there was opposition from some who sought to discourage me from re-evaluating my theology, particularly regarding election and predestination. In their opinion, to question the accepted theological positions is to question God. However, my quest was not at all to question God, but rather to re-examine human theological systems in light of His Word.

A Struggle to Let Go

I began a thorough re-evaluation of the entire spectrum of theology in this area, re-examining hyper-Calvinism, moderate Calvinism, Arminianism, Wesleyanism, and even Pelagianism, to be sure I had a thorough understanding of each of these views. I was also searching to find out where the prevailing consensus definitions of election and predestination had originated. I noticed that some of these teachings had merely been the personal opinions and logical deductions of earlier, influential theologians who were then transmitted through creeds, church councils, commentators, books, preachers, and seminaries. Eventually, they became regarded as the only accepted ways of understanding. These definitions, which had been developed along partially philosophical lines outside of biblical context, had gradually been imported into and superimposed upon the Bible. Strong personalities and proof texts then anchored and established these definitions in highly structured theological systems, held together by tightly woven logical arguments, making them difficult to question or resist.


This realization fanned the flame of my growing desire to allow the Bible to define its own terms, to speak for itself. I longed to truly discover God's own definitions for the words He has employed in Scripture. What meaning did He intend in the words He chose to use in His Word?

I felt compelled to take up the challenge and embark on this rather rigorous, uncomfortable, years-long course of questioning, study, and examination of all the facts and facets of Scripture involving election and predestination.

I closed my books and commentaries, put away my college and seminary notes, and purposely set aside the opinions and teachings of those whom I admired and respected. I determined to step back from the accepted phrases, which

for so long have been fundamental to these theologies, and to disentangle myself from the dogmatic theological systems themselves. No easy task, I admit! I struggled to let go of dearly held presuppositions and to strip away the clutter of accumulated traditions and arguments. I needed to get back to square one.

The basic ground-rules on which I proceeded were as follows:

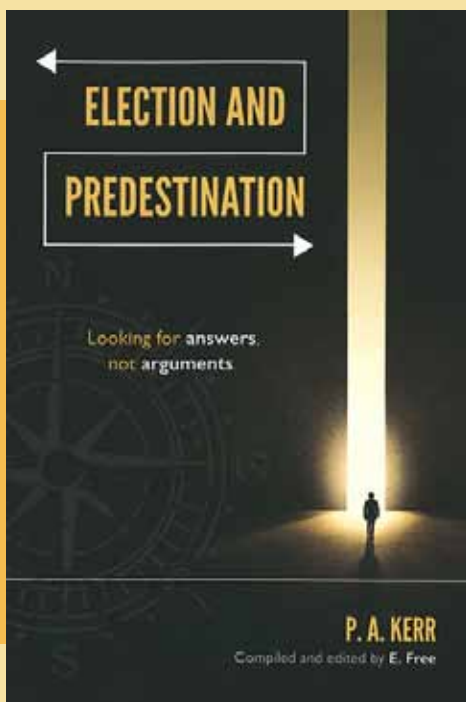
1. The inspired Scriptures alone are sufficient for all matters of doctrine and practice. The Bible is sufficient; therefore, it contains everything we need to believe, everything we need to understand, and everything we need to live the Christian life, even concerning complex subjects like election and predestination. We need not look beyond God's Word for understanding (2 Tim. 3:16-17; 2 Pet. 1:3).
2. God meant His Word to be clear, and it does not contradict itself. "*God is not the author of confusion but of peace...*" (1 Cor. 14:33).
3. Scripture itself is the best commentary on Scripture (2 Tim. 3:16-17).
4. I have the right and the responsibility as a Christian to stand on Scripture, yielding to it as my sole guide and authority for answers. It is legitimate to ask the God of the Bible sincerely and directly, "Lord, what do You say?" and to expect that He will answer by bringing me into an understanding of His truth.
5. The promise of the Lord Jesus Christ is that the Holy Spirit, who inspired the Scriptures and now indwells every true believer, can guide us "into all truth" as we sincerely seek Him, submit to Him, abide in Him, and allow His Word to abide in us (John 15:4, 7; 16:13).
6. The promise of God is on our side: "*My son, if you receive my words, and treasure my commands within you, so that you incline your ear to wisdom, and apply your heart to understanding; yes, if you cry out for discernment, and lift up your voice for understanding, if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God. For the LORD gives wisdom; from His mouth come knowledge and understanding*" (Prov. 2:1-6). 



Peter ministered at Kawartha Lakes Bible College and among assemblies in Southern Ontario, before relocating in 2005 to Northern Ontario to serve the Lord among smaller assemblies in the region. Since 2010 he has directed the Emmaus Correspondence ministry in Canada. Peter & Dorothy are blessed with 7 children and 5 grandchildren.

by Peter Kerr

An Overview of *Election & Predestination* by the Author



others), yet on the other hand it is inclusive in that the purpose is not to shut others out, but rather for the elect to declare and display God's truth and grace so that all might come to believe in and follow the true God. This principle is clearly seen in Israel (Ex. 19), in the apostles (John 15-17) and in the Church (Matt. 28:18-20; Eph. 1:4).

The New Testament presents the Church, the body of Christ, as elect in Christ from before the foundation of the world. Not individuals chosen for salvation, but the body of Christ chosen for the purpose of being holy and blameless (Eph. 1:4) as a community of witnesses, royal priests preaching the grace of God in Jesus Christ, and imploring all to be reconciled to God (2 Cor. 5:21).

Throughout the book key texts are examined, repeatedly revealing that election is not to salvation. A person is saved by faith when they hear the gospel, repent, and trust the promise of God that He has provided the means of redemption, forgiveness and reconciliation in the Person and work of Jesus Christ. When one receives Christ, he is joined to the body of Christ and enters into the inheritance of all the purposes, privileges, blessings, and responsibilities of the redeemed company of God's children.

This book is a personal testimony and record of the author's theological struggle and journey out of the "consensus views" (Calvinism and Arminianism) regarding election and predestination. The quest was to allow the Bible to define its own words, thus, no ultimate authority is accorded to church history, creeds, theologians, etc. Rather, election and predestination are studied in the order and way in which God unfolded these truths in the Bible.

The pertinent Hebrew and Greek words are surveyed, revealing a consistent pattern of the Lord choosing people, places and things for purpose and privilege. There are elect angels, Mount Zion is chosen, the temple is chosen of God, Abraham is elect, and his family are elect "in Him" (i.e., all physical descendants of Abraham were elect.)

A surprising realization is that within the election of Israel are further subsets of elect lines: the priesthood, the kingly line, and the messianic line. (Messiah, the Servant of Yahweh, is pre-eminently the Elect and Beloved of the Father.)


None of these "elections" involved being chosen for an eternal destiny. The notion of "individual election for salvation" is a definition imported from outside the Bible.

The Old Testament reveals that the nation of Israel as a nation is chosen for the purpose of being representatives of God's goodness, grace, and glory to the nations of the world. Though belonging to the elect group, each Israelite still had to individually make the choice to believe in, follow, and obey Yahweh. Sadly, many rebelled in unbelief and are eternally lost. Strikingly, we see some non-elect (not offspring of Abraham) chose to believe in Yahweh and are eternally saved!

A key discovery is that though election is exclusive on one hand (privilege and purpose bestowed on some and not

Whereas the Old Testament and Gospels reveal election as including both purpose and privilege, the epistles clarify predestination as specifically focusing on the idea of privilege—both immediate privilege and eternal privilege related to the "end destination" of adoption and conformity to the Lord Jesus Christ.

Israel is examined in the New Testament context, and a detailed exegesis of Romans 9-11 undertaken. Clearly shown is that God's grace is not restricted, and that God is not finished with Israel yet!

God loves the whole world. The invitation, "whoever calls upon the Name of the Lord will be saved" is not a deceitful statement obscuring a secret that only a few predetermined select can call on the Lord. Rather, it is a genuine, sincere call of grace for everyone to repent, believe, and receive the Savior, entering into a God-given purpose and privilege! 



Peter ministered at Kawartha Lakes Bible College and among assemblies in Southern Ontario, before relocating in 2005 to Northern Ontario to serve the Lord among smaller assemblies in the region. Since 2010 he has directed the Emmaus Correspondence ministry in Canada. Peter & Dorothy are blessed with 7 children and 5 grandchildren.

by **Peter Kerr**

ISSUES *and* ANSWERS

"Search The Scriptures..." John 5:39

What Did Jesus Mean When He Said "It Is Finished?"

One of Christ's seven sayings from the cross, this sentence is one word in the original Greek (*tetelestai*) meaning "to complete, it is done." So, the question is, "what was completed?" In those days, the word was stamped on tax receipts to indicate "paid in full." The Lord did not mean "I am finished" but that His redemptive work had been completed. He had paid in full, suffering God's judgment for all sin.


It is normal for believers to look back on their lives with regret, wishing they had served Christ more faithfully. Contrast our experience with Christ's perfect life. He had no regrets, no unfinished tasks, no thought of "I could have done more." The Lord testified early in His ministry that He had come to do the Father's will and to finish His work (John 4:34). Anticipating the completion of His work, He prayed to His Father the day before His crucifixion: "I have glorified You on the earth. I have finished the work which You have given Me to do" (John 17:4). In every word, in every action, in every attitude, in every thought, He glorified God the Father. At Calvary as His loud, victorious cry of "finished" echoed over the earth, the discerning witness would have observed that this was no weak cry of defeat. Having now finished His saving work, He would after His resurrection be the author of eternal salvation to all who believe on Him (Heb. 5:9).

He completely finished all that had been prophesied of Him regarding His first coming: His incarnation, suffering for sin, and glorification (Luke 24:25-27). Isaiah 53:4-6 says: "Surely, He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all."

He fulfilled the Old Testament types that depicted His Person and work during His first advent. He was God's Passover Lamb to offer redemption to the whole world. He was portrayed in the two goats on the Day of Atonement, both the slain goat whose blood was taken behind the veil as

well as the scapegoat bearing imputed sin into the wilderness. As John the Baptist exclaimed: "Behold the Lamb of God who takes away the sin of the world." He was also a burnt offering of devotion to God. Ephesians 5:2 says: "And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma."

Christ testified that He would be glorified at Calvary and that the Father would be glorified in Him. John 12:23 says: "But Jesus answered them, saying, 'The hour has come that the Son of Man should be glorified.'" Then, in verse 28 Christ prayed: "Father, glorify Your name." This was followed by a voice from heaven which said: "I have both glorified it and will glorify it again." There was much more that God could have said about His Son's work. John 21:25 says: "And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen."

The Roman centurion had seen many crucifixions, observing the condemned become weak and exhausted, their heads dropping forward after collapsing and suffocating. John 19:30 says, "So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit." Christ did not collapse on the cross like all the others. After finishing His work, He purposely bowed His head, and by His own omnipotent power dismissed His spirit, committing Himself into His Father's hands (Luke 23:46; John 19:30). No one took His life but as Matthew 27:50 says, "He yielded up His spirit." But only after He finished His work. Is it any wonder that the Roman centurion said, "Truly this Man was the Son of God?" 



George Ferrier is a 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 fellowships at Bethel-Park Bible Chapel in Brantford, ON.

by George Ferrier

News & Notices



Skyland Bible Conference

July 2-8, 2022
Bluefield College 3000 College Drive
Bluefield, VA 24605

The 66th annual Skyland Bible Conference will be held at Bluefield College in Bluefield, VA. The conference is known for its in-depth Bible teaching, friendly fellowship, and outstanding activities for all ages both on and off the campus. Check-in at the conference is 3:00PM on Saturday, July 2—PLEASE NO CHECK-INS BEFORE 3:00PM. Continuing the tradition of excellent Bible teaching, the speakers for the 2022 conference will be Joe Reese, Steve Price and Nate Bramsen. If you are looking for a spiritually enriching vacation, this is your best choice. A conference for the whole family. Receive spiritual edification, renew acquaintances and make new ones, enjoy varied activities for all ages, see the sites around Southwestern Virginia. More information can be found at www.skylandbible.org or contact Mark Petry at 336-923-1030 or mpetrync@gmail.com.

West Virginia Bible Conference 2022

July 24-29, 2022
Bluestone Camp and Retreat 36 Middle
Camp Rd, Hinton, WV 25951

The West Virginia Bible Conference invites you to their annual family camp held July 24-29 at Bluestone Camp and Retreat near Hinton, WV. Christian fellowship, fun activities for all ages, and a time to come apart to hear God's Word surrounded by beautiful mountain scenery make this a very enjoyable week. The speakers this year will be Bob Brown (LA) and George Ferrier (ON). Children's meetings will be led by Tim & Liz McNeal (KY) and Amanda Garrett (IA). For more information contact Brent Jones at brentandhope@frontier.com or 304-466-4738.

Invitation to Bible Meetings

July 29-31, 2022
Lighthouse Christian School, Gig Harbor
Washington & Tacoma Christian Fellowship
Hall, Tacoma, WA

The Tacoma assembly invites you for three days of prayer, teaching, and fellowship. Their desire is for all to have their feet firmly on the Rock of Salvation as the waves of this life bombard us. Lord willing, they expect to be at Lighthouse Christian School on Friday and Saturday and the Tacoma Meeting Room on Sunday. For more information contact Steve Maxted at gsm.tacoma@gmail.com.

Greenwood Hills August Conference

August 6-13, 2022
Fayetteville, PA

Join us for a refreshing week of great Christian fellowship and Bible teaching near Gettysburg Pennsylvania. Three Christ-exalting messages each day, special meetings for children, and open afternoons to enjoy the grounds and fellowship with new or renewed friends in Christ. Perhaps you want to make it a family reunion! See more details at GreenwoodHills.net

Guelph Bible Conference Summer Camps

Guelph, ON, Canada

Children and youth camps run from July 4 - August 5 • Please check at guelphbiblecc.com for details.

Family Camp "A" • August 7 - 12 • Speakers: Mark Kolchin and Chris Schroeder

Family Camp "B" • August 14 - 19 • Speakers: Brian Gunning and Gary McBride

Family Camp "C" • August 21 - 26 • Speakers: Dennis Purcell and Steve Price

Full details and registration at guelphbiblecc.com

Jersey Shore Weekend in the Word

September 9-11, 2022
Harvey Cedars Bible Conference
Harvey Cedars, NJ

Speaker: Keith Keyser (Birdsboro, PA) This Know the Word conference is designed for everyone in mind—singles, couples, families, and seniors with various types of accommodations to fit any need or budget (www.hcbible.org/accommodations). Early registration is strongly encouraged in July. For more details and rates, go to knowtheword.com or email knowtheword@gmail.com.

Bible Conference on the Bay

September 12-16, 2022
Harvey Cedars Bible Conference
Harvey Cedars, NJ

Speaker: Jim Comte (Ontario, Canada). Conference will be in person. Cost: \$450 pp. To register, go to www.knowtheword.com or send the full amount to Know the Word c/o Mark Kolchin P. O. Box 305 Lanoka Harbor, NJ 08734. Registration strongly encouraged by Aug. 12th. Free overnight (Sept. 11th) for those who attend both conferences. Knowtheword.com or email knowtheword@gmail.com.

Latest Cornerstone Magazine Webinar

Check out our latest webinar "Safe in Christ" as Mike Attwood and Mark Kolchin address the important topic of the believer's eternal security in Christ. View it on our website cornerstonemagazine.org/webinars or on Cornerstone Conferences YouTube channel.

Bethesda Administrator (CA Licensed)

Bethesda is a Christian Retirement Home in Hayward, CA that is established to show the love of Christ by serving the elderly with quality and compassionate care that nurtures spiritual, physical and emotional needs with dignity and respect. They are seeking a qualified Administrator that will direct daily operations according to Federal, State and organizational standards. The ideal candidate embraces and fulfills the mission and vision of Bethesda and is a skilled leader with excellent critical thinking skills. Qualifications include: current California Nursing Home Administrator's (NHA) License, in good standing; Current Social Services Residential Care Facility for the Elderly (RCFE) License; at least 2 years of current experience as SNF Administrator; strong organizational and time management skills, and ability to prioritize; must be a self-starter and driven; excellent communication and interpersonal skills; strong problem-solving skills and analytical abilities. For more information please contact Dorothy Naidu at dotjyot@aol.com.

Emmaus Worldwide Employment Opportunities

Emmaus Worldwide is strengthening and adding to our support team as we enter new venues to grow and expand our ministry. Visit <https://emmausworldwide.org/pages/employmentopportunities> for more information.

Director of Maintenance

Camp Hope is in the process of selecting a Director of Maintenance for our facilities located in north Georgia between Dahlonega & Gainesville. This is a full-time position which includes performing maintenance and repair tasks, working with rental groups, and other weekly activities. Some desired qualities include: personal relationship with the Lord Jesus Christ; active in their local meeting; willing to serve in any needed capacity; working knowledge of building systems. For more information please contact Camp Hope at 770-536-4787 or email them at camphopega@gmail.com.

New Assembly Newsletter

Moderated by Spencer Letts. Assembly Newsletter purposes include: publicizing special meetings and conferences, assembly needs, commended workers' news, commendations, prayer requests, obituaries, and location of assemblies. Sign up at www.assemblylife.org/newsletter. Email notices to newsletter@assemblylife.org.

Volunteers Sought for Voices For Christ

Voices for Christ (www.voicesforchrist.org) has an extensive backlog of cassette tapes (and reels) from several nations that is overwhelming our present team of volunteer digitizers, and we would love to train more ambitious young (or young-at-heart) servants for this ongoing work. Experience helpful but not necessary. For more information please contact Doug Engle at dougengle76@gmail.com or 620-200-2045

Book Offer

"Solving the Spiritual Dilemma—Why is Discernment Key to Receiving Eternal Life" by Michael Copple officially releases April 8. It reveals the problem of man's separation from God and how to fix it. To solve this eternal life or death issue the author explains how to be redeemed to God using Scripture and discernment. This book is written for seeking souls wanting to know who God is and how He invites one into His kingdom, and for parents looking to explain the truth about False Teaching; Indoctrination; Climate Change; Abortion; Transgender; Gay Marriage; LGBTQ+; and Peer Pressure to their children, and the evangelistic community in general. For more information visit Mike's website at <https://michaelcopple.com>.

New Assembly in Tomball, TX

A new assembly in the Houston area would like to welcome all in fellowship with a commendation letter from their previous assembly. Their meeting times: Breaking of Bread Sunday 9:30am; Sunday Evening Service 7:00pm; Wednesday Night Prayer and Bible Study 7:00pm. For more information contact E. Frank Detwiler at 979.922.3837.

Cornerstone Magazine 2021 Financial Report

Gifts Received	\$
From • individuals	31,502
• assemblies	7,668
• foundations & organizations	16,350
Total Gifts Received	55,520
Expenses	
Printing	23,211
Layout and Design	1,311
Postage and Shipping	15,353
Website	2,964
Honorarium for Panelists, Speakers, etc	2,610
Bank & PayPal Charges	265
Charitable Contributions Expenses	200
Licenses & Permits	61
Miscellaneous	299
Total Expenses	46,274
Net Surplus	9,246

The Cornerstone committee wishes to express their heartfelt appreciation to all who have had a part in prayer or have financially participated in the work of this ministry. God is able.



• OPEN MY EYES •

God open my eyes that I may see
And feel Your presence close to me....
Give me strength for my stumbling feet
As I battle the crowd on life's busy street,
And widen the vision, of my unseeing eyes
So in passing faces I'll recognize
Not just a stranger, unloved and unknown,
But a friend with a heart that is much like my own
Give me perception to make me aware
That scattered profusely on life's thoroughfare
Are the best gifts of God that we daily pass by
As we look at the world with an unseeing eye.

• HELEN STEINER RICE •