

EXALTING CHRIST · EQUIPPING BELIEVERS · EVANGELIZING THE WORLD

CORNERSTONE

JAN - FEB 2024

IN THIS ISSUE:

What is His Son's Name?

Malachi and Laodicea

The Union of Two Natures in Christ

...and more

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

The Changing of the Guard

“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.” 2 Timothy 2:2

Editorial

In Washington DC, at the Tomb of the Unknown Soldier, there is an elaborate ceremony that takes place at appointed times each day. It is the changing of the guard, and it is truly something to behold.


On a family visit to our nation’s Capital one year, we were part of the crowd that witnessed this event. Standing with a host of others, we were in awe as we observed this amazing spectacle. It was accomplished with such precision and such dignity that it became indelibly etched in our memories and has not been forgotten. “Poetry in motion” might be another way to describe it.

Every time there is a changing of the guard, even in the spiritual realm, it should also be done with the same grace and dignity. We belong to the greatest of Masters, whose we are and whom we serve (Acts 27:23). Therefore, it behooves us to order our steps in a way that honors the government of heaven and the One who rules over it. Psalms 37:23 states: *“The steps of a good man are ordered by the Lord and He delights in his way.”*

Whether it is regarding the work of the oversight, or any other leadership position, any changing of the “guard” needs to be done with the utmost of care and concern to honor our Leader and to show regard for those who are looking on. In the sports world, it is passing the baton; in the avian world, it is rotating to the next bird in flight, that which replaces the previous one to take on the responsibility of leading the others.

Back in 2016, five brethren met to discuss the possibility of establishing what is now known as Cornerstone Magazine. The intention was to produce a bi-monthly periodical to build up the Lord’s people through sound biblically based articles to encourage and strengthen New Testament assemblies. It has been my privilege to serve as its first president and subsequently editor over these past six years. With that said, it is now time to step aside and allow another person to take on this position and to experience the blessing of serving God’s people. I am excited to introduce brother George Ferrier, one of the founding members of Cornerstone Magazine, with the board inviting him to step into this position with grace and dignity as the new editor of the magazine. George has proven his capable leadership time and again through his diligent efforts writing the regular column Issues and Answers as well as overseeing

the News and Notices section of the magazine. It has been a joy to have served beside him all these years.

I am not going anywhere and will continue to assist wherever needed in the production of this fine magazine. As a founding member of Cornerstone Magazine, I look forward to continuing to serve on the committee and contributing articles on a regular basis. As Paul said to the Ephesian elders in a (somewhat) similar situation, I would echo his words: *“I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified”* (Acts 20:32). Blessings to you George as you embark on this new ministry venture with this first issue of 2024. 

Editorial Note: The Cornerstone Magazine Board would like to thank brother Mark for his dedication to the Lord, in putting this magazine together issue by issue, continuing the fine work of David Dunlap, our first editor. Truly, he has carried out this task with grace and dignity. I met Mark at Galilee Bible Camp, in Ontario, Canada about a dozen years ago. This developed into a friendship which over the years has developed into serving together. In 2016, when Brian Gunning approached me about participating on an exploratory committee to possibly found a new magazine, I was thrilled to learn Mark would also be joining us on this journey. He is truly a beloved brother, fellow soldier, and fellow servant in the Lord (Phil. 2:25; Col. 4:7). We are grateful that Mark will continue to actively serve on the board oversight and assist wherever needed. An excellent writer, Mark will continue to be integral to helping the magazine fulfill its goal of exalting Christ, equipping believers, and evangelizing the world. Blessings dear brother... George Ferrier



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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Table of Contents

- 2 What is His Son's Name?
Shane Johnson
- 4 Malachi and Laodicea: God's
People in the Age of Entitlement
Rick Morse
- 6 Come & Hear: It Could Happen to
You: *The Testimony of Bill Hill*
- 8 Report: Know the Word
Mark Kolchin
- 10 Foundations of the Faith: The
Union of Two Natures in Christ
George Ferrier
- 12 Administering Love
Dewitt Jones
- 14 Leading the Local Church in Prayer
Alexander Kurian
- 15 Issues & Answers
George Ferrier
- 16 News & Notices

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Some proverbs solve riddles for us, while others present them. Proverbs 30:4 confronts us with an unsolvable riddle, unsolvable until the arrival of the first Christmas. Then like the star in the East everything became clear. The One who ascended is the same One who descended. The Lord Jesus solves the riddle perfectly. He descended to Bethlehem in the weakness of His humanity. Then as the risen Lord Jesus He ascended into heaven in the magnitude of His power.

The writer of this proverb is not Solomon but Agur the son of Jakeh (v.1). Who this man was is a mystery, but the source of his incredible wisdom was God (2 Pet. 1:20-21). Ironically, he says he is *“more stupid than any man”* but presents us with the greatest riddle of all time: *“Who has ascended into heaven or descended?”*

Who has descended is a grand understatement of what He accomplished at His incarnation. Just think about all that is behind that little word “descended.” Down from the lofty heights of His majesty, down from the highest mountains of the heavens, down from the sapphire pavement under His feet, our Savior graciously descended, plummeted even. His great vastness became almost nothing as He descended into the virgin’s womb. There, microscopic, He was knit together in Mary’s womb, massive yet minuscule.

Then, nine months later, He arrived on the plains of Bethlehem, not as a mature man, as Adam was, but as an infant, not even a foot and a half long.

I like how Charles Wesley put it, “our God contracted to a span, incomprehensibly made man.” That captures the wonder of it all. In Him all the fullness of the Godhead dwelt, bodily. In Him all the fullness of humanity dwelt, bodily. And in Him all the purposes of revelation, redemption, and salvation would be accomplished as well—bodily. All this because He was willing to be contracted to a “span.”

The writer of this Proverb, whether he knew it or not, was posing the riddle of the ages. The incarnation was, after all, the greatest anticipated event of the entire Old Testament. It was going to be the most wondrous miracle of all time. God planted the mystery of it in the book of Proverbs in the form of a question, hinting at the triune nature of God, insinuating the divine nature of the Son.

We only find a handful of verses in the Old Testament that mention that God has a Son. In Psalm 2 we are permitted to eavesdrop on a divine conversation between the Father and Son, where we hear God say, *“You are My Son, today I have begotten You,”* where He commands all to *“kiss the Son, lest He be angry and you perish in the way”* (Ps. 2:7, 12). Isaiah

WHAT IS *His* SON'S NAME?

“What is His name and what is His Son's name, if thou canst tell?”

PROVERBS 30:4

revealed that *“the virgin would conceive and bear a Son and shall call His name Immanuel”* and that *“the government will be upon His shoulder”* (Isa. 7:14; 9:6). Other than these few verses, the mystery of God’s Son was a well-kept secret. It took the incarnation to reveal Him fully.

“Who has gathered the wind in his fists?” The answer is the same One who as a little baby couldn’t even make a fist. He who threw countless storms over the Sea of Galilee now could barely hold Mary’s finger. Rich Mullins wrote, *“There’s thunder in His footsteps and lightning in His fists...our God is an awesome God.”* But He veiled that power at His incarnation. There was no thunder. There was no lightning. Only a harmless child.

“Who has bound the waters in a garment?” The same One whom Mary bound in simple swaddling clothes. There our massive God lay in that tiny manger, in His humanity only able to cry, sleep and eat. Yet that same voice would calm windstorms, wither fig trees, and multiply bread.

Psalms 29 is fascinating when you pair it with the incarnation. There we read that *“the voice of the Lord breaks the cedars... the voice of the Lord divides the flames of fire...the voice of the Lord shakes the wilderness”* (Ps. 29:5, 7, 8). But in the manger the voice of the Lord was voluntarily muted. His voice became as faint as a whisper, as soft as breath.

“Who has established all the ends of the earth?” The same One who couldn’t even hold up his head. Yet He was still the Sustainer of all things. He did not know how to speak but by His word He made the heavens and the earth. His fingers created the stars, and He named each one. Yet through the incarnation He accomplished so much more. With great strength He embraced our weakness that we might see Him close up and face to face, that we through His poverty might be enriched.

The incarnation is a wonder to us because it puts two opposite ideas side by side, fragile weakness and infinite strength. The incarnation is a wonder to us because it creates an unsolvable paradox, a helpless child yet Sovereign Lord. The incarnation is a wonder to us because it made visible the invisible God.

The incarnation raises intriguing questions too. How can such an omnipotent God couple Himself with such weakness? How can God Almighty render Himself so strengthless in His humanity, so helpless and so frail yet at the same time be so relentlessly unstoppable?

All this because He “descended.” Such a small simple word, so easy to say. But what did His “descending” mean? It meant giving up centre stage to take His place as a stock character in His own story. It meant He relinquished the comforts and privileges of His glory to live in quietness and simplicity while patiently waiting to perform the work of our redemption. It meant He did not insist on being treated on equal terms with God. He literally humbled Himself and


for the joy set before Him took on the form of a servant and endured the cross. All this to buy the pearl of great price, which is us, His people.

He descended into the manger, that humblest of thrones, coming in the likeness of men. But He wasn’t done yet. He descended even further into Nazareth, that town of ill-repute where He *“learned obedience by the things which He suffered”* (Heb. 5:8). But He wasn’t done yet. He descended even further into Capernaum, in Galilee of the despised Gentiles, taking on the form of a servant, healing our sick, feeding the poor, and washing our feet, unappreciated, unrecognised, and unknown. But He wasn’t done yet. Lastly, to the depths of all depths He descended to the bottom of Golgotha, the Place of the Skull, that blackest of all holes, where He became obedient even to the point of death, the horrible death of the cross.

The Mariana Trench is on record as the deepest trench in the Pacific Ocean. If Mount Everest were placed into it, its highest peak would still be covered by two kilometres of water. No one knows what’s even down there, so deep and dark and unreachable are its depths. But Calvary is far deeper. When our Saviour descended into it, He was engulfed in a darkness so thick, so empty, and so desperate that it made Him cry out, *“My God, My God, why have You forsaken Me?”* (Matt. 27:46). There, the Son of God descended into the lowest part of the earth to fix His broken creation.

After He descended, He perfectly and physically and wondrously ascended into the heavens. There He was given the Name that is above every name. As Isaiah predicted, He was to be *“exalted and extolled and be very high”* (Isa.52:13). Far above the heavens He ascended. Far beyond the principalities, powers, and dominions. Far above our highest thought and imagination. And taking His merited seat at the right hand of God, He will someday inherit the throne of His father David forever.

Now the whole earth awaits until *“His enemies become His footstool”* (Ps.110:1)

“Who has ascended into heaven, or descended? What is His name, and what is His Son’s name, if you know?” 



Shane Johnson was commended by Bethel-Park Bible Chapel as a full-time worker from 1999 to 2017. He now serves the Lord in itinerant teaching, preaching and children’s ministries. He is also the author of 31 Days Christmas Devotionals available at Gospel Folio Press.

by **Shane Johnson**



MALACHI & LAODICEA

GOD'S PEOPLE IN THE AGE OF ENTITLEMENT

Just as history has termed the 17th century “The Age of Enlightenment,” the times of Malachi may accurately be called “The Age of Entitlement.” As if casting a shadow into the distant future, the attitudes rampant in Malachi’s day were remarkably similar to what our Lord showed John concerning the church at Laodicea (Rev. 3:14-22). Their defining characteristic was a nauseating level of lukewarmness, or what we might call apathy.

As we observe the apathetic Laodicean symptoms in Christendom all around us, it is essential that we begin with an honest and severe introspection. If we open our eyes, there are many similarities in the attitudes of God’s people in Malachi’s day, the Laodicean period, and today. Before observing and remarking on what we see, may we first pray that the Holy Spirit would enable us to “*see if there be any wicked way in me*” (Ps. 139:24).

In human history, apathy and entitlement are symptomatic attitudes of a declining society. In his book “The Republic,” Plato states that “The price of apathy toward public affairs is to be ruled by evil men.” More recently, Professor Alexander Tytler’s “Cycle of Democracy” shows that whenever the citizens of a democracy embrace a sense of entitled apathy, the system soon collapses.

While this article is not about man-made systems of government, this is equally true among God’s people and in our Christian affiliations. Whenever I start asking myself “What’s in it for me?” with regard to my Christian walk, my witness for Him, my worship, or my assembly, I have crossed into the danger zone of Laodicean apathy and entitlement.

Practical symptoms of such a condition may vary. Evangelistic fervor, in-depth daily study of the Scriptures, personal and collective devotion, and many other normal attributes of what should be normal Christianity become less common than what our Bibles describe. The thinking

and living described in Scripture become lofty yet unattainable ideals in our estimation. They are wonderful aspirations which we agree to in principle but are out of reach if measured by observable practice.

Malachi is fundamentally a record of the Lord God interviewing His people and resembles what we currently call a “Performance Evaluation” between an employer and an employee. Following their liberation from the Median-Persian empire, Jerusalem’s walls and temple had been rebuilt, the devotional calendar had been implemented again, and Israel had been reestablished as a nation. Under the leadership of godly men like Nehemiah, Ezra, Zerubbabel, and others, the nation had been restored to a measure of her former glory. They were given a fresh start.

Sadly, tragically, it did not take long before that zeal faded, and spiritual decay set in once again. A quick recap of what they were saying and doing reveals that they were collectively questioning and dismissing God’s persevering love and preserving grace, as follows:

- 1:2 Why do you say that You have loved us?
- 1:6 Why should we honor you as a Father or a Master?
- 1:13 Why should we tire ourselves with the ceremonies of worship?
- 1:13 Why are our offerings of leftovers unacceptable?
- 3:7 Why should we repent about anything?
- 3:8 Why do You say that we have robbed You?
- 3:13 Why do You say that we have spoken against You?

This is obviously an ungrateful entitlement of the worst extreme. I must first ask myself the disciples’ question: “*Lord, is it I?*” (Matt. 26:22). Do I also find myself drifting with the outgoing tide of complacency and entitlement? We may each sense the external and internal pressures to be half-hearted in our worship and service, and to expect much more from our God than we are willing to consecrate to Him.

How could we not be, when this mentality is all around us? Is there nothing I can do to avoid being swept away by this evil tide? It is a time proven fact that spiritual intimacy is the best cure for fleshly apathy. It is very difficult to be indifferent and complacent when in an intensely close relationship with someone. Whatever is momentary in our lives, staying close to Him soars far above and beyond it.

As King David dedicated the provisions for the house of the LORD he said: *"I have set my affection to the house of my God"* (1 Chron. 29:3). Several hundred years later, when the angel was giving Ezekiel a tour of the millennial temple, he began with these words: *"Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee"* (Ezek. 40:4).

It was essential to David's service and the prophet's appropriation of the things he would see that they both would have to set their affections on every detail. When the shepherds of Bethlehem came to where our Lord was born and spoke of what they had been shown, we read that *"Mary kept all these things, and pondered them in her heart"* (Luke 2:19). Note that she pondered them in her heart, not her mind. It is no surprise therefore that the apostle Paul would urge his readers: *"Set your affection on things above, not on things on the earth"* (Col. 3:2).

Whether we consider Malachi's day, the Laodicean period, or our own time, it must be honestly observed that none

of us are immune from eroding affections. The ethical and moral decline of our current time seems to be accelerating. Arm in arm with this decline is an increased sense of apathy and entitlement. And as it sadly always seems to happen, God's people follow from a distance. If any of us are on such a course, shall we continue because it has become commonplace to do so?

The glorified and glorious Head of the church said to the Laodiceans: *"As many as I love, I rebuke and chasten: be zealous therefore, and repent"* (Rev. 3:19).

Affection or apathy? Which direction are my toes pointed? 



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

by **Rick Morse**



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IT COULD HAPPEN TO *You*

THE TESTIMONY OF
BILL HILL

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

COME & HEAR

It was later spring, 2021. My wife Linda had slowed down to short walks from a battle with terminal cancer and I noticed that I was easily getting winded from much exertion. So, I returned to the gym.

On June 25, 2021, I arrived at the gym after 10:30PM. Only two others were there that night besides me. While I was on the recumbent bike, one of them heard a sound from my direction. He dismissed it initially as a workout grunt. A little later he wanted to spend some time hitting the punching bag, only ten feet from the recumbent bike. So, he walked towards me to ask if I minded. I was sitting straight up, but he got no response. He asked a second time. Still not getting a response he walked towards me. As he got closer to me, he noticed that I was white as a sheet. He checked my pulse and there was none. He then realized it was not an exercise-induced grunt he had heard earlier, but instead, it was my agonal breath—the last breath of someone experiencing cardiac arrest due to lack of oxygen. He called for his training partner. Both were former lifeguards. They got me off the bike, started

CPR, and noticed my color coming back. Realizing I was not responding one ran to get the defibrillator off the wall while the other continued CPR. They slapped it on me, triggered it, and brought me back to life. I started gasping for air, foaming around the mouth, and started to breathe again. I had been rescued from a massive heart attack in the left main coronary artery. Left alone for ten more minutes I would have died.

My Savior, the Lord Jesus Christ orchestrated my steps to be in the right place at the right time with the right equipment and the right people. Yes, He also orchestrated Alex and Anthony, to be in the right place at the right time in a specific location with the right knowledge and willingness to rescue a heart attack victim.

After the cardiologist examined me, he met with Linda and informed her that I was the sickest person in the hospital and he would try rescuing me with the use of an impella pump, which would function to circulate my blood at a rate of three liters per minute. This device is a

mechanical ventricular support system that bypasses the left ventricle to allow it to rest. Nevertheless, he warned Linda that he did not believe I would make it through the operation. He also had to insert a stent into my artery so that the blood could flow properly. Unknown to Linda my blood circulation was less than one liter per minute. (A heart normally pushes 4-6 liters per minute, although our organs and brain can survive with three liters per minute. Any less and they are damaged from lack of oxygen).

Linda was told to call our family to be with her because they really believed I would die. My son and daughter immediately headed to Wilmington. However, the hospital staff was insistent that Linda have someone with her as soon as possible. It was after 1:00AM. She hesitantly called our church friends, the Goggins, and the Messers. They came and prayed with Linda through a very intense period.

Later, the cardiologist told Linda the procedure was successful; but then he added, "I do not think he will make it through the night." And then he said, "If he does make it through the night, he will probably have brain and organ damage...but there is nothing you can do. You should go home and rest."

Linda was at her wit's end, but she said she would be all right to drive home. She was asking God for consolation. As she started the car up, the song "Be Still My Soul" was playing. This was the answer she needed, and she was comforted.

I had been placed in an induced coma for the procedure and for several days after. The impella pump needed to remain until my heart could take over. By the fifth day, they believed it was time to see if my heart would sustain me.

Success! They were able to remove it and my heart performed as required, but I was still not responsive for two days. And then I remember my son and his wife singing hymns to me. I started directing with my hands. Hallelujah, there was a connection between my ears, brain, and hands. What a sign it was!

My mouth was dry as a bone in the desert. I would have done anything to wet my mouth, but the answer was "no." I then began thinking—okay, gum lubricates your mouth, and you do not swallow it. So, I convinced my sweet, dedicated nurse to let me chew gum and promised not to swallow it. She finally agreed and I got some gum. But wait, here is the marvelous news. I had thought in my mind a plan of action to get my way and persuasively achieve the results desired. My brain was good. And so were all my organs. Praise the Lord! Once again, God my Savior, the Lord Jesus Christ miraculously preserved my brain and all my organs (except my foot) such that they all are fully functional.

My foot was in severe pain. I could not move my toes or raise my foot up and down. After countless doctor visits I finally saw a neurologist who after reviewing the MRI said that my foot nerves had died due to insufficient blood flow.

I did not see this as a mistake or a curse, but simply that God was using this to put me in front of dozens of medical staff to give Him glory (Acts 9:15). Also, I believed that the Lord was still working on me to make me what I ought to be (Phil. 1:6). It was not my time to die—that will come in His time (Ps. 139:16).

...BEING CONFIDENT OF THIS VERY THING, THAT HE WHO HAS BEGUN A GOOD WORK IN YOU WILL COMPLETE IT UNTIL THE DAY OF JESUS CHRIST; PHILIPPIANS 1:6

The first time I saw my neurologist, nearly three months after this event, I could not move my toes, nor could I move my foot up and down. She could not give me any hope of it ever being restored from the type of damage to the nerves. When I saw her again three months later, I could wiggle my toes. She was excited and said that this was marvelous. After a year, my foot nerves were slowly reviving—I could wiggle my toes and move my ankle. When my neurologist saw this, she said, "That is miraculous. You are a miracle." I say I have an awesome God. I started in a wheelchair, progressed to a walker, and then to hiking poles. After two years I am now walking without assistance.

That night at the gym, I did not suspect anything. Nonetheless, I was not afraid of dying. I have assurance from the Bible that God loved us (John 3:16), even though we are ungodly sinners (Rom. 5:6). He sent His Son to die for our sins. Having trusted Christ as my Savior, He has given me a passport to eternal life in heaven (Rom. 6:23). He died for us so that we might live with Him forever (Eph. 2:4-10). If you have never trusted Christ as your Savior, I pray that you will today. [CM](#)



Bill and his wife Linda of 46 years serve the LORD at Wilmington Bible Chapel in North Carolina where Bill is one of the elders. They have two children with a God-fearing son and daughter-in-law plus three grandchildren Myra, David, and Clara. Bill is the chairman for the local Cape Fear Chapter of Child Evangelism Fellowship.

by **Bill Hill**

Report: Know the Word

All Things to All People



“I have become all things to all men, that I might by all means save some.”

Originally founded in 1995, Know the Word Ministries was first known as Honey Rock Ministries, based on the verse from Psalm 81:16: *“With honey from the Rock, I should have satisfied you.”* These were the words spoken to Israel by the Lord after their forty-year sojourn through the wilderness. As a nation, they should have been satisfied with God’s provision for them. Unfortunately, they did not take full advantage of God’s resources in their journey and suffered for it. In the same way, God’s people today can also fail to take full advantage of the spiritual resources available to them, namely the study of His Word, and the blessings of fellowship with His people. With that in mind, Know the Word was established “to encourage the Lord’s people through the study of God’s Word and its personal application in their walk with Christ.” The name was changed to Know the Word Ministries in the year 2000 to more clearly communicate the purposes and the goals of the ministry.

A primary focus of Know the Word are Bible conferences. The first one offered by Know the Word was in 1995. It was a Bible study weekend at Greenwood Hills (Fayetteville, PA) called Weekend in the Word. It was followed soon afterwards with a similar conference in Lancaster, PA in conjunction with the Monterey assembly. The term Weekend in the Word was coined to designate the purpose of these gatherings, a term that is now used by others, not associated with Know the Word. With the success of these initial activities, we were off and running!

Not long afterwards, a request came from some friends, if we would be willing to hold a fall conference at the Camp of the Woods conference center in the Adirondack region of New York State. After prayer, we went to work arranging for a midweek conference designed for senior believers from New Testament assemblies in the region. The blessings of this initial event are too numerous to list—fabulous ministry from venerated servants of the Lord, deep, rich fellowship with like-minded believers in a scenic part of the

country during the fall foliage season. What great memories we have of that opening conference! We called this five-day event our Fall Foliage midweek. This conference went on for more than twelve years before we eventually moved it to New Jersey and began meeting at the Harvey Cedars Bible conference on Long Beach Island in Ocean County, NJ. The name was appropriately changed to Bible Conference on the Bay, an event that continues to this day at the Jersey Shore. It is estimated that from this facet of Know the Word Ministries, over 1200 people have been impacted through the faithful teaching of God’s Word. Despite COVID-19, this conference has remained continuous over its 27-year history for which we give God thanks.

Closely aligned with this conference, is the Weekend in the Word Bible conferences that have been held down through the years. There have been more than fifteen of these Bible weekends held at several venues, including the Bird-in-Hand Family Inn (PA) and Monterey Chapel in Lancaster, PA; Park of the Palms in Keystone Heights, FL and in recent years, Harvey Cedars Bible conference. These weekends were established to provide a weekend option for those who could not attend the weeklong Bible conference held in September. In 2018, a Men’s conference was added in the New Jersey area to challenge men to “Stand Fast” for Christ, the name given to this event. The following year “Devotion at the Ocean” was established to provide a vacation opportunity at the Jersey Shore with a spiritual environment in the historic Christian resort town of Ocean Grove, NJ. The focus is always the same—providing a means of fellowship while beginning the day with the study of God’s Word. For this annual event, the place is Ocean Grove, NJ and its town wide Bible study hour, a 156-year tradition, frequented in the past by Fanny Crosby, Billy Sunday, Dwight L. Moody, Billy Graham, and others. In 2021, a four-day intensive all-day conference was arranged for at America’s Keswick in Whiting, NJ. It is called “Feeding the Flock” with over a dozen speakers—some in person, and some online ministering from the Scriptures to help believers grow in grace and in the knowledge of the Lord, the result when we study God’s Word.


Another component of the ministry of Know the Word is the community Bible study program. Back in 1998, a



woman in our meeting named Esther Carter called to ask if I could meet with her and a friend in a nearby residential community. This friend Vicki did not know the Lord but was interested in learning more about the Bible. She would soon come to trust the Savior from our personal study of the Word. With her newfound faith, she wanted to learn more of the Word. Esther then asked if another friend or two could join us. Not long afterwards, this little group grew, requiring us to move from meeting in an apartment to meeting in the hall lounge. This study has continued to this day more than 25 years later (including on Zoom in recent years) with as many as 30 people in attendance. From this, a Sunday night Bible Class has emerged at the request of those attending to offer a Sunday night study time. The lesson learned from all of this is that there is indeed a hunger and thirst for God’s Word among believer’s (apart from what it would seem outwardly) and that if the opportunity is provided, there will be those that take advantage of the drawing honey from the Rock.

Another exciting ministry that came out of the COVID pandemic, is a bus ministry. In 2020, funds were made available to us from the Lord to purchase a 2010 fifteen passenger Ford minibus. It was an older vehicle, but adequate to shuttle people from one event to another. In some cases, it has been used to transport the saints to local conferences; in other cases, to take those in our Bible study group to a breakfast or lunch to enjoy fellowship with one another as we visit a local place of interest. As a result, new friendships are made that have added to the number attending our Bible study ministry—each event contributing to the other. One tremendous lesson out of this is that much spiritual work can take place during times such as these, complemented by the thorough teaching of Scripture. The bus has also contributed greatly to the luncheon ministry which Know the Word has hosted for over 30 years. These events are moved around the region to be a help and encouragement to the Lord’s people from multiple assemblies, as hymns are sung, and the Word is opened following a meal at a local restaurant. There have been many, many times that waiters and waitresses, and other dining room staff have heard the plain declaration of the Gospel. Not only does it provide a means for believers

to invite their friends to attend a “low key” event where the Gospel is faithfully presented, but it also provides a midweek “faithlift” to encourage the saints in their walk with Christ—the focus of this entire ministry. Since we began doing these events, over 200 luncheons have been held, with over an estimated 8000 being impacted by this ministry.

Other projects make up the ministry of Know the Word—webinars, hymn sings, email encouragements and a website ministry—all designed to help the Lord’s people in whatever way we can through whatever biblically-based means that we can. We are grateful to the Lord’s people who have encouraged us in prayer and their generous gifts to help sustain this work and in so doing are workers together with us in the ministry that has been entrusted to us. The testimony of our lips will always remain the same: *“Hitherto has the Lord helped us”* (1 Sam. 7:12). 



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

FOUNDATIONS

of the faith

THE UNION OF TWO NATURES IN CHRIST



*“And without controversy great is the mystery of
godliness: God was manifested in the flesh...”*
1 Timothy 3:16

The wonder that God was manifested in the flesh! The Scriptures affirm that Christ is the eternal Son of God, an equal member of the Godhead (John 1:1; Col. 1:15; Heb. 1:3). The Bible also teaches that the Father sent the eternal Son into time, with Christ taking upon Himself a full human nature, apart from sin (John 1:14-18; Rom. 8:3; Gal 4:4). At that moment, He permanently became the God-man with both a human nature and a divine nature. Speaking of Christ’s humanity, Isaiah foretold that He was the child born; speaking of His deity he prophesied that He was the Son given (Isa. 9:6).

Christ’s Eternal Deity

Christ testified to His own deity when He said that He was worthy of the same honor and worship as His Father (John 5:23). The divine nature is the fulness of the Godhead or the sum of all the attributes and properties that belong to deity. Scripture testifies that “*in Him dwells all the fullness of the Godhead bodily*” (Col. 2:9). In eternity, all the fullness of the Godhead was in Him and that did not change at His incarnation.

Christ is eternal (Mic. 5:2; John 8:58), omnipresent (John 3:13; Matt. 28:20), omniscient (John 2:24; 6:64), omnipotent (Mark 1:29-34; John 10:17-18), and immutable (Heb. 1:8-12; 13:8). He is self-existing, uncreated, and He is before all created things (John 1:1-3; Col. 1:16-17). He is the Creator (John 1:3, 10), and preserves all things (Col. 1:17; Heb. 1:3). He is holy (Luke 1:35), righteous (Jer. 23:5-6), absolute truth (John 14:6), and full of grace and truth (John 1:14, 17). He forgives sins (Luke 5:24; Col. 3:13), raises the dead (John 5:21, 28-29; 11:25), judges the saints (2 Cor. 5:10), and will judge the world (John 5:22; Rev. 20:12). He is equal with the Father in all ways.

Christ’s Acquired Humanity

God created Adam from the dust of the earth (Gen. 2:7) and formed Eve from another living being, utilizing one of Adam’s ribs (Gen. 2:21-22). Before they had any children they sinned (Gen. 3:1-24; Rom. 5:12) and since then human origin is by generation through the normal reproductive process (Gen. 4:1). Due to Adam’s sin, all of his progeny are conceived in sin. David said: “*Behold, I was brought forth in iniquity, and in sin my mother conceived me.*” (Ps. 51:5). At the moment of conception, we are living persons, and we are sinners.

The origin of Christ’s humanity was unique, for He was not created, formed, or generated. He was incarnated and this signifies prior existence. His incarnation occurred at conception and was miraculous. It was not through the normal reproductive process for He was conceived of the Holy Spirit, in the virgin Mary. The Creator became part of humanity, but He was not part of fallen humanity for

He was a holy man unable to sin (Isa. 7:14; Matt. 1:20-23; Luke 1:34-35).

He grew into adulthood, during the process increasing in wisdom and stature (Luke 2:52). John testified that they saw Him, heard Him, meditated upon Him, and touched Him; that He completely manifested His humanity to them (1 John 1:1-4). A human being is tripartite with a spirit, soul, and body (1 Thess. 5:23). Christ had a human spirit (Luke 23:46; John 13:21), a human soul (Matt. 26:38), and a human body (John 8:40; Rom. 8:3; 1 John 1:1-3).

The Union of the Divine and Human Natures in Christ

In Scripture we see that Christ sometimes conducted Himself in the capacity of His deity, other times in the sphere of His humanity. Yet He was not a dual personality; He was one Person. He was the theanthropic Person. The definite article “the” signifies His uniqueness and the word “thanthropic” signifies that Christ is both God and man. Without parallel, He is the only God-man. At His incarnation, the divine and human natures were united in Christ. His divine nature was not diminished by its union with His human nature; and His human nature was not exalted above that of a normal human being, differing with us only in that He had no sin nature. Whereas Adam initially had no sin nature but had the potential to sin; Christ was holy, unable to sin. The union of these two natures at conception is a permanent one. The Son remained God after His incarnation with the eternal Trinitarian unity remaining intact. The Lord Jesus said: “*I and My Father are one*” (John 10:30). In the upper room He said: “*He who has seen me has seen the Father*” (John 14:9). His eternal divine nature remained unchanged.

His acquired human nature is also an enduring one. At His resurrection, His body was glorified, and the believer’s destiny is to be glorified as well (1 John 3:2). After His resurrection, the two women held him by the feet (Matt. 28:9). After His ascension, the two angels told the disciples that Christ would return the same way He ascended (Acts 1:9-11). Before his death, Stephen saw the Son of Man standing at the right hand of God (Acts 7:55-56). In His revelation to John, the Lord Jesus laid His comforting right hand on him (Rev. 1:17). His continuing humanity is also necessary for His ongoing work as our Savior, Mediator, and great High Priest (1 Tim. 2:5; Heb. 2:17; 4:14-15; 5:9; 8:1). Christ’s glorification and exaltation did not terminate His humanity, but it did end the condescension and humiliation He endured during His first advent.

Since the human nature is comprised of distinct human attributes and the divine nature of distinct divine attributes, it follows that they are only compatible to their own nature and cannot be transferred to the other. In Christ, the divine and human natures are united with each other, each maintaining its separate identity. There are no

additions, subtractions, or transferring between the two natures. There is no mixing to form a blended third nature.

One writes: “He was not a man merely indwelt by deity, but He was truly God. He was not God merely possessing a human being, but He was truly human.”¹ Yet, though He had two natures, he remained one Person.


One Person

John Walvoord writes: “One of the difficult aspects of the relationship of the two natures of Christ is that, while the attributes of one nature are never attributed to the other, the attributes of both natures are properly attributed to His person. That Christ at the same moment has seemingly contradictory qualities. He can be weak and omnipotent, increasing in knowledge and omniscient, finite and infinite.”²

He adds: “Some attributes are true only of deity, but the whole person is the subject... (John 8:58)... Some attributes are true only of humanity, but the whole person is the subject... (John 19:28)...”³

Sometimes Christ is described by His divine nature but that which is predicated is an attribute of the human nature.⁴ Acts 20:28 says: “*Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*” Here Christ (God) purchased the church with His blood.

Other times Christ is described by His human nature but that which is predicated is an attribute of the divine nature.⁵ Romans 9:4-5 says: “*Who are Israelites... of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.*” Here, Christ who came in the flesh is the eternal God.

Quoting Dr. B.B. Warfield, L.S. Chafer writes: “The alternatives which we are really face to face with, are either the two-natured Christ of history, or—a strong delusion”⁶ Though it is difficult to comprehend with our limited minds the uniqueness of Christ’s Person with His two natures we accept the testimony of Scripture “*that God was manifested in the flesh.*” 

Endnotes

1. Source unknown
2. John F. Walvoord, *Jesus Christ Our Lord* (Chicago, IL: Moody Press, 1969) p.116
3. Walvoord, p.117
4. *Ibid.*
5. *Ibid.*
6. Lewis Sperry Chafer, *Systematic Theology Vol. 1* (Grand Rapids, MI: Kregel Publications, 1993) p.396

by **George Ferrier**

ADMINISTERING

Love

THE CHALLENGE OF CHURCH DISCIPLINE

The subject of church discipline is not a pleasant topic. It is rarely talked about, almost never preached, and even more infrequently applied.¹ Despite the neglect, it is a biblical doctrine exemplified in the Old Testament and taught and practiced in the new. In this article we will look at the rationale for church discipline, an important distinction, some general principles, and practical observations from the texts.

Rationale for Church Discipline

In the Old Testament Israel was God's representative on earth to show forth His character to the nations. When Israel failed and brought reproach to the name of God, God sent prophets to call the nation to repentance. When Israel failed to repent God sent judgment with the northern tribes taken away captive by Assyria and the southern tribes by Babylon. Even though they were judged they were still His people. The judgments were corrective judgments—a strong message to put their lives in alignment with God's truth.

While the New Testament introduces us to the church and a dispensation of grace, the principle remains that sinful behavior on the part of God's people cannot be overlooked. The rationale for church discipline is clear: the holiness of God.

Important Distinction

It is important to observe at the beginning that nothing in church discipline in any way threatens the eternal destiny of the believer. The subject is discipline, or correction of believers. The destiny of the believer is eternally settled when they place their trust in the finished work of Christ on the cross. But, during one's experience on this earth, the believer is to manifest the image of Christ in their life. When that image is marred by sin it is a reproach to God and cannot be ignored.

General Principles

New Testament correction may be either direct or indirect. First Corinthians 11:32 seems to indicate a direct judging of sin by God. Verse 30 says that many were weak and sick, and some had even died because they were ignoring sin in their lives. Of course, this type of correction could only be implemented directly by the Lord, and to be sure that we don't miss that point, the passage explicitly says that they were being chastened by the Lord. Probably the most familiar passage of direct discipline is Hebrews 12:5-11 where we are exhorted not to "*regard lightly the discipline of the Lord, nor be weary when reproved by him.*"

Indirect correction seems to be indicated also in 1 Corinthians 11, and in 1 John 1:9. In these passages the person under the prodding of the Holy Spirit recognizes his sin, confesses it and is forgiven. The word "confess" means "to speak the same thing, or to agree with." So then, confessing one's sins is agreeing with God that their acts or thoughts were sinful. This action on the part of the believer could be labeled as a type of self-disciplining or correction.

It is the responsibility of the local assembly to exercise delegated correction. Here the Lord entrusts to believers the responsibility to exercise appropriate discipline. I see two aspects here, proactive, and actual. Proactive would involve the leadership and the local group of believers in discouraging sin in the first place. Preaching that regularly emphasizes doctrine along with principles of Christian living, and a congregation that is in touch with one another and seeks to edify one another will reduce the necessity for actual disciplinary action by the assembly. When that fails of course then the assembly must respond.

Below are ten passages of Scripture that represent New Testament teaching on church discipline. In the chart I have tried to include the essential elements from each passage.

Passage	Agent	Cause	Action	Attitude
Matt. 18:15-17	Offended brother; church	Sin against a brother	Offended regards offender as a Gentile and a tax collector	
Rom. 16:17-19	Brothers (church)	Division; false doctrine	To watch and avoid	
1 Cor. 5:1-13	Church	Sexual immorality; greed, idolatry, reviler, drunkard, or swindler	Deliver to Satan; not to associate with, not even to eat with	
2 Cor. 2:6-8	Church	Failure to forgive	To forgive, comfort, and love	Love
Gal. 6:1	Spiritual brothers	Transgression	Restore	Gentleness
1 Thess. 5:14	Brothers (church)	Those who are idle	Admonish	
2 Thess. 3:6-15	Brothers (church)	Not working; busybodies	Admonish; isolate	
1 Tim 1:19-20	Paul	False doctrine	Turned over to Satan	
Titus 1:9-14	Elders (leadership)	False doctrine	Rebuke, silence	
2 John 8-11	Individual	False doctrine	Reject	

Observations from the Text

1. The only clear step by step process is found in Matthew 18, and yet while it is clear, it is flawed as a pattern for church discipline. The passage describes a personal matter where the church is called upon to arbitrate. All the references to “you,” both before and after the passage are plural. Significantly in verses 15-17 the writer changes the “you” to singular. If the matter is not resolved, the offender becomes as a “Gentile and a tax collector” to the offended, not to the church.² Nevertheless, the steps involved at least suggest a pattern: individual concern and approach, approach by spiritual leaders, action by the church.
2. While several passages specify particular sins for discipline, Galatians 6:1 simply says: “any transgression.” The word “transgression” is also used by Paul to describe Adam’s sin (Rom. 5:15) and the “delivering up” of the Lord Jesus “for our trespasses” (Rom. 4:25). So, corrective action is not limited to certain sins.
3. Those involved in corrective action include individual spiritual believers, the church, and elders. The important point here is that everyone in the local assembly has a responsibility to maintain the purity of the body. Surprisingly, little is said about the role of the elders. Titus 1:9-14 tells us that they are to “rebuke and contradict false doctrine.” Likewise Acts 20:28 would seem to provide a rationale for their involvement especially in those cases where after the initial approach the brother fails to repent.
4. The actions to be taken range from an initial rebuke to exclusion from the fellowship, to turning one over to Satan, which is taken by some expositors to be the same as exclusion. What is not clear is how the role of the church is to be interpreted. Does the church get to vote on a matter of discipline or are they simply informed by the elders? The local assembly will have to decide this question based on a broader interpretation of New

Testament church principles since our text does not clearly specify.

5. Paul’s admonition in 2 Corinthians strongly indicates that the goal of corrective action is restoration with encouragement and love. Of course, this assumes there has been genuine repentance—a definite change of mind and action. How long must the church wait to be sure there has been a change? The text doesn’t say. Galatians 6:1 reinforces the goal of restoration and adds an important quality of gentleness.

A Final Word

Church discipline is mandated by Scripture, but that doesn’t make it easy or pleasant or even always clear as to how it should be applied in individual cases. Many of us have lived that truth and struggled with these issues. What is clear is that it must be done, and done with love and gentleness always with the goal of restoration. Let us remember, brothers and sisters, to encourage and even admonish one another so that we can avoid the more difficult measures. And finally, may God give us all grace and wisdom as we lovingly seek to produce in one another “the peaceful fruit of righteousness” (Heb. 12:11). 📖

Endnotes

1. Mark Galli, *The Grace of Church Discipline* (Christianity Today, December 2016), p.27
2. J. R. Littleproud, *The Christian Assembly* (Grand Rapids, MI: Gospel Folio Press, 2005), p.158



DeWitt Jones is a retired professor of Speech Communication at Bob Jones University, where he taught for 48 years. He and his wife Kay are in fellowship at Overbrook Gospel Chapel in Greenville, SC where he is an elder with an active teaching and preaching ministry. They have three children and five grandchildren.

by **Dewitt Jones**

Leading the Local Church in Prayer

“Therefore, I want the men in every place to pray, lifting up holy hands, without wrath and dissension.” 1 Timothy 2:8, NASB

Introduction

This brief article is not about women’s role and ministry in the church. Instead, the scope of the article is limited to the question of “who should lead in prayer in the local church?” This question has become a controversial and debatable issue even among conservative evangelicals. Even when we agree on the limits the Word of God places on women in areas related to leadership, teaching, and exercising authority, many of us are not quite sure about their role in leading in prayer. The passage in 1 Timothy 2:1-8 deals with several matters related to prayer, where in his instructions Paul specifically lays down the pattern of public prayer in the assembly and answers the question, “who should lead in prayer in the church?” In my estimation, 1 Timothy 2:8 is generally overlooked in most discussions, but this verse clearly answers this question without a shadow of doubt.

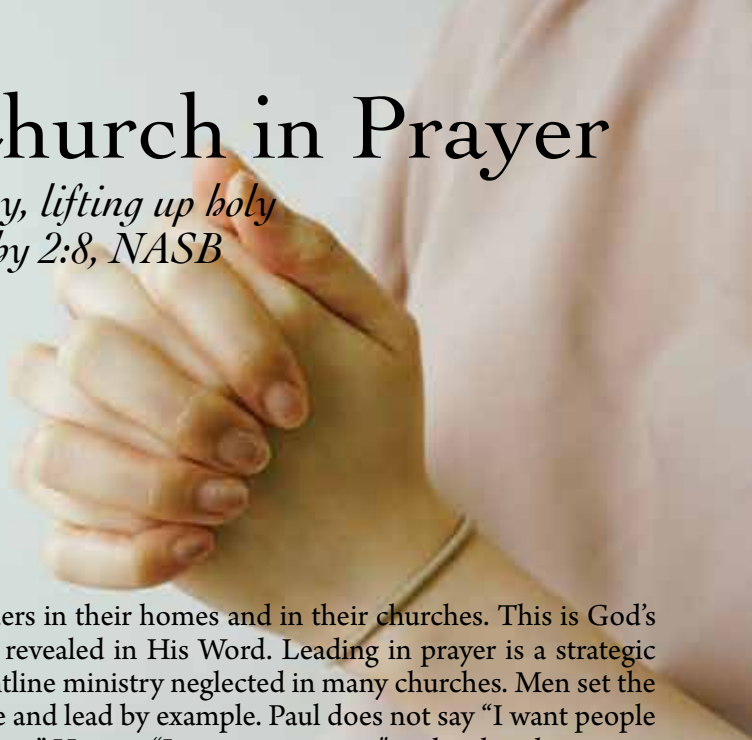
A Brief Expository Analysis of 1 Timothy 2:8

“Therefore” indicates that this verse goes with the preceding section on prayer begun in verse 1.

“I want” (KJV: “I will”): The apostolic authority is represented in Paul’s words “I want” (“I purpose,” “I will,” “I command” or “I determine”). It is futile to argue that this is Paul’s suggestion, or this is just a personal preference for Paul. A better rendition would be, “I demand/command that the men...” The tone of the verb (*boulomai*) “indicates that it refers here to ordering by apostolic authority.”¹ According to Guthrie, “the authority shines out in the opening verb *boulomai* (I will) which should be regarded almost as a command. Scott likens it to a royal decree.”²

Paul calls upon the men to lead the congregation in prayer. “The men” is with the definite article. This is reflected in most translations (NASB, ESV, NIV, NKJV, Darby, RSV, CSB, NET, etc.) Paul’s use of the term “the men” is gender specific. The word is *aner*—it refers to the male members of the church in Ephesus. The inclusion of the article marks a class—the males. It exclusively means “males” as opposed to “females” in contrast to the word translated “men” (*anthropos*) in verses 1, 4, and 5 where *humanity* is in view including men and women (this difference is not felt in the English, but in the Greek, it is plain). Paul is intentional and categorical about who should lead in public prayer. It is the men. Paul is not saying he doesn’t want the women to pray. He is saying he wants the men to lead in prayer in the assembly of God’s people.

The idea that men should lead in prayer cannot have surprised those who were previously used to the Synagogue where women were forbidden to speak. Men are to be



leaders in their homes and in their churches. This is God’s will revealed in His Word. Leading in prayer is a strategic frontline ministry neglected in many churches. Men set the pace and lead by example. Paul does not say “I want people to pray.” He says “I want men to pray” in the church.

It is important to note that the context of the passage (1 Tim. 2:1-8) is evangelistic prayer. All Christians are obligated to pray for the salvation of souls and spiritual awakening of the people and rulers. Yet in the assembly Paul lays down the rule of the restriction of public praying to the men in the assembly. “In every place” (KJV, NKJV, NIV, everywhere) refers to the meeting place of the people of God, where Christian congregations assemble (every place of public worship). Early Christians initially met in homes and many of the first churches were house churches. In its three occurrences in Paul’s epistles (1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8), the phrase “every place” refers to the gathering of the church, wherever you are meeting. The reference to “in the churches” in 1 Cor. 14:34 could well be equivalent to “in every place.” This is the apostle’s express instruction and requirement for every assembly.

Conclusion

Paul’s instruction in 1 Tim. 2:8 is very clear, despite many unsuccessful efforts to twist their meaning or introduce forced interpretations. The verse does not say as some commentators would like us to believe, “as long as men are in control of the worship service, women can pray” or she must pray in such a way as not to usurp the place of the men.³ Others try to downplay or dilute the usage of the words “the men” in this verse.⁴

This verse clearly states that only the men may pray audibly and publicly in the gathering of the church. However, women may say “amen” and take part in singing. I find no prohibition in relation to these matters in the Word of God. It is the whole company of believers joining in singing and praising God. There it is a participatory role and not a leading role. Further, all have the freedom to be engaged in prayer in other settings.

Continued on page 17...

ISSUES *and* ANSWERS

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

What is the sealing of the Holy Spirit?

An Old Testament event may help us better understand the truth of the sealing of the Holy Spirit (Jer. 32:6-15). Jeremiah was in prison for his faithfulness to the Lord in prophesying that Jerusalem would be besieged and taken captive by Babylon. At this hopeless time the Lord told Jeremiah of a looming visit by his cousin, Hanamel who would ask him to buy his field at Anathoth. The village of Anathoth was already under Babylonian control and Jerusalem was also about to be captured. Since Jeremiah was in prison this would appear to be a foolish request. For this reason, God told Jeremiah in advance of Hanamel's visit so that Jeremiah would know it was the Lord's will to buy the land. Doing so would demonstrate that houses, fields, and vineyards would again be bought by Judah when the impending captivity would end in 70 years.

Two copies of the purchase deed were made. According to legal customs, Jeremiah signed and sealed one copy, had witnesses sign it, and paid Hanamel the purchase price. "One was sealed by being bound with a piece of string or cord and then having Jeremiah's official seal stamped into a lump of clay placed over the string."¹ The other copy remained unsealed so it could later be read. Jeremiah handed both copies of the deed to his scribe, Baruch, to put in an earthen vessel for safekeeping. Jeremiah's seal signified that he owned the property, that the deed was authentic, and that his ownership was secure. Only he could break the seal.


Ephesians 1:13 says: "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise." Ephesians 4:30 reads: "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."

In the last issue, we noticed that the indwelling and baptism of the Holy Spirit occurs the moment someone trusts Christ as their Savior. The sealing occurs at the same time, pertaining to someone "having believed." The indwelling Holy Spirit is the seal (2 Cor. 1:22).

When God seals us with the Holy Spirit, it signifies that He owns us, that the transaction is authentic, and that we are secure because only He can break the seal. First, the

sealing of the Holy Spirit indicates that God owns us. First Corinthians 6:19-20 says: "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God's." Christ bought us from the slave market of sin, paying the required price of His blood at Calvary (1 Pet. 1:18-19). Payment has been made; it is a finished transaction. Sealing the believer with the Holy Spirit indicates that God considers the transaction to be final and is a sign that we belong to Him.

Second, the seal speaks of authenticity. Just as a seal on a document confirms its genuineness, so the presence of the Spirit proves the believer to be genuine. It is the presence and witness of the Holy Spirit that validates our profession. It signifies that we are the real deal and true believers in the Lord Jesus Christ. There is no such thing as a believer who has not been sealed with the Holy Spirit (Rom. 8:9).

Finally, the sealing of the Holy Spirit shows that we are eternally secure in Christ. The sealing is a sign that we permanently belong to God. The One who bought us will never sell us. The Holy Spirit is God's seal of protection until Christ returns for us, completing our salvation. He is keeping us until the day of our redemption when our bodies will be glorified, and we are redeemed spirit, soul, and body (1 Thess. 5:23; Eph. 4:30). 

Endnotes

1. Bible Knowledge Commentary (Wheaton, IL: Victor Books, 1985) e-Sword electronic version



George presently lives in southern Ontario and fellowships at Bethel-Park Bible Chapel in Brantford, ON. In addition to itinerant preaching and teaching at assemblies, camps, and conferences, he is on the board of Cornerstone Magazine Inc. where he also serves as editor. He was commended to the Lord's work in 2013 from Bridlewood Bible Chapel in Ottawa, ON.

by **George Ferrier**

News & Notices



Bible Study Tour

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The Holy Scriptures and Israel Bible Society is arranging this tour to Israel. Gideon Levytam, President of the Holy Scriptures and Israel Bible Society is the host and Bible Teacher on the tour. He was born and raised in Israel. He became a believer in Jesus and has worked extensively in ministry and used his vast experience in leading groups to Israel, Greece and Turkey. He has a radio and podcast ministry and has authored books on Daniel and Romans. He is in fellowship at Willowdale Christian Assembly, Toronto, ON. To receive a brochure, booking form, or to check pricing and availability please contact Sid Bhatt (US) at 704-930-8179 | sidbhatt0718@gmail.com or Dave Smith (CAN) at 905-641-3053 | beyondadream@travelonly.com.

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.



Are You Passionate About Christ?

We're looking for a General Manager and Guest Services Manager in our year-round Christian camp and conference centre.



Are you passionate about Christ and ready to lead with purpose? GBCC is on the lookout for a dynamic couple to fill the roles of General Manager and Guest Services Manager in our year-round Christian camp and conference centre!

For more info and to see if you're a good fit, see: <https://www.guelphbiblecc.com/employment-opportunity-general-manager-guest-services-manager/>

Director of Dining Services (Senior Living Community) • Pittsboro Christian Village

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

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

With Many Thanks

The Cornerstone Magazine committee extends PT Tan their best wishes as he steps down from the committee. PT is one of the five founding members of Cornerstone Magazine. His service to Cornerstone Magazine from the very beginning has been invaluable. His legal background, expertise, and tireless work were vital in helping to incorporate the magazine and acquiring charitable status. His gentle wisdom and grace were a blessing to all at our board meetings. His insightful, spiritual, and Christ-exalting articles blessed us and our readers. We thank him for his many years of service and the immense help he has been to us. He will be deeply missed. May the Lord richly bless him, his wife Juio, and the rest of the family in their service for the Lord.

Fellowship Bible Chapel

4960 Royal Gulf Circle, Fort Myers, FL

Visitors to Southwest Florida are invited to fellowship with the saints at Fellowship Bible Chapel. Sunday meetings start at 9:30 for Breaking of Bread and 11:00 for ministry in the Word in the Family Bible Hour Meeting. See the chapel website at www.fellowshipbiblechapel.org. For more information contact Herman Klingenberger at nahum17@frontier.com or (585) 319-7175.

Note on tax-deductible receipts

A 2023 tax-deductible receipt will be issued for gifts received or postmarked on or before December 31, 2023.

A 2024 tax-deductible receipt will be issued for gifts received or postmarked after December 31, 2023.

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


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

...continued from page 14

Is the silence of women in the church a denial of their priestly role? It is not! Men and women are believer-priests before God (priesthood of all believers). But let us not forget the fact that Scripture restricts women's public functioning as priests in the meetings of the church. Public praying in the assembly is the representative role of leading the assembly in prayer. That person is acting as the mouthpiece of the whole assembly. Though I do not present it as strong case, I believe a representative role is a leadership role. For instance, there are no recorded examples anywhere in Scripture of women leading in public prayer in the assembly of God.

In summary, the men must lead in public prayer in the local church. This conclusion based on the study of 1 Timothy 2:8 is consistent with the principles of normal, literal interpretation of the text. Only through false hermeneutical gymnastics can one reach a conclusion other than what is obvious in the text and defended in this article. 

Endnotes

1. George W. Knight III, *The Pastoral Epistles, The New International Greek Testament Commentary* (Grand Rapids: Wm. B. Eerdmans, 1992), p.128.
2. Donald Guthrie, *The Pastoral Epistles, Tyndale New Testament Commentaries* (Wm. B. Eerdmans, 1983), p. 73-74.
3. Homer A Kent, Jr., *The Pastoral Epistles* (Chicago: Moody Press, 1986), p. 102-103
4. E.g., Gordon Fee. *1 And 2 Timothy, Titus, New International Biblical Commentary* (Peabody: Hendrickson Publishers, Inc. 1988), p. 71.



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 Holy Child

by Jim Paul

Down from heaven He came, that sacred place,
The Son of God to seek and save the human race.
What distance travelled can't be measured in miles,
To reach a world so controlled by Satan's wiles.

He was not born in a palace, the home of kings,
But in a stable where little birds do chirp and sing.
The animals too would surround the lowly manger,
As at that time this baby born would be a stranger.

Out in the hills the shepherds worked up yonder,
Then angels praised and filled the sky with wonder.
The greatest news from heaven they would proclaim,
The birth of the Lord Jesus who has the greatest Name.

Many lives have been touched by this historic event,
For he who was born then was by the Father sent.
From Mary, Anna, Simeon, and the wise men,
To everyone since they witnessed by word and pen.

The amazing thing He came for you and me,
His journey then took Him on to Calvary's tree.
For there he paid redemption's awful price for sin,
That we might one day be in eternity with Him.

I am looking forward to that great moment so rare,
The trumpet will sound, we'll meet Him in the air.
He will call us together and we will see His face,
And sing forever more O wondrous grace.

