

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

CORNERSTONE

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...and more

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

The Person I Don't Want to Be

"...that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts."

Ephesians 4:22

Editorial

I remember the event as if it were yesterday, even though it took place more than 40 years ago. At the time, I worked as a produce clerk in the local A & P supermarket in my hometown. I was a new Christian and was learning more about the Bible and the great doctrines of the faith. It was new and exciting to me since I did not grow up in a Christian home. I was also meeting many people in the assembly where I worshipped. I was enjoying my new life in Christ and my "world" was opening up. It was a great time for me personally and more importantly, spiritually.

One day at work, I heard a heated discussion taking place. A customer was not happy either with the service or product he had received and was having a spat with the clerk. It could be easily heard a distance away. This customer was expressing his discontent quite vociferously. He was not happy to say the least. When I looked more closely at him, he resembled a person in my fellowship, but I was not quite sure. What a shock it was, however, on the following Lord's Day to see that same person—a senior saint—standing up in prayer during one of the services! Thinking about what had happened that week, it was not what I would have expected from someone in my assembly even in my early days as a new believer in Christ.

The memory of that event has stayed with me these many years later. It is not that I have dwelt on it all this time, nor held it against that individual. A lot of water has gone under the bridge since then and I realize now better than in my youth, that *"in many things, we all stumble"* (Jas. 3:2). Years have elapsed since I first began walking with the Lord, the better part of them in so called "full-time" Christian service. Still however, I am fully aware that on many occasions we do not live up to our calling in Christ and our commitment to Him. Thankfully, we can affirm that "God is not finished with me yet." One day, He will complete this work in us, just as He promised in His Word (Phil. 1:6). But until then, we have work to do in seeking to be Christlike in our character. We are never exonerated from the responsibility of honoring Him in all things.


Despite the marvelous prospect of one day being like Him, there is still the disconcerting truth: Could I be guilty of displaying a spiritual personality while in a different situation

manifesting a "not-so-spiritual personality" at other times? More bluntly, could I end up being a crotchety Christian, a spiritual curmudgeon who knows the Scriptures well and the standards of the Word but not allowing it to sink deeply and penetrate the recesses of my heart, changing me from the inside out? In short, am I becoming the person I really don't want to be?

When I became a believer by faith in Christ alone, I learned that I was a "new man," created *"in the image of Him who created him"* (Col. 3:10). I learned that old things had passed away, and that all things had become new (2 Cor. 5:17). I learned that my sins were forgiven, and I was on my way to Heaven, with Christ as my Savior and the Spirit as my guide. I learned that I was sealed until the day of redemption and that I was forever secure in Christ (Phil. 1:6; Eph. 4:30). But in time, I also learned that I must put off the old man, *"which is corrupt according to deceitful lusts"* (Eph. 4:22) and that it would require diligence to make my *"calling and election sure"* (2 Pet. 1:5, 10).

If we (and more importantly I!) do these things, I will avoid being the person that I do not want to be. May the Lord help you and me each day, to avoid being like him, the old man, and being more like Him, our Savior and Lord.

"and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness."

Ephesians 4:23-24 



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by **Mark Kolchin**

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Spending Time *with the Lord*

Having a close friend is priceless. It is even better when there is a friendly family where you can rest, relax, and enjoy times of laughter, or counsel together about the problems and difficulties that always seem to come into our lives. The Lord Jesus had such a family. It was in the home of Lazarus, His dear and well-loved friend.

We do not know much about Lazarus apart from the fact that he believed in the Lord Jesus, trusted Him implicitly, and opened his home to Him as an honored guest at any time, showing a real appreciation for who Jesus was. This was a normal family who not only deeply loved each other, but did things together, and even argued at times as we shall see.

The Lazarus family lived in the village of Bethany, less than two miles from Jerusalem. The parents of these folk are not mentioned and so we might presume they were no longer living and that the family of three were older and not married.

In one of the accounts about this family, it is stated that Martha opened their home to the Lord (Luke 10:38-42). It is not even clear if this was the first time the Lord visited the home, or something the Lord did regularly when He had any travel in that area. What we do know is that a very strong friendship had developed which the Lord truly enjoyed.

On the visit to which Luke 10 refers, it states that Jesus was in the home of Martha and Mary; Lazarus was not mentioned and what transpired opens to us a glimpse of life in that home with Jesus as the guest. Martha had invited the Lord to visit and then went on to prepare a meal. We get to see her as the elder sister, well organized, and wanting to have everything done in a right and proper way. She busied herself with the preparations for the meal and no doubt other household duties. Do not forget, the twelve disciples were probably also staying for lunch, so it was not just a snack, but rather a complete meal for all those hungry men. Busy as she was, and frustrated because her sister Mary was not helping in any way, Martha went directly to the Lord to complain about her sister, and she urged Him to ask Mary to stop sitting around and go and help. *“Lord, don’t you care that my sister has left me to do the work by myself. Tell her to help me!”* (Luke 10:40) The Lord’s answer in verse 41, *“Mary has chosen the good portion which will not be taken from her.”* This was a surprise for Martha and has gone down in Christian history as one of the hallmarks of energetic diligent service on the one hand and the basis for devotion and worship on the other.

We sometimes condemn Martha for her busyness and concern, but we should not be too critical, as the work had to be done by someone. The attitude of her heart and her criticism of her sister was the problem. Martha needed to stop being anxious about her service and keep her focus on the Lord who would benefit from her activity. It says she was distracted. In other words, the purpose of what she was doing and why she was doing it had been lost in the hustle and bustle of the moment. Having the meal, a little later would not have been a concern for the Lord and perhaps Martha could have stopped spinning her wheels for a few minutes, to just enjoy the visit, and listen to the Master.


We often get into the same mind-set as Martha. We love the Lord; we want to serve Him. So, we busy ourselves in different ministries and become so absorbed by what we are doing and anxious about all the ministry that needs to be done and is not being done, that we can only complain that others are not doing their jobs. We lose our focus and forget that the work is the Lord’s, and we are doing it for Him. When this happens, we will find ourselves busily involved in our service for the Lord, and missing out on what is most important. Our times of real fellowship at the Lord’s feet will become just a routine exercise as we hurriedly go through the motions of a devotional time each day. We end up not really enjoying the Lord or getting much out of our Bible reading

and prayer time. The result will be a fruitless self-oriented service. We need to use the energy and diligence of Martha, but at the same time keep a close working relationship with the Lord so that what we do will be in His power and for His glory. Some may think that Mary perhaps was indifferent to the physical needs of her visitors. Mary needed to be at the Lord’s feet, to hear His words and to be occupied with Him.

The Lord Jesus said that Mary had chosen what was better, to just spend time at the Lord’s feet, listening to His words and enjoying His presence. Do we take sufficient time each day to be in the Lord’s presence? If we never read the Word for ourselves, we will never really get to know the Lord in a personal and intimate way. The Lord Jesus Himself told his countrymen that as they studied the Scriptures of the Old Testament, those same Scriptures testify about him (John 5:39). As we are continually reading and studying Scripture our worship and devotion to the Lord will be strengthened, so that when we come together in the local church, our worship will be more meaningful, and the fragrance of that perfume of praise and adoration will not only fill our own hearts but will ascend to the very throne room pleasing the heart of God (Rev. 5:8-9). Worship and praise are like a fragrant perfume to God.

Two important lessons we can learn from all that transpired at that time in the house of Lazarus:

1. Jesus loves to receive our worship and appreciates our desire to sit at His feet and enjoy His presence.
2. Jesus, as our Great High Priest, is as interested in us and concerned about the many and diverse circumstances in our lives, just as He was in the family of Lazarus, (John 17:14-20).

Obviously, there is much we can learn from the Lazarus family. They formed what could be called a “very normal, ordinary family,” much like yours and mine. Because of this, we can find hope and comfort as we have a sense of the Lord’s presence in our homes, and as we seek to live each day for Him. 



Ian Taylor a commended missionary to Colombia in 1968, served 20 years there, later moved to the USA, and has continued as an itinerate teacher, currently serving on the Board of Trustees of Emmaus Bible College and chairing the Board of Emmaus Worldwide.

by Ian Taylor



The Gospel-Produced Church

The Bible has been compared to Christ's seamless garment, which cannot be divided without ruining the whole. God's truth is unified: truths that are first revealed in the Gospel message are then developed in the principles and practices of the Church. She is "the pillar and ground of the truth" (1 Tim. 3:15), reflecting Christianity's core doctrines and displaying the living God's character. First Corinthians' main themes demonstrate this reality.

The Church's Identity

God calls all types of people to become new creatures in Christ Jesus (2 Cor. 5:17). The Corinthians were struggling with sectarian division, evidenced by denominationalism. They identified with their favorite teachers, rather than with their Lord. But no preacher - however gifted - may claim the right for Christians to identify with their name. After all, neither Paul or any of the other apostles were crucified for them; nor is any believer baptized in the name of a fellow-saint (v. 13). Paul boasted in Christ's cross and identified with Him as His Lord (Gal. 6:14). Happily, all human distinctions are secondary to the Christian's primary identity as redeemed ones saved through Christ's sacrifice

(1 Cor. 1:18-31); therefore, the church should not glory in mere human beings. The proper recipient of our worship is the triune God, who conceived of and created the church through the Lord Jesus' incomparable ministry.

The Church Is Spirit-Dependent

The Lord Jesus defined eternal life in relational terms (John 17:3), and the church is designed to give believers unobstructed access to God and His truth. It is the product of divine revelation, and as such depends on divine wisdom. As 1 Corinthians 2:13-16 describes the Spirit's indispensable role as the Church's teacher, who reveals all truth, and guides each assembly in their earthly pilgrimage.

The Church's Recompense

The Gospel frees us from the condemnation that we deserve (John 5:24-29). Whereas people living for this world seek present fame and reward, believers look forward to receiving their praise from God Himself at the Judgment of Christ (1 Cor. 4:5). Our service will be perfectly assessed and properly recompensed. God's church is built of spiritually incombustible materials that bring glory to Him, rather than

to humans (3:9-15). Even faithfully giving a cup of water will result in due compensation (Matt. 10:40-42). We greatly err if we approach church meetings primarily thinking of ourselves. An old chorus delineates the correct order: “Jesus and Others and You - what a wonderful way to spell JOY.”

The Church's Loyalty

The Lord Jesus came to save us from sin and destroy the devil's works (1 John 3:8); accordingly, the Christian life demands separation to God for His good pleasure. This holiness produces purity (1 Pet. 1:13-16), righteous behavior (Titus 2:11-14), and repentance when one falls into sin (1 John 1:9). Sadly, the Corinthian church was tolerating sexual immorality (1 Cor. 5:1-6), probably reasoning that it was “love” to not interfere with other's choices. But they were actually undermining the great gospel truths of redemption and the subsequent holiness that the Almighty produces in believers' lives. By calling Christ our passover lamb, the Bible emphasizes that believers are saved to live “unleavened” lives (1 Cor. 5:7-8). These names recall the feasts of the Lord that typify redemption and the ensuing sanctification that flows from it (Lev. 23:4-8). God saves us to live for and like Himself – not to continue in our preconversion way of life (Rom. 6-8; Eph. 2:8-10).

New life in Christ is one of loyalty to Him, and instructs Christians to love one another. They should not fight one another in the world's gaze – especially not in her courts (1 Cor. 6:1-8), knowing that the local assembly is the training ground for believers' future administrative duties in the Lord's millennial kingdom (v. 3, 9-11)! It also demands that they loyally use their bodies for Him, while maintaining purity by abstaining from immorality (vv. 12-20; 1 Pet. 2:11-17; Rom. 12:1-2). Issues surrounding marriage and singleness must involve holiness (1 Cor. 7). Believers must preserve their testimonies by avoiding compromise (1 Cor. 8) with or participation in idolatry (1 Cor. 10).

The Church's Approach To The Lost

The Trinity commands the Church to join in evangelizing the world and teaching disciples to obey the Lord's words (Matt. 28:18-20). This mandate influences them to live selflessly by voluntarily giving up material provision that would muddy the gospel waters (1 Cor. 9:1-18; see also 1 Thes. 2:3-12). What is more, they imitate their Savior in accommodating themselves to nonessential cultural beliefs – varying among the Jews and Gentiles - without altering the glad tidings (1 Cor. 9:19-23). The message's divine provenance demands that the worker's life is self-disciplined and therefore will not end up as a spiritual shipwreck (vv. 24-27). God's love that sent the Christ to die and rise again, impels saints to labor in disseminating the good seed and build God's house in this age (Eph. 2-4; 1 Pet. 2:4-10).

The Church's Head

In a world that erroneously affirms that humans are the most important beings, the Gospel calls people to submit


to the Lord and own His headship (1 Cor. 11:2-16). The lost confuse the meaning of humanity, the reality of gender, and the history of mankind. By preaching and teaching the Gospel's principles, the Church asserts that God the Father is the head of Christ, Christ is the head of man, and man is the head of woman. This establishes divinely appointed roles, rather than a hierarchy of worth – for after all, the Father and the Son are coequal (John 5:17-30). The church must model “gospel-sanity” by imitating God's own perfect order. The Church is a place where He is supremely honored, and males and females submit to Him and serve one another in the manner that He prescribes. Today's humanistic confusion over human sexuality is rebuked and corrected by her doctrine and practice.

Similarly, the Lord's supper calls believers back to salvation's foundational truths: the remembrance of Christ's person and work, which established the New Covenant with His people. He is their God and they are His people; He is writing His principles on the hearts and minds – training them to think and act like Himself. He promises never to judicially recall their sins against them. Best of all, this covenant entails a personal relationship with the Lord (Jer. 31:31-34; Heb. 8:7-12).

The Church's Service

First Corinthians 12-14 detail the source and purpose of spiritual gifts: they are from God, for His glory and His people's edification, and the saints are to exercise them in love. They are not egocentric or to be used with unrestrained ecstatic abandon; rather, they must use the gifts with their reason intact, as led by the Holy Spirit.

The Church's Hope

The Gospel provides assurance of a blessed eternal future on account of Christ's resurrection (John 14:19). The Church's fatiguing labor is not in vain (1 Cor. 15:58), and even death will not have the last word over her life and service. The risen Lord will raise believers to live with Him in immortal and incorruptible glory, sealing His ultimate victory and granting them an inheritance in His kingdom (vv. 50-57). 



Keith Keyser has served the Lord full-time in Bible teaching & preaching throughout the USA, Canada & other countries. Keith and his wife Naomi were commended to the Lord's work in 1999 and fellowship with the saints who meet in the Lord's name at Grace Gospel Chapel, Gilbertsville, PA.

by Keith Keyser

FROM Sports TO THE Savior



THE TESTIMONY OF
DOUG TREMPER

"COME AND HEAR, ALL YOU WHO FEAR GOD,
AND I WILL DECLARE WHAT HE HAS DONE
FOR MY SOUL."
PSALM 66:16

COME & HEAR

I was raised in a "God-fearing" home, although as my brothers and I grew up our parents did not read Scripture to us or teach us the gospel. We were taught what was right, and that we needed to be in church every week. We went to Protestant churches, usually the nearest to home. As a result, I practiced living a "good moral life." I never even thought about going to heaven or hell; I just did what was right in my own eyes and tried my hardest to be accepted by people. In my youth my self-worth came mostly from playing sports in school. Whether it was soccer, basketball, wrestling, baseball, or track, I excelled. However, I remember a growing dissatisfaction with life. The summer I was 16, our family went on a camping trip to Florida. While staying in a campground in the Clearwater area, I met a young girl named Jackie. She witnessed to me about Jesus Christ and His dying for my sins on the cross. I remember asking how could she believe the Bible when different authors wrote about Jesus and said different things. She was patient with me and explained that there were no contradictions, just different points of view of the Savior.

After leaving the campground, I saw a sign along the highway with Romans 6:23 in bold letters, "*For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.*" The Lord was beginning to awaken me to spiritual things, but I did not know it at the time.

Back in New Jersey after that summer trip, I was still interested in sports. Another young woman named Rene sat next to me on the school bus. One day on the bus ride home she told me about a youth group that she went to on

Friday nights. There was a player there, (who was also a pastor) who had been scouted for the New York Knicks pro basketball team. She invited me to come and meet him. So, for a few weeks I went along and got rides from one of the youth leaders. It was great. Everyone was friendly to me, and I noticed quickly something was very different about these guys. Later I found out that they were all Christians. Rene then asked me to come to a special meeting called a "Wing Ding." It was to be on Halloween, and she told me it would be a lot of fun with lots of teens and games and eating. I went along to this meeting also.

I had never played wide area games with huge teams, but it was a lot of fun just as Rene had said. After the games we went inside a huge new gymnasium and sat on the concrete floor. They passed out booklets with songs in them.

I did not know many of the songs even though my parents had faithfully taken us to church for so many years. Then the message began. The youth leader spoke about the woman at the well in John chapter four. He pointed out that the woman was a hypocrite. She had a mask on just like Halloween masks and costumes, but she was living a lie. While he read the Bible and explained our need of salvation from sin, I remember getting a guilty feeling, but I didn't think I was a sinner. I was so glad when the meeting was over because the kids started talking and eating the treats and I was "safe" again.


The next outreach meeting was at Thanksgiving in November. Rene asked me to go, but I already had plans. Not to be put off she made me promise I would come out on New Year's Eve.

Two months later, on December 31, 1970, I went to the New Year's Eve service. That night they opened the service with a hymn I had never heard before. It was "When I Survey the Wondrous Cross." I listened to the hymn and tried to sing but didn't know the words. The preacher got up and began the message. This time it was from the book of Hebrews chapter 11. The scripture he preached on that night was, "*Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*" (Heb. 11:25).

Much of the message was again convicting for me. I knew it was from God. I was only enjoying the pleasures of sin for a season. I remember saying in my mind, "Lord, I need you to be my Savior." Then I thought how selfish that sounded and I prayed again, "Lord, I want you to be my Savior, will you come into my heart?" I felt as if a huge burden had lifted off me.

After a few minutes of silence, we had an opportunity to confess Christ. I stood with tears running down my cheeks and simply said, "I had victory tonight!" and then sat down.

A good verse to conclude my testimony is Romans 10:10: "*With the heart man believes unto righteousness and with the mouth confession is made unto salvation.*"

I have never had any reason to regret that decision. The Lord has blessed me in so many ways I cannot count them all. Praise be to His name! 



Doug Tremper and his wife Erna fellowship with the saints at Mountain Ridge Bible Chapel in Berkeley Heights, NJ. Doug is an elder, involved in pastoral ministry and regularly ministers the Word in NT assemblies in the area. After years in the business field, they were commended by their chapel in 2018. They have six grown children.

by **Doug Tremper**



New Daily Devotional Podcast

The following is a new podcast produced by Doug Tremper with his daughter Holly Wright from Mountain Ridge Bible Chapel in Berkeley Heights, NJ. "*Turning Back*" is a regular podcast that "delivers impactful content without compromising your valuable time." The following is a sample of the devotional that makes up this regular Spotify podcast.

"Afterward You Will Understand" John 13:7

Sometimes the Lord teaches us lessons that are inexplicable at the time, but afterward we understand. He may give a promise that we can't believe, and yet he brings it to pass. Then there are the days when we just marvel at how blind we've been to what God has been doing.

Peter was so sure of himself. Jesus wanted to teach him that he had to die to his own desires and come follow his Master. So, the Lord prepared a ceremony after dinner. He girded Himself with a towel and washed the disciple's feet. As He looked around at all of them, He said, "*What I am doing you do not understand now, but afterward you will understand*" (John 13:7).

We want to know what is happening to us right now, don't we? Are you feeling a bit overwhelmed with life? According to His word, "*afterward you will understand.*"

Sarah was an old woman. She had longed all her life to have a son. She felt the reproach of God on her life that she was barren. The Lord knew all about it. He came to Abraham with a promise, "*I will surely return to you about this time next year, and Sarah your wife shall have a son.*" She was listening in the tent and laughed to herself. But the Lord said to Abraham, "*Why did Sarah laugh? ...Is anything too hard for the Lord?*" Sarah replied that she didn't laugh, but he said, "*No, but you did laugh*" (Gen. 18:13-15).

The next year, just as He said, Sarah had a son. She named him Isaac which means "laughter." Afterward she understood. God is faithful if we are not. If He says He will do something, He does it, just as He said.

The Roman centurion had likely seen a lot of criminals die. To the Romans this was just another day of work. Three more sentenced to crucifixion. However, the six hours that unfolded brought a new revelation. At the end with the sun darkened, Jesus, the Son of God, cried out from the cross. "Tetelestai!" It is finished! He bowed his head and spoke to God, "*Into Your hands I commit my spirit.*" And He died. The ground shook, the rocks split, as the centurion gazed at Christ, dead on the cross. "*And when the centurion, who stood facing Him, saw that in this way he breathed His last, he said, 'Truly, this man was the Son of God!'*" (Mark 15:39). It was afterward that he understood.

And so today beloved, commit your way to the Lord. You may not understand what the Pandemic has brought to you—loneliness, unemployment, bereavement, sickness, fear, depression. Whatever it is, the word of the Lord to us is follow me now, afterward you will understand.



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Report: Emmaus Worldwide

emmausworldwide.org

In 1942, the Founders of Emmaus Bible College, Dr. R.E. Harlow, C. Ernest Tatham, and John Smart met to discuss a correspondence division. Dr. Harlow said, “We will not be able to reach all who want to study unless we offer the lessons by correspondence.”

Eighty-one years later, Emmaus Worldwide stays true to the heart of its founders and its mission. That mission is to glorify God by providing biblically sound resources and structured study materials to teach people from every nation to accept Jesus Christ as Savior and Lord, to grow in Him, and to share their faith with others.

Emmaus Worldwide continues to be used by the Lord in powerful ways around the world. Bible courses are being distributed in 105 countries in 80 languages through our ministry partners, missionaries, and a network of national volunteers. Over 1.4 million courses are distributed annually with a 78% completion rate. The number rebounded in 2021 to 1,375,350. We are thrilled to be approaching a cumulative distribution of 50 million courses worldwide. Already 7% of that number are courses studied digitally with students located in 197 countries!

Emmaus students continually send in encouraging testimonies from all over the globe. Here is one from a student in Zimbabwe:

“My name is Emmanuel Mkuze. In June 2022, I enrolled with Emmaus Bible School at my church. A sister there persuaded me to try the Bible courses for my spiritual growth. I started with the course, “Word of God,” and then I decided to continue with more courses. After realizing that the courses



were so straightforward, I found myself carving out several hours to immerse myself in the study. The knowledge that I am gaining is proving to be so helpful to my Christian life. I can surely tell that these courses were written by people who love God and the scriptures.”

In addition to the Global Ministry, Emmaus Worldwide has a team dedicated to Prison Ministry. One out of every 32 people in the United States is in prison or on probation right now! 101,734 Emmaus Worldwide courses were distributed to prisoners in 2022 with an 80% completion rate, far above the national average. Prison staff and administrators like our courses because inmates that study Emmaus Worldwide courses are less likely to return to prison after they complete



their sentence. Additionally, each prison student is personally mentored by one of the many ministries and churches that work as part of our network. The students love that an actual person responds to their exam answers, giving them a personal relationship with a believer outside of the prison. Listen to what this prisoner wrote:

“First and foremost, correspondence courses have given me assurance that I am not alone and not forgotten. There are others out there who care about my situation. The volunteers at Emmaus do not have to write personal comments and letters, but they do. That really touches my heart. Also, the lessons have taught me things I once was mistaken about.” Wade (TX)

Inmate’s families are impacted by Emmaus courses as well:

“My husband is one of the inmates who found CHRIST JESUS because of your ministry. I am very grateful for all that you have done for him. He finds new strength to endure his journey in the federal prison system by doing your lessons and reading his Bible each day. May God bless each one of you and what you do for all the inmates (Alice)

Providing a Bible focused curriculum for homeschooled children is another facet of our ministry. Studies show that 2 out of 3 teenagers are struggling with their faith going into college, and a high percentage never go to church again. Our goal is to develop kids that are confident in their spiritual growth, prepared for the challenges of life, and thriving in their walk with Christ. With curriculum packages made for every learning level, students develop Bible study habits that will last them the rest of their lives.

Our Connector program was created to address the need that Bible Study leaders have for reliable discipleship tools. Over time, it has been known by various names, but its purpose remains the same: to facilitate the growth of believers. Connectors serve as a link between individuals studying Emmaus courses on their own and the broader network of the local church and Emmaus Worldwide. As a



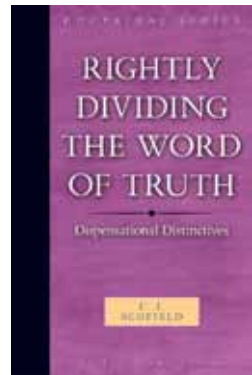
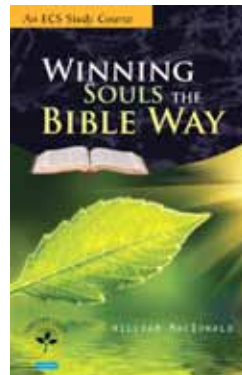
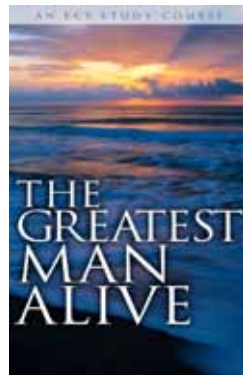
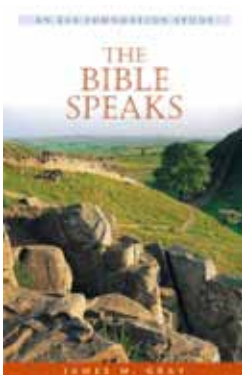
result, these courses play a significant role in transforming a church or Bible study group from having a superficial faith to actively pursuing a deeper and more meaningful faith.

Emmaus Worldwide’s dedication to spreading the teachings of the Bible and fostering spiritual growth is evident through our global reach and impact. From our origins as a correspondence division to our current worldwide ministry, our staff and volunteers continue to be passionate about taking God’s Word to the world. Would you prayerfully consider how the Lord might have you get involved with the ministry of Emmaus Worldwide? [CM](#)



Steve Modrzejewski has been serving with Emmaus Worldwide since July 2022. He and his wife Janice fellowship at Park Manor Bible Chapel, in Elgin, IL where he also serves as an elder. They have five children.

by Steve Modrzejewski



FOUNDATIONS

of the faith

**THE AUTONOMY OF THE LOCAL ASSEMBLY:
INDEPENDENT YET INTERDEPENDENT**



**WE DARE NOT BE
INDEPENDENT OF OTHER
CHURCHES IN OUR SENSE
OF *obligation to them.***

The New Testament is the only sufficient and authoritative constitution of the church. An understanding of New Testament ecclesiology (the doctrine of the church) will disclose the autonomous and independent nature of the local church. To be autonomous is to be self-governing and to be independent is to be free from any outside control or religious hierarchy. There is no person or organization above the church except Christ the Head.

Though local assemblies are autonomous and independent, local congregations may and sometimes should voluntarily collaborate for greater efficiency and effectiveness, especially in matters of educational ministries such as Bible training centers, camps, intensive Bible Study programs, and support of missions. They could also collaborate on conferences, seminars, evangelistic outreach, combined prayer meetings, and any other beneficial and edifying activities. I believe it enhances our love and fellowship for one another and imparts spiritual encouragement. We can also learn from one another's experience and testimony. Mutual consultations can also help us in resolving issues and problems we face every day. This is to be encouraged because autonomy means self-rule, not isolation.

A healthy and balanced perspective is needed in the matter of independence and interdependence. These two truths must be maintained properly to give visible and tangible proof of Christian unity, love, and service. In failing to act in cooperation and in unity with fellow believers, the church ceases to give one of the most effective forms of testimony to the world.

Some assemblies are barely surviving as their numbers have considerably declined. There is no proper leadership and regular ministry of the Word. One young man in a declining assembly told me recently that most of the Sundays during the ministry time, they are watching Christian videos as there is no one capable to teach from the Word. It will be a wise step for them to merge with another assembly in the locality, or they may seriously consider how to revive the assembly. They may seek counsel or help from neighboring assemblies and invite teachers or other brethren who can be of help to them. Anemic, weak, inactive, and bare survival does not seem to be a pattern in the New Testament. When assemblies face multiple crises, it is always desirable to seek help and fellowship from other assemblies. Welcome ministering brethren who may be exercised to help and "*strengthen the things which remain, that are ready to die*" (Rev. 3:2).

Our watchword should not be independent, but interdependent. The distinguishing mark of Christians and of churches is their unity, not their independence. The church at Antioch expressed its unity with the church in Jerusalem in several ways. They accepted Barnabas when he was sent to them (Acts 11:22-24). This resulted in a milestone event in the birth of global Christian missions.


The church at Antioch sent money to the "*brethren in Judea*" when the prophetic word of the famine was delivered to them (Acts 11:27-30). They also appealed to the church leaders in Jerusalem when the gospel was challenged by the Judaizers (Acts 15:1-3). This resulted in the positive outcome of closer fellowship between Jewish and Gentile believers.

The autonomy of the local church is a doctrine which needs to be very carefully defined and practiced. Taking the doctrine of autonomous and independent assemblies should not lead us to isolation and detachment. We must respect the independence and interdependence we share with others. As such, each church has the opportunity and obligation to partner in various levels of Christian life and ministry such as shared resources, shared encouragement, shared suffering, shared ministries, and shared orthodoxy. We dare not be independent of other churches in our sense of obligation to them.

THERE IS NO PERSON OR ORGANIZATION ABOVE THE CHURCH EXCEPT *Christ the Head.*

Many Christian assemblies have overlooked the importance of interdependence. They have made independence their watchword, to their own peril. Let us not forget that one of the biblical distinctives we hold on to is independent yet interdependent.

A great assembly missionary and Bible teacher of the last century, J. M. Davies, warned us against the trend towards too much independence. He writes:

"On the one hand anything savoring of affiliation must be avoided, and on the other, local church autonomy should not militate against united activities for specified purposes. We must not be like the men of Laish who had no business with any man. They were easily overcome (Judges 18:27-28)." 



Alexander Kurian is a commended full time worker serving the Lord for the last forty years in itinerant ministry of evangelism, teaching, training, writing, and equipping. He and his wife Valsa fellowship at their commending assembly, Edmonds Lane Bible Chapel in Lewisville, Texas.

by **Alexander Kurian**

THE ERRORS OF POST-TRIBULATIONISM

From the early days of the Church, there has been a variety of interpretations of the book of Revelation and related tribulation passages. The main ones are *idealist*, *preterist*, *historicist*, and *futurist*. Briefly, proponents of the idealist view interpret prophecy symbolically and do not expect any of it to be fulfilled in the literal sense. The preterist view maintains that the Romans fulfilled the events of Revelation in AD 70 with the destruction of Jerusalem. The historicist view, which in some ways is like the preterist, is that the book of Revelation summarizes church history, describing various times of persecution and tribulation. Finally, the futurist view is that chapters 4 to 22 are a prophetic account of yet future events regarding the end of this age.

Tied in with all this are the terms *amillennialism*, *pre-millennialism*, and *post-millennialism*. And we have additional terms such as *pre-tribulation*, *mid-tribulation*, and *post-tribulation*. We should not confuse these groupings. The first three relate to Christ's return to earth and the others to His rapture of the Church.

Premillennialism (the oldest of the three) is based on a

literal interpretation of Scripture. For example, it holds that the one thousand years mentioned in Revelation Chapter 20 is literal and the period on earth during which Christ will be physically present. Pre-millennialists also believe that the second coming of Christ will occur prior to the Millennium.

Amillennialism denies the literal reign of Christ on the earth and believe this age is the fulfilment of the millennial kingdom. However, Amillennialists are divided over whether the Millennium is presently being fulfilled here on earth, or by the saints in heaven.

Post-millennialism, or more accurately, elements of it, is the belief that the Millennium is not a literal thousand years, but a period during which Christ will reign over the earth, albeit not from a literal earthly throne. It holds that the spread of the gospel to all nations will culminate with Christ's return, the judging of the wicked, and the immediate ushering of the Church into the Eternal State.

Due to the shortage of space, and as the title of this article suggests, our focus for now is on the error of post-tribulationism.

Considering that advocates of that doctrine quote the two Thessalonian epistles in their defense, we start there. We concede that a superficial reading of these might lead one to conclude that the rapture in chapter 4 of the first epistle occurs at the same time as Christ's second coming to earth. However, the very first word (but) in the chapter which follows negates that assumption and switches attention from the rapture to the Day of the Lord (and the wrath that precedes it).

The predominant theme of 1 Thessalonians is the rapture of the church, albeit Christ's second coming to earth is also mentioned (see 3:13 and 5:1-11). The believers there had obviously been taught about it, but now had questions concerning those who had died in the interim. Hence, Paul's teaching on the matter.

We must make two interesting points here about the rapture narrative. First, we often refer to our Lord Jesus by a variety of names and titles without considering the one most appropriate for the context. However, and central to our argument, in 1 Thessalonians 4:14 we have the name Jesus mentioned twice—a name never associated with His second coming to earth in the same way as, for instance, the Son of Man title (Acts 1:11 might be significant here, if we remember that our Lord was seen only by His followers after His resurrection). Second, while the spirits of departed believers will obviously come back with our Lord at the rapture (to be joined to their resurrected body), this is not what the verse is about. By logic, Paul is teaching that since Christ is the firstfruits in resurrection it automatically follows that those who have died in Him must also be raised with Him!

Verse 10 of the opening chapter of the epistle reads: *"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."* As already commented upon, notice again the name Jesus. Also, note the words *"delivered"* and *"to come."* In the context, this wrath is clearly the wrath of the Tribulation as described in Revelation chapters 6 through 19. This is in keeping with the explicit statement of verse 9 of Chapter 5—*"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."*

The first half of 1 Thessalonians chapter 5 centers on the day of the Lord. That day does not start with the rapture of the Church nor Daniel's 70th Week (the seven-year-Tribulation), which is likely to be some years later, but begins when Christ comes back to earth as the Son of Man at the end of the Great Tribulation. This is abundantly clear from 2 Thessalonians 2:3-4 where it states—*"Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."*

That day on earth is still man's day and parallels part of the day of Christ, which is in heaven. Sadly, some of the most respected Bible teachers do not understand this.

For clarification purposes, the words *'that day'* in verse 3 of 2 Thessalonians 2 refer to the Day of the Lord which is wrongly translated as *'day of Christ'* in verse 2 (All English versions of the Bible other than the KJV and the NKJV make this clear).

We come now to the phrase, *"except there come a falling away first."* I understand the phrase can have two meanings: first, a general defection from the true God, and secondly, the departure, i.e., the rapture of the Church.* Both apply here, but it is the second of these that we rely upon to bolster the argument. While many respected Bible teachers subscribe to this view, a quote from Professor Johan Malan will suffice:

"If the context of 2 Thessalonians 2:3 is considered, it is obvious that *apostasia* is here meant in the full width of its meaning—both as departing and as a spiritual falling away. In the first instance Paul, by using this word, refers to the physical departure of the true believers who are not destined for God's judgments. One of the major implications of this departure will be that great spiritual darkness will prevail on earth—the light of the world having been taken away. This situation will allow the Antichrist the opportunity to be revealed. Sin and wickedness will proliferate during his reign, leading to the greatest falling away of biblical norms and Christian standards in the entire history of humankind."

The inferred *"Restrainer"* of verse 6 is described as *"He"* in the following verse and thus can only be the Holy Spirit. Considering that there must be some measure of the Holy Spirit during the Tribulation, one can reasonably conclude that it is the Church (with the Holy Spirit dwelling within each member) that is taken out of the way (v.7).

Before leaving the Thessalonian epistles, the opening verses of 1 Thessalonians 5 provide further light. While there will be physical darkness upon the earth because of the opening of the sixth seal (Revelation 6) immediately before Christ's second coming, these verses concentrate on the contrast between those in spiritual darkness (the earth-dwellers) and those who have been enlightened—in context, the Thessalonian believers, but ultimately the Church. Paul is not saying that the Church will be on the earth at that time but, rather, unlike those who are and to whom Christ's coming is as a thief in the night, this will not be the Church's experience because of the rapture.

One of the best chronological accounts of end-time events is Matthew chapters 24 and 25. Verses 29 and 30 of Chapter 24 read—*"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her*

light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Link this with such verses as Colossians 3:4—"When Christ who is our life, shall appear, then shall ye also appear with Him in glory"—and things could not be clearer.

Complementing the Matthew account is Luke chapter 21. Read the first 27 verses carefully and then note verse 28: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This makes it abundantly clear that Christ's second coming is after the tribulation. Note the words "begin to come to pass." If the Rapture is not until after the tribulation, one must ask what are the believers redeemed from? Furthermore, what is the point of them "looking up" if the Tribulation, especially the second three and half years ("the time of Jacob's trouble") is going to be such a horrendous period at the hands of the Antichrist? We could ask the same of 1 Thessalonians 5:11. Why exhort the believers to comfort one another if they are going to go through the Tribulation?

Prominent proponents and adherents of the posttribulation position are critical of premillennialists who quote Revelation 3:10 to show that the Church will not go through the tribulation of Daniel's 70th Week. Scripture does not contradict Scripture, and while the above quoted Scriptures are adequate in themselves, three brief comments here on the true meaning of Revelation 3:10 will suffice to counteract the post-tribulation viewpoint.

1. The tribulation in Revelation 3:10 is very different from that experienced during a believer's life. This is evident from the use of the definitive article (the) in the phrase "I will keep thee from the hour of temptation." Matthew 24:21 states: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Consequently, for several reasons, a distinction should be made in connection with the Lord's high priestly prayer in John 17 where the petition is that His followers should be kept from evil in the present world. Suffering for righteousness' sake (1 Cor. 4:8-13; 1 Pet. 3:8-17, etc.) is in a different league to the suffering imposed by the seven last plagues (bowls/vials) of Revelation 16.
2. The promise in 3:10 is not to be kept during the hour... but kept from the hour...! Attempts to apply the keeping to a "spiritual keeping" have no valid basis.
3. Post-tribulationists attempt to make little of Premillennialists' understanding of the promise to believers in the Philadelphian church considering that those believers have died some twenty centuries ago. However, they fail to recognize the truth of the very next


verse (v.11) which, in context, shows the imminency of the Lord's return (the rapture). Needless to say, if those believers (or any others) be dead at the time of the rapture, the promise of the keeping would have no relevance. It is clear that it applies only to those who are alive at the time of the rapture.

Other attempts to justify the post-tribulation position from the Lord's words to the Philadelphian church can be equally rebutted, but lack of space prevents doing that here.

Moving on from the verse in question, the Church is not once mentioned, nor inferred in Revelation chapters 6 through 19 which deal in detail with the Tribulation, nor is it mentioned in any other passage outside of the book of Revelation which deals with the same subject.

Ere we close, we have those who rely on Revelation 20:5 to promote the doctrine of only one resurrection to discredit the premillennial view of the rapture. They interpret the words "first resurrection" as referring to a numerical value as opposed to a type or sort. Their error can be proved by stating: (1) the Lord Jesus some 2,000 years ago was the "firstfruits" of the resurrection (1 Cor. 15:23); (2) the resurrection of saints whose graves were opened during His crucifixion (Matt. 27:52, 53); and (3) the resurrection of the two witnesses martyred during the Great Tribulation (Rev. 11:3-11).

In addition to the above, post-tribulationism does not satisfactorily provide for things such as the opening verses of John chapter 14, when and where the judgment seat of Christ takes place, and events surrounding the Marriage Supper of the Lamb (which is on earth).

As with any subject, dogmatic prejudice rather than ignorance can account for conflicting views on this important matter. I trust I am guilty of neither, but the Scriptures quoted convince me that post-tribulationism has no sound basis. 

Endnotes:

**Editorial Note: We realize that many respected Bible commentators hold this minority view among dispensational Bible teachers. However, the Cornerstone Editorial Board takes the position that the phrase "falling away" only applies to the apostasy. Ultimately, our understanding of this verse does not affect our pre-tribulation position. There is other supporting evidence for the pre-tribulation view clearly presented in the author's article.*



Alan McIlwaine is a retired police officer from N. Ireland. Most of his 30 year service was during a sustained terrorist campaign when 302 of his colleagues lost their lives. Saved at age 17, he has been associated with several assemblies commensurate with his career postings. He has written legal articles, edited a periodical and written three books (one his memoirs) and published others. Married to Helen, Alan is the father of four and grandfather of ten.

by Alan McIlwaine

ISSUES *and* ANSWERS

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

What do we have to do to receive eternal life?

Salvation cannot be earned but must be received through faith in Christ alone. Romans 4:16 and 20 says: *"Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all... He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God."* (Rom. 4:16, 20; NKJV)

In these two verses, Paul lists four reasons why the inheritance of eternal life is solely through the channel of faith. The first is that it might be received *"according to grace."* Grace and works are mutually exclusive; they cannot co-exist. Take for example employees working for a company. At the end of the week the employer is obligated to pay them for their work. Contrast this with a birthday present. The presenter is not obligated but chooses to present the recipient with a gift. The beneficiary pays nothing; the total cost is borne by the benefactor and is an act of grace. If the recipient insists on paying, then it ceases to be a gift.

From these two examples, salvation fits the illustration of the gift. Ephesians 2:8-9 states: *"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast."*


God determined in eternity that salvation would not have its source from within us or from our "good" works. Instead, eternal life would spring from the grace of God through the channel of faith. Salvation is God's gift; Christ is God's indescribable gift (2 Cor. 9:15). In the example of the birthday gift, the recipient must take possession, stretching forth their hand to receive it from the giver. Similarly, faith in Christ's finished work at Calvary (His death for our sins) is our hand stretched out for the gift of salvation. To insist on working for eternal life is offensive to God the Father; akin to one boasting that God owes us for our "good" works. It is also an insult to the Son, that His cry of "finished" on the cross was not true.

Second, that *"it might be sure to all the seed."* If salvation depended upon us, we could never be sure whether we had done enough to please God. Truthfully, we cannot make

ourselves right with God because all our efforts and good intentions are like filthy rags compared to God's standard of perfection (Isa. 64:6). Thankfully, God demonstrated His satisfaction in His Son by raising Him from the dead. When it comes to salvation it is only faith that pleases God (Heb. 11:6). Our faith is in Christ's perfect work, not our deficient efforts.

Third, so that all would have the opportunity to be saved: *"not only to those who are of the law, but also to those who are of the faith of Abraham."* Referencing Genesis 15:6, Paul says in Romans 4:2-3: *"For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.'" Abraham was not justified by works but by believing God's revelation to him. Christ's perfect righteousness was placed to his account in view of His future death for his sins. Salvation is by faith so that both Jew and Gentile can be saved by following the example of Abraham's faith.*

The final reason salvation must be through faith alone is, so that God gets all the glory. Abraham was *"strengthened in faith, giving glory to God."* Abraham had nothing to boast about and neither does the believer today. Our boast is in Christ who paid the price for the gift of our salvation. Galatians 6:14 says: *"But God forbid that I should boast except in the cross of our Lord Jesus Christ..."*

Without exception, every religion and cult teach their own flavor of a works-based salvation. Alternatively, the Bible teaches grace, urging us to place our faith in Christ, giving glory to 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



Jersey Shore Weekend in the Word September 8-10, 2023 • Harvey Cedars Bible Conference • Ocean County, NJ

Speaker: Mark Swaim (Lancaster, PA)

Finish the summer on a spiritual high note at this annual weekend event hosted by Know the Word Ministries. It is designed for all in mind—singles, couples, families, and seniors with various types of accommodations to fit any need or budget. (www.hcbible.org/accommodations). Ministry will be provided by Mark Swaim, missionary to Poland. Children's meetings will also be available. For more details and rates, go to knowtheword.com/conferences or email knowtheword@gmail.com.

Bible Conference on the Bay September 10-14, 2023 • Harvey Cedars Bible Conference • Ocean County, NJ

Speaker: Brian Gunning (St. Catharines, Canada)

Enjoy five days at the scenic Jersey Shore at this deluxe conference center. Brother Brian Gunning will be sharing in the ministry of the Word. Conference cost is \$450 pp. Special day trips are also scheduled for the week. To register, go to www.knowtheword.com/conferences or send the full amount to Know the Word c/o Mark Kolchin P. O. Box 305 Lanoka Harbor, NJ 08734 by Aug. 25th. Discount applies to those who register for both September Know the Word conferences.

Atlantic Bible Conference September 15-17, 2023 • Atlantic Gospel Chapel & Cass County Community Center • Atlantic, IA

The 109th annual Atlantic Iowa Bible Conference will be held September 15, 16 and 17, 2023, hosted by Atlantic Gospel Chapel, Sunnyside Bible Chapel, and Lyman Assembly. Speakers expected are Micah Tuttle and Raju Kunjummen. Friday evening service will be at Atlantic Gospel Chapel, Saturday and Sunday will be at the Cass County Community Center. For information or accommodations contact Brian Meyer 712-249-6332 or roadrunnerfarms@netins.net.

Workers & Elders Conference October 10-12, 2023 • Shannon Hills Bible Chapel • Greensboro, NC

The theme this year is: "Following the Savior Who is Building!" (studies from the Book of Joshua). Join with others from across North America in this annual conference sponsored by the Workers and Elders conference committee. These meetings are open to all. For more details go to workerselders.org

2nd Annual Danforth Bible Conference

November 3-5, 2023 • Danforth Gospel Hall, 2237 Danforth Ave., Toronto, ON. M4C 1K4

The saints at Danforth Gospel Hall invite you to their 2nd Annual Danforth Bible Conference on November 3-5. The theme is "The Second Coming of the Lord Jesus Christ" and the speakers are to be confirmed. For more information please contact Michael Thomas at big_m_prop@hotmail.com or 416-795-0389.

Bible Study Tour

Study the Bible while visiting the sites related to the event or Bible verses. Walk the sites of the 7 churches described in the Book of Revelation. Come join them for this exciting 2+ week tour in 2024. They will visit Israel and Turkey, study God's word, and enjoy a sweet time of fellowship.

Dates: **Israel Only** - Feb 17, 2024 - Feb 27, 2024;

Turkey Only - Feb 26, 2024 - March 05, 2024; and

Israel and Turkey - Feb 17, 2024 - March 05, 2024.

Cost excluding airfare or tips is \$1,650 per person per country. For more information and registration forms please contact Abraham Chacko at mamukoya@hotmail.com or call 408-439-9212.

Full-time Camp Workers Wanted

Full-time camp workers needed to serve at Camp Horizon in Central Florida. They are looking for couples or individuals with a heart to serve the Lord in Christian camp work. The positions are paid and provide housing. Interested candidates for the food service manager or program director positions should contact Billy Skelton at doubleportion2@outlook.com. or Jennifer Montero at info@camphorizon.org.

Accounting Director Rest Haven Homes

Rest Haven Homes, a Senior Assisted Living Facility located in Grand Rapids, MI is searching for an Accounting Director. This person should have either a degree in accounting and 2 years of experience, or extensive accounting experience. They also must have a close walk with the Lord and a desire to minister to aging saints. This person has the overall responsibility of maintaining the finances of the home and reporting to the Administrator, the Board of Directors, and working cooperatively with the auditors. For more information on this position please contact Isaac Taylor at itaylor@resthavenhomes.org or 616-363-6819.

Emmaus Worldwide Director of Mission Advancement

Emmaus Worldwide is seeking a qualified individual to serve as Director of Mission Advancement. This person would be responsible to secure the financial resources needed for the advancement of the ministry by cultivating and nurturing relationships through personal connections.. Those interested in this position should contact Steve Modrzejewski at smodrzejewski@emmausworldwide.org

Director of Facility Services (Senior Living Community)

Pittsboro Christian Village (PCV) is seeking a Director of Facility Services to join our staff. PCV is a Senior Living Community in Pittsboro, NC with Independent Living Homes and Apartments, along with an Assisted Living Facility. The Director of Facility Services has overall responsibility for the upkeep and maintenance of our Senior Living Community. This person should have organizational and supervisory skills. For more information, contact Gerald Baker at gerald.baker@pcvnc.org or 919-542-3151.

Ministry Opportunity

A small, conservative assembly in a rural town needs competent, godly, doctrinally sound men, who are self-supporting, for the ministries at Gospel Chapel in Avera, GA. Contact Gospel Chapel, 1074 Sunset Blvd., Avera, GA 30803 or thigpens1074@att.net, or 706-547-6276.

Designated for Assignment: God's Love in the Minor Prophets.

The purpose of this devotional is to bring to the forefront the great love of our Creator which we see expressed most poignantly and heartbreakingly in these twelve short books. Each of the twelve devotionals highlight aspects of this love, reminding the reader of the wondrous, loving character of God.

Published by John Ritchie Books, Designated for Assignment; God's Love in the Minor Prophets, is now available at Gospel Folio Press and Christian Book Distributors. This practical devotional was written by Nathanael Reed who fellowships at Southdale Bible Chapel in London, Ontario.

We Want Your News & Notices!

Do you have a conference, event, or service opportunity you wish to advertise to print subscribers from across Canada and the United States, and to online readers on every continent? Submit 2-3 months in advance of the issue you would like it to appear in for print, or 3-4 months in advance for two months inclusion.

Submit online: cornerstonemagazine.org or by email: news@cornerstonemagazine.org

Cornerstone Magazine Video Conferences

With the rise in popularity of YouTube videos, Cornerstone Magazine began to produce webinars on subjects of interest to believers to help them grow in the faith. Recruiting a variety of gifted teachers from North America and abroad we have been producing webinars since 2019. The format is generally an interview style with one or more guests answering questions on the state subject. These are accessible on our website at <https://cornerstonemagazine.org/webinars/>. Here is a summary of available webinars:

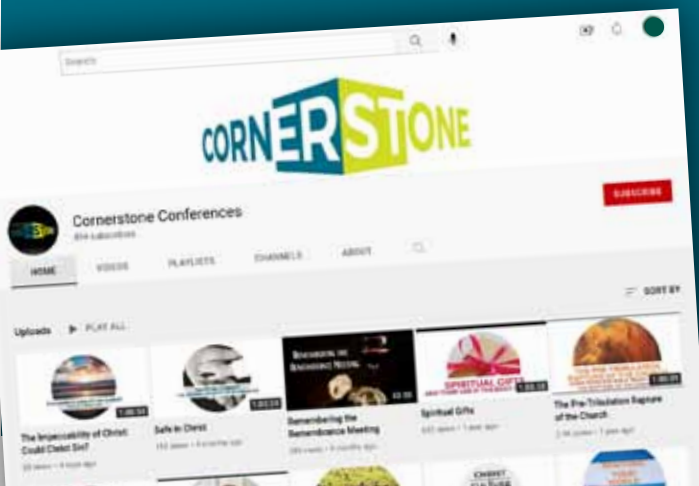
- So Great Salvation* • Messages on the doctrines of Salvation addressing what is known as "Calvinism" • David Dunlap, Mark Kolchin
- Prophetic Significance of Covid 19* • The world was shaken by the pandemic. Was there any prophetic significance to this? Discussion of Bible prophecy. Brian Gunning, Randall Amos, Keith Keyser, David Dunlap, Mark Kolchin
- Financial Stewardship* • Did the economic turmoil of the pandemic affect Christian ministries financially. What are our financial stewardship responsibilities? • Brian Gunning, Rob Sullivan, Jon Benson, Kevin Shantz
- Culture or Christ* • Is the believer governed by the culture or the scriptures? • Alex Kurian, James Comte

Doctrine of the Gospel • What is the gospel? Getting back to the biblical definitions • David Dunlap, Peter Kerr, Gary McBride, Harold Summers, Ray Jones

Reaching Your World • Are we fulfilling the great commission? Encouragement and challenge from gifted evangelists. • Mark Kolchin, Christ Schroeder, Layton Kerr, Wade LeBlanc

Shepherding the Flock • The work of the overseer is a vital and challenging ministry. Experienced elders discuss this work. • Brian Gunning, Jeff Johnson, Fred Schwertfeger, George McCann

Lord's Supper • The central meeting of the church instituted by the Lord Himself. Importance aspects of this meeting are discussed. • David Dunlap, Jeff Johnson, Gary McBride, Mike Attwood





Embarking

If we might know, within our days,
What lies beyond and just behold,
A fleeting touch of what's to be,
Such wistful thoughts as we grow old.

If we could taste the yesterdays,
And savour still from mem'ry's store,
And call to mind with clarity,
Those we've loved, who've gone before.

And feel the sun upon our face,
When we embark for Heaven's shore,
And sense again the Hand of grace,
And be with Him forevermore.

Nat Reed