

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

CORNERSTONE

NOVEMBER-DECEMBER 2024

THREE MEASURES *of* MEAL AT MAMRE

**Fellow Workers
for the Truth**

...and more

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

Editorial

Abiding in His Presence

“Draw near to God and He will draw near to you.”

James 4:8

Various times in the Old Testament the pre-incarnate Son of God temporarily visited earth, drawing near to encourage, teach, and commission His servants. For example, the Lord visited Abraham in Mamre (Gen. 18:1), Moses at Mount Horeb (Ex. 3:1-2) and Gideon in Ophrah (Jdg. 6:11). In all these incidences, the Lord expressed His fellowship in their lives and service.

Yet, all these were temporary visitations, pointing to the time when the Word would permanently incarnate Himself in human flesh (John 1:14; Gal. 4:4). At Calvary, He paid for our sins so that He now eternally indwells those who have received Him as their Savior, perpetually bringing them near to the transcendent God (Eph. 2:13), whom they can now call “Father” (Rom. 8:14-17).

The Lord’s visit with Abraham visibly demonstrates that He delights in fellowshiping with us and that we need His presence in our lives. Christ is our wisdom and strength for both our sanctification and our service for Him. Without Him, there can be no meaningful fruit from our preaching, teaching, helping, evangelism, hospitality, giving, praying, and any other work for Him. Abiding in the continual presence of Christ (John 15; Heb. 13:5-6) and walking in the fellowship of the indwelling Spirit (Phil 2:1; Gal. 5:16, 25) are vital as we travel along Sanctification Road.

We have continual access to God our Father through the risen, ascended, and glorified Lord Jesus Christ. Yet, we come to Him reverently, venerating His Name in our hearts, recognizing He is the holy God and there is none like Him (Matt. 6:9; 1 Pet. 3:15). The prophet Isaiah says: *“And there is no other God besides Me; a just God and a Savior; there is none besides Me”* (45:21). We come to Him in faith (Jam. 1:6), confident He welcomes us and that He hears, listens, and answers our prayer (Heb. 4:16).

Prayer can often be puzzling, inexplicable, and perplexing in its exercise. This should not be surprising when we consider that we are conversing with the Most High God who is and dwells far above us (Isa. 57:15). The same prophet says: *“For My thoughts are not your thoughts, nor are your ways My ways,” says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts”* (55:8-9).

How and when He answers our prayers can often be mysterious, unexpected, and surprising. Paul prayed for an

opportunity to visit the believers in Rome, *“making request if, by some means, now at last I may find a way in the will of God to come to you”* (Rom. 1:9-12). God answered his prayer but in an unexpected manner. Paul met them in chains (Acts 28:15-16).

Sometimes God says “no” but gives us something better. Paul prayed for his thorn in the flesh to be removed. Instead, the Lord gave him His sustaining grace. In Paul’s continual weakness and dependence upon Christ, God’s grace gave him power and fruitfulness in ministry (2 Cor. 12:7-10; Col. 1:11). At other times, God says “yes but wait.” Sarah, Rebekah, Rachel, Hannah, and Elizabeth were granted sons after waiting upon the Lord for years. Yet again, in His wisdom and power He may reject our spoken prayer or change it, conforming it to His will, in the end answering the very prayer of our heart. This was Abraham’s experience at Mamre (Gen. 18-19).

For His glory and our spiritual profit the Lord desires to conform us to Himself and His ways. This is Christlikeness, His ultimate plan for us (Rom. 8:28-30).

I know not by what methods rare,
But this I know, God answers prayer.
I know He gives His pledged word
Which tells me prayer is always heard,
And will be answered soon or late,
Though often it is hard to wait.
I know not if the blessing sought
Will come in just the way I thought;
I leave my prayer with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send an answer far more blest.¹ 

Endnotes

¹ J. Sidlow Baxter, *Awake, My Heart* (Grand Rapids, MI: Zondervan Publishing House, 1960), p.280



by George T Ferrier

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Volume 8 | Number 6
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TABLE OF CONTENTS

2 Three Measures of Meal at Mamre

George T Ferrier

4 Fellow Workers for the Truth

Mark Hillis

6 The Gospel Herald

The Testimony of Marco Habib

8 The Frontlines

Matthew Hillier

10 Foundations of the Faith

David Dunlap

12 That Which Is Perfect Has Come

Warren Henderson

15 Issues & Answers

Rick Morse

16 News & Notices

THREE MEASURES *of* MEAL AT MAMRE



AS Abraham was sitting at his tent door in the heat of the day, the pre-incarnate Son of God suddenly appeared along with two angels (Gen. 18:1-2). Recognizing the significance of the occasion, Abraham ran to greet them, extending to them the eastern hospitality common in that part of the world: *“My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.”* (vv.3-5).

Abraham asked his wife Sarah to prepare three measures of *“fine meal”* to make cakes. He then

selected a *“tender and good calf”*, instructing one of his servants to prepare it. He prepared the best calf and flour of the highest quality. One measure of flour was equal to one third of an ephah.¹ In using one ephah of fine flour, expositors estimate that Abraham offered enough bread or cakes to feed 60-100 people. The action words used...ran (v.2), hurried, quickly (v.6), ran, and hastened (v.7) show that Abraham eagerly extended hospitality to these visitors. Do we have the same cheerful generosity when the Lord gifts us with an opportunity to serve Him through our hospitable love for the saints? When we generously receive our brothers and sisters in the Lord, we exhibit our love for Christ and close fellowship with Him (1 John 3:16). To receive them is to receive Christ and the Father (Matt. 10:40).

Friend of God

Abraham was known as a “friend of God.” In the Mosaic Law instituted later at Sinai, a matter was established upon the testimony of two or three witnesses (Deut. 19:15). In Scripture we find three witnesses to Abraham’s friendship with God. The first was King Jehoshaphat who cried out for deliverance from his enemies: “*Are You not our God, who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?*” (2 Chron. 20:7). Second, in James 2:23 we read: “*And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness. And he was called the friend of God.’*” Finally, we have the witness of God in Isaiah 41:8: “*But you, Israel are My servant, Jacob whom I have chosen, the descendants of Abraham My friend.*”

It was upon his faith in God, that Abraham entered into a relationship with Him, beginning a growing, intimate friendship with the Lord. Today, no one can have friendship with the Lord until their sin is dealt with. Trusting Christ as their Savior, they are born again, have peace with God, and enter into an enduring, eternal relationship with the Lord. Now part of God’s family, the Lord desires that they possess an active, vibrant fellowship with Him. John 15:13-15 says: “*Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.*” A master of the house does not share family matters with his servants (or employees) for one must be a family member to enter into his confidence. The Lord acknowledges us as part of the family of God and has shared the very things of God with us, through His Word.

Mamre and Hebron

The word “Mamre” means “strength, fatness”² and “Hebron” means “association, community” expressing the idea of fellowship.³ There were three keys to Abraham’s intimate fellowship with the Lord. First, many years earlier, he had confessed his sin in going to Egypt and lying to Pharaoh about his relationship to Sarah (Gen. 12:10-20). After leaving Egypt he had returned to the altar at Bethel, and his fellowship with the Lord was restored (Gen. 13:1-4). Second, he demonstrated a pilgrim view towards life (Heb. 11:8-10). He was still dwelling at Mamre in Hebron, the place to which he had moved his tent after separating from Lot (Gen. 13:18). Third, he possessed a desire to obey the Lord and wait upon Him. Just prior to this, Abraham had circumcised himself and the men of his house, demonstrating his faith and obedience to the Lord (Gen. 17). Though at times he had lapses of faith (Gen. 16), he had a growing trust in the Lord.

In the upper room, the Lord Jesus said: “*He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him. Judas (not Iscariot) said to Him, ‘Lord, how is it that You will manifest Yourself to us, and not to the world?’ Jesus answered*

and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him’” (John 14:21-23). The only path to spiritual maturity is through abiding in Christ expressed by immediately confessing known sins, living the sanctified, pilgrim life (1 Pet. 2:11), and expressing our faith by knowing and obeying His Word.

As we spend time with Christ in His Word and in prayer, the Lord delights to reveal Himself to us and guide us. He is interested in our circumstances. Abiding in Christ in unhindered fellowship (Hebron) is the key to spiritual strength (Mamre). In His high priestly prayer of John 17, the Lord prayed: “*Sanctify them by Your truth. Your word is truth.*” Humbling ourselves before His Word, the Lord will manifest His workings in our lives: “*For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: ‘I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones’” (Isa. 57:15).*

In His visit with Abraham, the Lord displayed two praiseworthy attributes: His omniscience and His omnipotence. He also revealed to Abraham two things pertaining to his own life: the arrival date of his long-promised son, and the impending destruction of Sodom and Gomorrah.

The Lord’s Omniscience

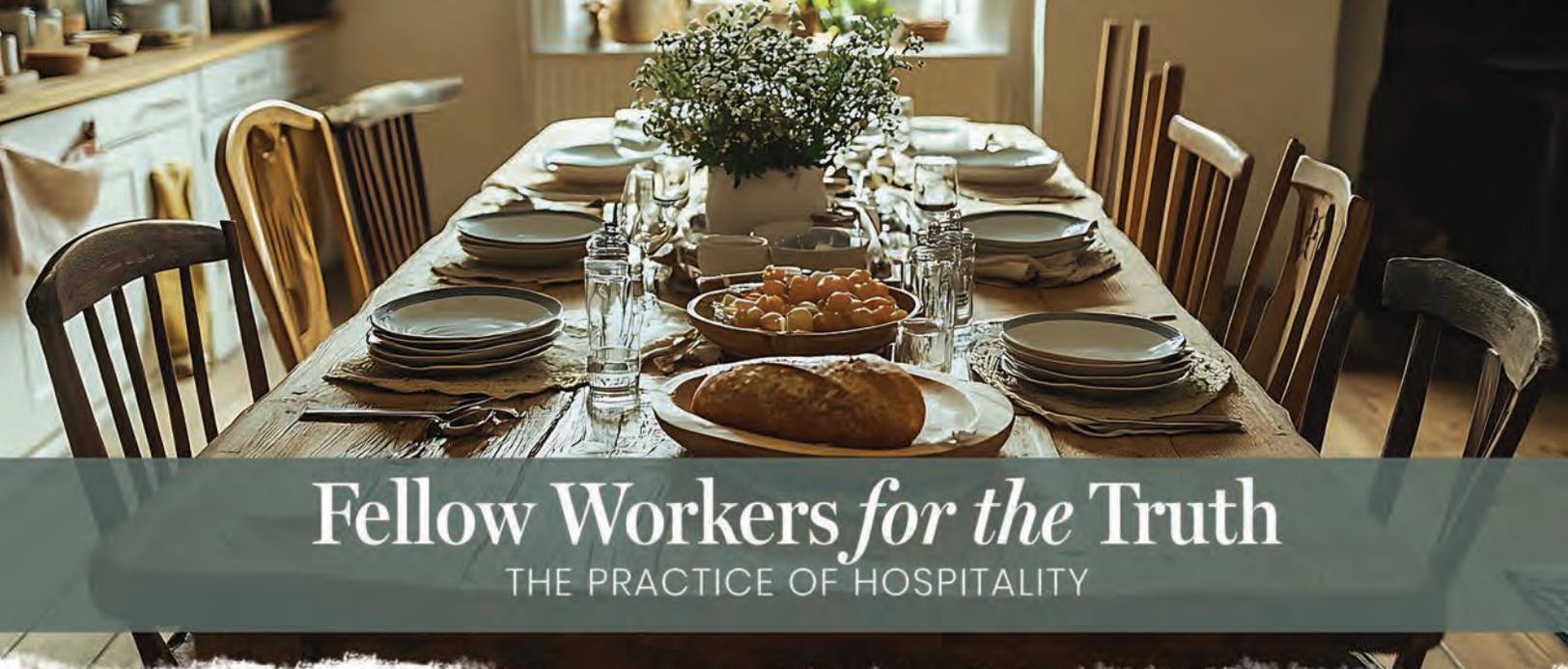
The Lord exhibited that He is All-knowing in three ways. First, He revealed to Abraham and Sarah the time of their long-promised son: “*I will surely return to you at this time next year; and behold, Sarah your wife will have a son*” (v.10, NASB). After Sarah laughed within herself, the Lord repeated “*Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son*” (v.14, NASB). Second, though no one else heard Sarah laugh within herself, the Lord knew she had laughed and confronted her. Third, the Lord prophesied that Abraham would be faithful in training his children in the ways of the Lord (v.19).

The Lord’s Omnipotence

The Lord also declared to Abraham that He is All-powerful: “*Is anything too difficult for the LORD?*” (v.14). From a natural standpoint, both Abraham’s and Sarah’s bodies were no longer capable of producing a child (Rom. 4:18-21). However, God has infinite power. For example, He spoke the heavens and earth into existence, breathed life into mortal bodies, and years later would reveal His power to Abraham’s descendants in Egypt through His servant Moses. Still later, He would display His glorious power through the resurrection of the Lord Jesus Christ. Someday, the same all-powerful God will resurrect the dead in Christ, never to die again (1 Cor. 15; Phil 3:20-21; 1 Thess. 4:13-18).

Before the two angels left for Sodom, the Lord said: “*Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth*

...continued on page 14



Fellow Workers *for the Truth*

THE PRACTICE OF HOSPITALITY

Beloved, you do faithfully whatever you do for the brethren and for strangers...we therefore ought to receive such, that we may become fellow workers for the truth. 3 John 1:5-8

In the New Testament, we often admire apostles like Peter for his preaching, Paul for his knowledge of the Scriptures, and John for his close relationship with the Lord. However, we sometimes overlook those whose contributions were less visible but equally vital to the early church. One such person is Gaius, the recipient of the third epistle of John. Although little is known about him beyond this letter, Gaius left a significant impression on the apostle. John commends him for his Christian virtues lived out according to God's truth, his faithful service, his love for the saints, and welcoming strangers. Gaius was particularly noted for his hospitality—a practice that supported the ministry of God's Word. I have come to personally appreciate him as someone who lived out an exemplary Christian life through a practical ministry, one to which we can all aspire. John recognized Gaius as a *"fellow worker"* for the truth. What a wonderful way to encourage him and express how needful his ministry was.

Ministries Supporting One Another

Paul reminds us that the body of Christ is made up of many parts, each with its own important function (1 Cor. 12:12, 14). While we often focus on public ministries like preaching, teaching or evangelism, support roles are essential. We do not know if Gaius held an authoritative position or was gifted with any type of public ministry, but of one thing we are certain; his actions spoke louder than words.

Re-evaluating the Role of Hospitality

Gaius lived out what Paul urged: *"Share with the Lord's people who are in need. Practice hospitality"* (Rom. 12:13, NIV). In many North American assemblies today, hospitality is undervalued. Have we become too focused on the privacy of our homes, losing the biblical sense of fellowship and connectedness? Perhaps it is time to re-evaluate the importance of hospitality for the ministry and unity of the Church and recognize how valuable it is for the overall health and wellbeing of our local assemblies (Gal. 6:9-10).

Hospitality is a Practice

One surprising truth regarding hospitality is that it is not listed as one of the spiritual gifts (Rom. 12; 1 Cor. 12). We often refer to someone as being *"given to hospitality"* as though it is their spiritual gift. However, Scripture teaches that hospitality is something all believers are called to exercise, not just a select few. Hospitality is a practice that can be developed into a skill. If we are to pursue biblical hospitality, we need to follow the teaching of the early church apostles and the example of Gaius, practicing hospitality as an expression of our love for the saints.

The Selfless Service of Hospitality

"In your relationships with one another, have the same mindset as Christ Jesus...He made himself nothing by taking the very nature of a servant..." (Phil. 2:5, 7, NIV).

Hospitality is one of the best ways to grow in an understanding of what it means to be Christ-like in service. The characteristic of a servant is selflessness, prioritizing the necessities of others. The ability to put oneself in another's shoes, knowing their needs without them asking, is a valuable skill. Paul defines Christlike service best in Philippians 2:3-4: "...In humility value others above yourselves, not looking to your own interests but each of you to the interests of the others." (NIV)

The spirit of hospitality cannot be selfish; it shares what the Lord has generously given so that others may benefit. The agape love that Gaius expressed to the brethren in his care was characterized by unconditional selfless sacrifice. We are to show hospitality to one another without grumbling (1 Pet. 4:9). If we catch ourselves complaining or whining while serving others, it is a clear red flag that we are not embodying a Christlike spirit. In these moments, we should immediately turn to the Lord to seek a change of heart. Hospitality can be a lot of work, and it might interrupt our lives, but it is a service for our Lord, and contributes to building His Church. Who are we serving, our Savior or ourselves?

Hospitality and the Stranger

Twice in the New Testament hospitality is connected to receiving strangers; people with whom we are not familiar (Heb. 13:2; 3 John 1:5). Normally we would not hesitate to host family or close friends in our homes, but biblical hospitality aims to treat everyone equally (Jam. 2:1-4). It causes us to step out of our comfort zone, which is a much-needed discipline. As we share the same love for Christ and hope for eternity together, why would we be reluctant to welcome fellow brothers and sisters in Christ whom we do not know (Luke 6:33)?

A Family Affair

There is an ancient middle eastern custom called "a salt covenant." It is about extending courtesy to those who enter one's home. According to the custom, when a visitor comes under your roof, they become a part of the family circle. The host is obligated to generously provide for and protect them. The Arabic expression "there is salt between us" signifies partaking in hospitality which cements friendships. As believers in Christ, we would do well to perceive biblical hospitality in the same way. This viewpoint takes the family into account, making it a family activity where children can watch and have the chance to take part, helping them to understand the importance of hospitality.

Responsibility of All

A common misperception about hospitality is that it is predominantly a feminine role. In truth, the Bible teaches that men are specifically called to practice hospitality. 1 Timothy 3:2 and Titus 1:8 list hospitality as a qualification for male church leadership. As heads of their households, husbands and fathers

have a responsibility to open their homes and involve their families in the life of the church. Therefore, hospitality is not limited to women or specific individuals. All believers should consider how to incorporate hospitality into their walk of faith.

Practicing Hospitality

Heed Hospitality – Recognize the need for it. There is nothing that builds relationships more than inviting someone into your home and getting to know them on a deeper level. Church meetings alone are not enough to foster meaningful relationships. Hospitality can be a tool to unify the Body of Christ.

Habitual Hospitality – Make it a habit to open your home to others. The more often you do it, the easier and more natural it will become.

Handling Hospitality – Do not confine hospitality to a specific form. Perceiving it only as "this is how my mother did it," we might find ourselves trying to live up to self-induced expectations we cannot meet. Explore what works best for you. If you are single, on a fixed income, or have limited resources, hospitality can still be simple and meaningful. For example, something as simple as meeting at a coffee shop can be an act of hospitality.

Honing Hospitality – Learn from each experience. Think of ways to make others feel comfortable and meet their needs. Make it enjoyable, not burdensome. Be teachable, learn from observing how others approach it.

Homework for Hospitality – Give it a try. Decide who, where, and when, then follow through. Learn from the experience and do not wait too long to try again. Monthly, challenge yourself to invite new people, trying to connect with those you do not usually interact with.

Hospitality plays a vital role in building up the body of Christ. By opening our homes and hearts to others, we contribute to the health and vibrancy of our local churches as "*fellow workers for the truth*." If we begin to see all aspects of church life as equally important, we will cultivate healthier, more unified assemblies of believers. 

“Scripture teaches that hospitality is something all believers are called to exercise, not just a select few.”



by Mark Hillis

Mark lives in rural Fenwick, Ontario with his wife Michelle and three boys. He is the Operations Director at FBH International Ministry. Mark also serves on the board of directors for Everyday Publications Inc. and is an elder at Brockview Bible Chapel in St. Catharines, Ontario.

THE GOSPEL HERALD



“Sing to the LORD, all the earth; proclaim the good news of His salvation from day to day.”

I Chronicles 16:23

He Suffered For Me

THE TESTIMONY OF MARCO HABIB

My story begins in 1988 in Northern Africa, in the Sudan. My grandparents moved there from Egypt years prior to this for work. At the time of my birth, it was the largest country on the continent and held the record for the longest on-going civil war. It is little wonder my parents immigrated to Canada, a desire that many Sudanese have but few experience.

Canada

We landed in Quebec in 1991. I went to school, began learning French and developing relationships, but only five years later we picked up and moved again, this time to Ontario. At the age of eight, I was starting over again, with a new language, new environment, and new relationships. Over the next decade we moved numerous times, making it difficult to put down roots and build any lasting relationships. This would go on to impact me in ways I am still discovering today.

My youth was often marked by trouble and rebellion. Although my mother tried her best to raise us, we lacked good role models. In the absence of guidance and leadership, I looked

for the attention that I needed in the wrong places. Instead of healthy relationships, I developed poor ones. We all have a need to belong, a void that must be filled. Sadly, so often it is filled with sin, unhealthy relationships, and things which leave us emptier than before. At the age of nine, I received my first suspension from school. When I was ten, we moved to a government housing area in the city of Waterloo where I befriended street kids. I was influenced by them and was drawn to their sinful life. In grade seven, I was suspended again. This was the beginning of my troubled youth.

Despite this, God was working in my life. My mother often took us to church. I learned about the creation story, sin, God’s love for mankind, and Christ’s death and resurrection. I heard stories of Old Testament characters like Joseph being betrayed by his brothers and being sold into slavery only to rise to become the prince of Egypt. I loved hearing of Moses leading the Israelites out of Egypt’s oppressive rule. I aspired to be like those honorable men someday. Little did I know that I had no strength within to live a godly life. I tried repeatedly and failed every time. On one hand I was influenced by the Bible stories I heard and read, and on the other, by my friends.

Salvation

The church we attended held gospel meetings every Sunday evening. My mother took us faithfully. One night the preacher spoke on John 3:16, “For God so loved the world, that He gave his only begotten Son, that whosoever believes in Him, shall not perish but have everlasting life.” That night it struck me that the God who created the universe and who formed me, loved me. What a thought! God loves me so much; He gave his Son to redeem me! This was the love that I needed, the belonging and acceptance that I yearned for. I went home, bowed down by my bedside and trusted Jesus as my Savior.

Immediately, I felt a supernatural peace and a rest my soul had never experienced, a rest I had longed for. It felt like a lifelong burden came off my chest. That night, I inherited everlasting life and a home in heaven with my Savior. People have spent billions and tried everything this world has to offer to fill the void in their hearts but to no avail. Yet, at the age of thirteen I found what every soul thirsts for. When Jesus came into my heart, the world with all its vain promises, lost its appeal. I had everything I needed, and its worth was so much more than anything the world could offer. “For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” (Mark 8:36-37). Because of Jesus, I gained my soul, heaven, and best of all, a personal relationship with my God.

Spiritual Struggles

When God saves a soul, they become a citizen of heaven, but they remain in the world. God has a work for them to complete, namely, to tell others of what they have experienced, to share the good news. With this comes the risk of again being influenced by the world. We read in Psalm 73 about a man who had experienced God’s love but was affected by the wickedness around him. He began to lose sight of God’s goodness and desired to be like the godless. Sadly, his story became mine.

Shortly after I was saved, I began high school. I had no idea how badly I would be influenced by my peers. Smoking cannabis was a normal occurrence at school. I never thought I would use drugs but the more time I spent around those who did, the less it bothered me. At first, the marijuana cigarette was passed from hand to hand skipping mine. However, each time my curiosity grew.

A few months later, I took my first puff. A few months later, I turned to mushrooms; fast-forward a few years and I was using ecstasy, cocaine, and other heavier drugs. My grades plummeted. I was suspended numerous times until finally I was

expelled from school. How quickly I had degraded into a sinful life! How could someone who had tasted the wonderful love of Christ be so foolish to turn back to sin? How could I forget that it was my sin that sent Him to that shameful cross? I became like the prodigal son in Luke 15, who leaving his father’s loving side, set out to a faraway place to live life as he pleased. After squandering all that he had on wild living, the son was reduced to feeding on pig’s food. Like him, I had hit rock bottom. Sin left me empty handed, severely depressed, and suicidal.

He Willingly Suffered For Me

One day I was very high on drugs and could not go home, so I parked my vehicle. It just so happened that I had a Bible on my dashboard. I picked it up and read Isaiah 53. This twelve-verse chapter speaks about the Lord’s suffering and shame. It tells of how the Son of God set aside His majesty and beauty to become a man despised by His own creation. It has become my favorite chapter in the Bible.

Isaiah 53:5-7 says: “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.” (NIV)

These words broke me. He suffered willingly and silently for me. Overwhelmed by what He had endured because of my sins, I wept bitterly and asked God to forgive me and deliver me. He did. That day God set me free from my drug addiction. He has since replaced my “friends” with a wonderful church family. Today, I am surrounded by a beautiful, godly wife and six children. God has showered innumerable blessings upon me. He has been gracious to me. 

“He suffered willingly and silently for me. Overwhelmed by what He had endured because of my sins, I wept bitterly and asked God to forgive me and deliver me.”



by Marco Habib

Marco and Laura Habib are in fellowship at Bethel-Park Bible Chapel, in Brantford, ON. They have six children: Naomi, Faith, Seth, Jonathan, Abigail, and Asher. They love working with and encouraging the young people in their Junior High Sunday School class. In 2023, Marco began serving as a deacon.

THE FRONT LINES

ZIRNESTI CHRISTIAN ASSEMBLY AND CHRISTIAN MISSION INTERNATIONAL AID

The nation of Moldova gained its independence from the Soviet Union in 1991, when a democratically elected government took power. Nestled between Ukraine and Romania, this little nation is one of the poorest countries in Europe.

Founded in Australia, Christian Mission International Aid (CMAID) is a ministry whose purpose is to send aid and Christian literature to the once persecuted Christians of Eastern Europe. Dan Marianciuc (Romania) and I (Australia) moved to Moldova in 2009. That year a property was purchased in southern Moldova, in the village of Zirnesti, to hold children's camps, gospel meetings, Bible clubs, and other evangelistic activities. In 2011, Dan married Melissa (Australia) and I married Ruth (United Kingdom) who was at that time working in Armenia. Ruth and I still live on the Base with our boys. Dan and Mel, who have four children, live in the village.

In 2012, a brother and sister from the village accepted the Lord Jesus as their Savior. Having a desire to establish a local assembly, a small group comprised of Christians from abroad and these new local believers began gathering each Lord's Day. Since then, it has been wonderful to see many more, both in Zirnesti and surrounding villages, come to know the Lord Jesus, be baptized and added to the Zirnesti Christian Assembly. Today, the CMAID ministry continues, working hand in hand with the local assembly. The purpose is to provide local Christians with the resources to reach out to the people of Moldova.

When we first arrived in Moldova, much emphasis was put on children's work, holding summer camps and Bible clubs throughout southern Moldova, as well as a local Sunday School and Youth Ministry associated with the nearby assembly. We saw this as very important as Moldova is an Orthodox country. Many of the older generation are steeped in religious traditions and it is often hard to get past this wall of religion. However,

the children are open and ready to learn. How wonderful it is to see this young generation learning Bible stories, memorizing Scripture, and hearing the good news of salvation.

Since then, we have added other outreaches such as the Step into the Bible Program. This is run in co-operation with the country's Education Department. Each year 6,000 - 8,000 children from government schools are brought in by CMAID buses to our Bethesda Centre (a five-story apartment block the Lord enabled us to purchase in Zirnesti) where we put on a gospel presentation for the children. The presentations change each year and are acted out in five different rooms. A guide takes the children from room to room where the Bible stories are brought to life through beautifully painted settings, authentic deco, and dedicated actors. Some of the stories presented so far include "To Save The World" (a Bible overview of the gospel story from Genesis to the Gospels), "Pilgrim's Progress," "The Lamb" (a look at the promised Lamb in the Old Testament and the life of Christ) and "Child of the King" (the story of George Müller).

We give thanks to God for this amazing open door among the school children, and that the Education Department is not only open, but eager for these outreaches. The Director of Education for our region, though not yet saved, is convinced of the importance of children learning these stories from the Bible. The Lord has enabled us to have many profitable discussions with him. One day he proceeded to tell us of a meeting with various officials to discuss current problems in schools, such as drugs and alcohol abuse. As they discussed various causes and effects, the Lord brought to his mind various conversations he had had at CMAID and he seriously informed his colleagues, "It is because we have left the Bible out of our schools. We no longer teach our children about God." His opinion was taken seriously, and the result was a meeting with several officials, including the director, to discuss how we could work together to reintroduce the Bible into the schools in Southern Moldova.



Children at Summer Camp

In the Bethesda Centre we also have a Teachers' Resource Centre (TRC) for government schoolteachers. Due to the poor economic situation in Moldova many schools are severely under-resourced and lack even the essentials such as computers and printers for the teachers to use. The TRC was set up to help with this need but also to help us to get to know the teachers and to build bridges with them enabling us to share the gospel. We are delighted that there are now over 400 teachers registered to use the TRC and it is usually fully booked.

Another unique opportunity came through the government fire-fighting services. In 2012 we got to know the Fire Chief for the region. This led to us purchasing some second-hand fire trucks in the United Kingdom to help them update their equipment. We also set up a volunteer fire service for our village. The volunteers are those involved in other areas of the ministry who have now trained to be on call fire-fighters. The team has attended many emergency incidents, giving vital aid. Even more exciting, God has used this to open many doors for the gospel in the most unexpected places. Contacts with fire-fighters throughout the country have flourished, enabling us to distribute large quantities of Christian literature. Each Christmas, every fire-fighter in Moldova receives a gospel "Fire-fighter" calendar in their language, a Gospel of John, and other Christian literature, along with a festive gift. More recently, we have been able to start working among the police, ambulance officers, and prison guards. On 28 December 2023 we had the first police gospel outreach dinner at the CMAID Base with about 75 police officers in attendance. It was lovely to have the opportunity to share the gospel with them.

One of the team conducts basic first aid training courses to children in the area government schools. At the end of each class, he is also able to share the gospel and give literature to the children. At one of these classes the Governor of the Cahul prison was in attendance because his child was in the class. Afterwards he approached and asked if it would be possible to do a similar course for prison guards. Of course we were happy for this opportunity, and we are looking forward to welcoming the guards to the CMAID Base where we have organized a training course and gospel outreach dinner.

We have recently started a program called "Strong Foundations," which is aimed at discipling young Christians so

that they can be established and equipped to go out and serve the Lord. Last year at the summer camps, we were encouraged to see 12 young people volunteering to help those who had been saved through Sunday School, youth, or camp work. We realize that they need to have a strong foundation in the Word and to be suitably equipped to do the ministry to which God has called them.

Early this year, brother Alexander Kurian visited us to teach at a Strong Foundations Conference we had organized in Yerevan, Armenia. The subject was, "What does it mean to be a disciple of the Lord Jesus?" We were encouraged to see many in attendance and the enthusiasm with which the teachings were received. Since then, we have opened a new Postal Bible School office in Yerevan, aimed at teaching children God's Word through Bible Time lessons. We already do this ministry in Moldova and have found it effective in building up children's understanding of the Word. This is so vital in a country where there is a belief in God but so much dependence on religious rituals and traditions.

Through CMAID Publications, we are translating several Everyday Publications books into Romanian and Eastern Armenian. As well, we are translating "The Church: Masterpiece of the Ages" by J B Nicholson and "Believer's Bible Commentary" by William MacDonald into Eastern Armenian. Each year we also publish gospel calendars in Russian, Romanian and Eastern Armenian.

For more information, please visit www.cmaid.org or email matthewhillier@cmaid.org. To support this ministry, gifts may be sent through CMML or MSC Canada. 

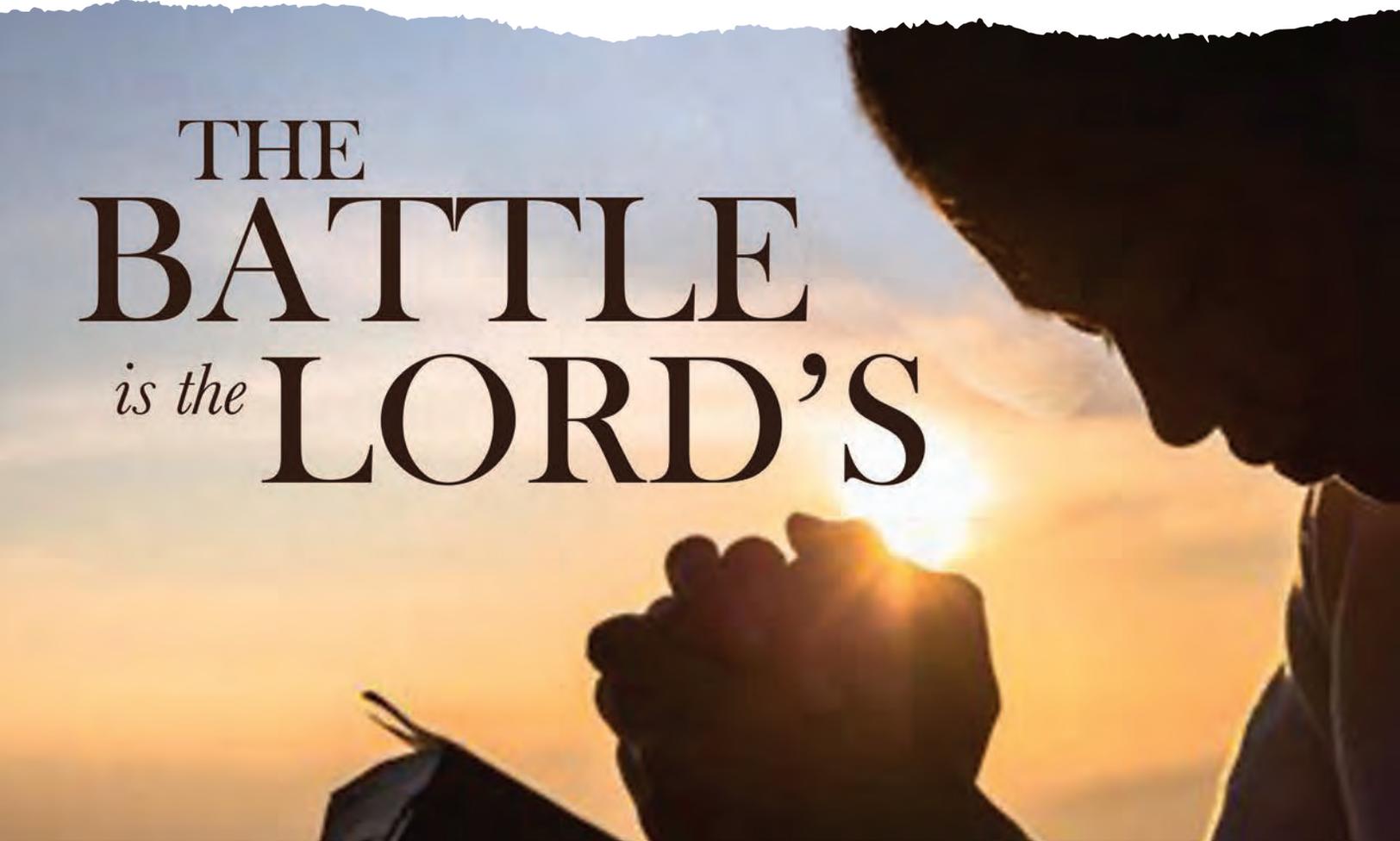


by Matthew Hillier

Matthew Hillier, along with his wife Ruth, are commended to the Lord's work in Moldova from Eastwood Christian Fellowship in Sydney, Australia. They have three boys: Samuel, Benjamin, and Joshua. Matthew is involved in overseeing the work of CMAID in Moldova and is also an elder in the Zirnesti Christian Assembly.



FOUNDATIONS *of the faith*



THE BATTLE *is the* LORD'S

Sanctification is simply the process of spiritual growth by which God progressively makes us more like His Beloved Son, our Savior. The natural outgrowth of this process is that believers will live godly lives for the Lord Jesus Christ. The apostle Paul reminds us “*For this is the will of God, even your sanctification*” (1 Thess. 4:3).

In the process of sanctification, God transforms us from the inside out. This transformation begins inwardly, first with our inner man, then with our soul, and continues outwardly with our body. This order is important because we will never be all that God wants us to be simply through our own performance and self-effort. Once God regenerates our inward selves, then the transformation will affect our outward physical actions.

Consider this illustration: The problem with a thief is not in his hands. The problem is in his mind or spirit, which tells him that he needs to steal. After he steals, his mind tells him to rationalize his behavior. The police can arrest him and put him in handcuffs, but on the inside, he is still a thief. A problem of the heart is the heart of the problem. Therefore, if his mind and spirit are transformed, then his hands will follow. Allow us to explore five important aspects concerning sanctification that every Christian should know:

1. Sanctification is a Work of God

Notice the emphasis throughout Scripture that sanctification is a work of the entire Godhead. All our efforts toward holiness are useless apart from each person of the Trinity. Sanctification

is through the work of Christ on the cross (Heb. 10:10), secondly by that of the Holy Spirit in us, and lastly, as we read in the book of Jude, “*sanctified by God, the Father*” (Jude 1:1). Concerning the Holy Spirit, Paul highlighted the Holy Spirit’s role with the repetition of the phrase “*by the Spirit*” in Galatians 5:16, 18, 25 (ESV). He used the phrase “*sanctified by the Holy Spirit*” in Romans 15:16, and in Romans 8:13, he said it is “*by the Spirit*” that we are able to “*put to death the deeds of the body.*” Thus, we must always remember that personal sanctification is a work of God.

2. Sanctification Involves Cooperation

Secondly, there is a personal involvement of the believer in the process of sanctification. Take note of the imperatives in Galatians 5: “*Walk in the Spirit*” (v.16), “*Live in the Spirit*” (v.25), and “*keep in step with the Spirit*” (v.25, ESV). Whereas, justification is entirely God’s work, sanctification involves our cooperation with God. Christ has delivered us from sin’s reign, but the responsibility for resisting sin is ours in and through the power of the indwelling Holy Spirit. God has given us His Spirit, but the responsibility for walking in the Spirit is ours. We are charged by the writer of the book of Hebrews, “*Pursue... sanctification*” (Heb. 12:14, NASB; see also 2 Cor. 7:1). Keep in mind that sanctification involves our cooperation and commitment.

3. Sanctification is an Ongoing Process

Whereas justification is once and for all, sanctification is a continuous process whereby we grow in holiness. The Greek verb “*peripateo*,” translated in English “*Walk by the Spirit*” in Galatians 5:16 literally means “to go about” or “to walk around.” It is the same word used by Jesus of the paralytic, “*Arise, take up your bed and walk*” (Mark 2:9). The word “walk” can also be used to mean a certain walk of life or conduct. Paul used a tense of the verb that reflects continuous, ongoing activity. The word “walk” reminds us that sanctification does not roll effortlessly down a superhighway; it treks resolutely up a more arduous path, steadily progressing toward the goal but never arriving until the day we “*see Him as He is*” (1 John 3:2).

4. The Goal of Sanctification is Christlikeness

God’s purpose is our sanctification, to transform us more and more into the likeness of Christ. Paul exhorts us, “*to be conformed to the image of His Son*” (Rom. 8:29). May we all refuse to be seduced into defining spiritual maturity in terms of religious activities (sanctification by checklist). This communicates the wrong idea that if you check off the items on the list you are good for another week! We must take care that we are not overly focused on our failings instead of being occupied with the person of Christ. Discovering how deceitful and wicked our heart is never made a believer spiritually strong. Heart occupation with Christ is the key to true growth in sanctification. Respected writer H. A. Ironside (1876-1951) exhorts us on this devotion to Christ:

“The secret of Christian holiness is heart-occupation with Christ Himself. As we gaze upon Him, we become like Him. Do you want to be holy? Spend much time in his presence. Let the loveliness of the risen Lord so fill the vision of your soul that all else is shut out. Then the things of the flesh will shrivel up and disappear and the things of the spirit will become supreme in your life. We do not become holy by looking into our own hearts. There we only find corruption. Instead, we must look away from ourselves and “*unto Jesus,*” contemplating His holiness, purity, love, compassion, and devotion to the Father’s will. Then we shall be transformed, imperceptibly to ourselves, perhaps, but nonetheless surely into His blessed image. There is no other way whereby we may become practically holy and be delivered from the power of the flesh and the principles of the world.”¹

Thus, Christ-like character through devotion to Christ is the proper measuring stick of growth in sanctification.

5. The Two Primary Instruments of Sanctification are the Word of God and the Holy Spirit

In Jesus’ prayer for his disciples, He calls on the Father to “*sanctify them by Your truth. Your Word is truth*” (John 17:17). In His prayer, He instructs us that God sanctifies us through His Word. Paul understood that God’s Word trains us in righteousness so that we may “*be complete*” (2 Tim. 3:16-17). Therefore, let us drink deeply, then, from the Scriptures, for by them God will transform us more and more into the likeness of Christ (Ps. 119:11; Acts 20:32; 1 Pet. 2:2).

Conclusion

Sanctification is not just an arm of Christian theology; it is the heart of it. That is because sanctification is developing Christlikeness in our lives. Living a life that has the stamp of Christ upon it may be the most important aspect of the Christian life. It influences every aspect of the Christian life: evangelism, worship, preaching, and a host of other Christian disciplines. May we strive to live a life that pleases God. 

Endnotes

¹H. A. Ironside, *Continual Burnt Offering*, (Loizeaux Brothers: New York, NY, 1943), Oct. 6



by David Dunlap

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

That Which Is *Perfect* Has Come

1 CORINTHIANS 13:8-13

⁸“Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. ⁹For we know in part and we prophesy in part. ¹⁰But when that which is perfect has come, then that which is in part will be done away. ¹¹When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. ¹²For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. ¹³And now abide faith, hope, love, these three; but the greatest of these is love.”

What Were New Testament Believers Waiting For?

Paul acknowledges that at that present time, believers only “*know in part and we prophesy in part*” (v.9). They were waiting for a time when what was perfect would come (v.10). Some have suggested that Paul is referring to the coming of the *perfect* One (Christ) to snatch up His Church and return to heaven. However, the Greek word rendered “perfect” is in the neuter gender, so Paul is talking about a subject of non-personage.

Others have suggested that the phrase “*that which is perfect*” may refer to our complete understanding of the “*faith once delivered to the saints,*” as soon as believers are in Heaven. However, it is blatantly obvious that spiritual gifts, the subject of these chapters, would cease once believers are in heaven. Therefore, it would not be necessary to state that fact. Such an idea would mean that new revelations would be continuing throughout the Church Age. Hence, Christ would be required to judge His Church to varying degrees of revealed truth at His Judgment Seat, instead of one embodiment of truth for the entire Church Age. Jesus Christ desires His Church, His Temple, to be built on one foundation of truth (Matt. 16:18; 1 Cor. 3:11). The idea of progressive revelation would result in division and chaos within the Church. Both grammar and reason indicate that the “perfect” must relate to something received before the Church is glorified with Christ in Heaven.

Given the construction of the Greek text in verses 8 and 9, it seems apparent that Paul is speaking about something that makes prophesying and knowledge (declaring and knowing the

truth) only in part not necessary anymore. God causes “*declaring in part*” to cease, because He has provided the whole truth that the Church is to understand while here on earth (in Heaven there will be more for us to learn; Eph. 2:7). What is perfect then speaks of the completed canon of Scripture in the Apostolic Age (Heb. 2:3-4; Jude 3). On completion, God would then cause the gifts of prophecy and knowledge to cease.

Children Looking in a Mirror Dimly

God revealed to the apostles what He desired humanity to know during the Church Age. That said, complete “*unity of the faith*” (i.e., full understanding by the saints of what has been revealed in Scripture concerning the faith) will not occur until the Church is in Heaven (Eph. 4:12-13). No wonder Paul described himself and other believers at that time as mere children beholding something that could not be fully understood and appreciated. It was as if they were looking at a dim reflection in a mirror to discern the fuller truth that was coming into focus.

Paul speaks of progressing from childhood to adulthood (speaking of spiritual maturity, not heavenly perfection). Again, he was looking into “*a mirror dimly*” waiting for clearer understanding of truth that would ultimately be seen “*face to face*” (v.12). This describes Paul’s situation when he was writing to the Corinthians. He was looking forward to receiving the full revelation of Scripture in order to gain maturity in understanding truth.

The language of verse 11 is reminiscent of God’s declaration to Aaron and Miriam concerning how He revealed truth to His servant Moses:



... If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. **I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD...** (Num. 12:6-8).

Because of His close personal relationship with the Lord, Moses received “face-to-face” revelation from God. While it is true that when we see the Lord “face to face” we will have perfect understanding of revealed truth, that is not what Paul is speaking of here. Rather, he was eagerly waiting for God to reveal all that He wanted the Church to know through Scripture. Church history gives this view credence for, as previously mentioned, prophecy, speaking in tongues, and revelations of knowledge concluded towards the end of the Apostolic Age.

God Reveals Himself in Various Ways

With this said, God is God and He will do whatever will honor Himself and bring the most blessing to humanity. It would be wrong for any human to try to limit God’s sovereignty. For example, at this present moment, many Muslims coming to Christ have reported having dreams which called their attention to the loveliness of Christ.¹ In fact, we would expect God to continue revealing Himself through mysterious forms of communication. However, if and when divine visions and dreams do occur today, they would be of a localized nature with individual benefit and would not impart new revelation for the Church to heed. There is one embodiment of truth for the Church to obey in the Church Age and that is contained within the completed canon of Scripture.

From a practical standpoint, what does this mean for us today? The New Testament records the direct and specific calls of the disciples to ministry. So, should today’s Christians expect to receive a personal visit from God to call them into service? Should we expect a voice from heaven, a vision, or a prophetic utterance to confirm God’s calling for us? During the early days of the Church Age, prophets were given to the Church as a check against false teachers – they confirmed the oral transmission of the Word of

God by the apostles before it was available in written form. Since believers have a divine anointing to understand truth (1 John 2:20, 27) and the Word of God is now complete (Jude 3), modern Christians should not presume personalized directives from God. He may use visions, dreams, confirming signs, and etc. to direct our way, but such phenomena will never contradict Scripture.

Love Endures Forever

Notice that while the gifts of prophecy and knowledge (revelation of truth to the Church) and tongues (declaring truth to the lost) will cease, love will endure forever. This is why love is greater than faith and hope. Once we are in heaven, the virtues of faith and hope will have served their purpose, but believers will bask in the inexhaustible love of God forever.

Paul concludes the chapter with a lovely summary: “*And now abide faith, hope, love, these three; but the greatest of these is love*” (v.13). Faith takes God at His Word without sensory or intellectual confirmation. Hope rejoices in God’s future promises. Love is the unselfish, sacrificial goodness of God to us. Hope and faith will cease when the Lord returns for His Church – faith gives way to sight and hope is complete, but in God’s presence, we will experience His boundless and pure love forever. 

Endnotes

¹ Darren Carlson, “*When Muslims Dream of Jesus*” (International Mission News; May 31, 2018): <https://www.thegospelcoalition.org/article/muslims-dream-jesus>



by Warren Henderson

Warren Henderson and his wife Brenda serve the Lord full-time and currently make their home in Stevensville, Montana. Warren is involved in a writing, evangelism, and Bible teaching ministry and has written and published a number of books which can be obtained worldwide through online retailers.

...continued

shall be blessed in him?” (18:17-18). Abraham was the friend of God and “the secret of the LORD is with those who fear Him” (Ps. 25:14). Besides, it was through Abraham and his Seed that all the nations of the earth would be blessed. If the Lord was going to remove a people group for their willful sin, then He would inform Abraham.

Similarly, in our quiet times with the Lord, let us learn of the praiseworthy Christ and listen to Him as He instructs and guides us through His Word. As we grow in the grace and knowledge of our Lord Jesus Christ, we will begin to see Him working through our circumstances in ways by which we can only conclude: “it is the Lord” (Matt. 14:27; John 21:7).

Abraham’s Prayer

After the angels left for Sodom, Abraham asked the Lord to spare the wicked cities for the sake of the few righteous that dwelt there. “And Abraham came near and said, ‘Would You also destroy the righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?’” (vv.23-25).

Today, as believers we have the opportunity to draw near to the Lord with our concerns. Let us draw near reverently (Matt. 6:9), confidently (Heb. 4:16), and believingly (Jam. 1:5-7). Hebrews 4:16 says: “Therefore let us draw near with confidence

to the throne of grace, so that we may receive mercy and find grace to help in time of need” (NASB). The Lord hears, listens, and answers our prayers according to His infinite wisdom and unlimited power. The Lord Jesus Christ is the power of God and the wisdom of God (1 Cor. 1:24) and it is through Him that we have continual access before the throne of grace (Rom. 5:1-2).

The Lord left after granting Abraham’s request to spare the cities for the sake of ten righteous souls. Abraham had prayed in weakness, believing the only way for Lot to be saved was for God to spare the cities. The Lord did not grant his spoken request because there were not ten righteous. However, the Lord remembered Abraham (19:29) and granted the prayer of his heart, though it was unexpressed audibly: “Lord, please spare Lot and his family.” It was not God’s will to spare the cities, but it was His will to spare Lot and his family, though only Lot and his two daughters chose to be spared. Though Lot made poor choices, Scripture testifies that he was a righteous man, vexed by the wickedness around him. The Lord knows how to deliver the righteous and punish the wicked (2 Pet. 2:7-9). Similarly, someday the Lord will call His Church home (1 Thess. 4:13-18), before bringing judgment upon the earth.

Romans 8:26-27 says: “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.” (NASB)

God knows the mind of the Spirit and He knows our hearts, and the Spirit can conform our imperfect prayers to the will of God. Dear believer, be prayerful about everything; pray even when you do not know how or what to pray. The Lord will help you in your weakness.

Abraham enjoyed the pre-incarnate Son of God’s fellowship as he served Him through his generous hospitality and intercessory prayer. Today, as we commune with and serve Christ, the risen, ascended, glorified Son of Man; He will experientially bless us with a greater knowledge of Himself and His workings in our lives. 

Endnotes

¹Merrill F. Unger, The New Unger’s Bible Dictionary (Chicago, IL: Moody Press, 1988), p.842

²The Brown, Driver, Briggs Hebrew and English Lexicon (Peabody, MA: Hendrickson Publishers, 1996), e-Sword X

³Unger, The New Unger’s Bible Dictionary, p.549

by **George T Ferrier**

ISSUES & ANSWERS

“SEARCH THE SCRIPTURES...”

JOHN 5:39



Should Assemblies Have a Pastor?

In truth, every scripturally gathered assembly does indeed have a Pastor. The important distinction is that the Pastor of each local assembly is the Lord Jesus Christ, and not a full-time paid person as the word “pastor” is often understood to be.

Our first consideration is the New Testament Greek word “*poimen*” which is translated “pastor” in the King James Version (KJV) rendering of Ephesians 4:11. In every other place “*poimen*” is used in the KJV it is translated “shepherd.” With this in mind, let us consider the following passages where it is used of the Lord Jesus Christ:

- Matthew 26:31....He is the **smitten** Shepherd
- John 10:14.....He is the **good** Shepherd
- John 10:16.....He is the **one** Shepherd
- Hebrews 13:20....He is the **great** Shepherd
- 1 Peter 2:25.....He is the **overseeing** Shepherd
- 1 Peter 5:4.....He is the **chief** Shepherd

Since our God has given the Lord Jesus Christ to be the Head over all things pertaining to the Church (Eph. 1:22), can it be that a mere mortal should either be assigned or assume this incredible title over a local church? While many may pay lip service to our Lord’s headship of the Church, in both language and practice the word “pastor” usually signifies a hired person who is viewed as the “leader” of that local church.

The common practice in most mainstream denominations is to have a full-time paid person who is in charge of the local church. They set the tone for the doctrinal positions, do the bulk of the teaching and preaching, handle most of the personal counseling, and oversee the agendas of the various committees. They are typically graduates of a recognized seminary or Bible School. The church’s board of trustees or a similar governing body will interview candidates for the “pastor’s position” as the need arises, and will hire someone, with agreed upon employment terms and a job description. This may be generalizing a little, but this is the pattern usually followed. Having said this, we do not deny that many who follow this pattern have a love for the Lord,

sincere motives, and a desire to serve Him. However, if we stand upon the truth that our entire body of Christian teaching and doctrine is to be sourced in the Word of God, then we will all look in vain to find the above procedures, persons, or titles in Scripture.

With the Lord Jesus Christ being the true Pastor of each local church, the New Testament instead describes a plurality of elders in each local assembly who work as under-shepherds or overseers among the saints, and not over them. Their qualities are described in 1 Timothy 3:1-7 and Titus 1:5-9. These descriptions were given to both Timothy and Titus so that they could recognize and establish those who were doing the work of elders. The Holy Spirit raises up overseers to “*shepherd the church of God which He purchased with His own blood*” (Acts 20:28), giving them the desire to care for the people of God (1 Timothy 3:1). It is always spoken of in Scripture as a work to be done, not a position to be held.

Modifications to the scriptural pattern with traditions formulated over time is not how a local assembly should be governed. Instead, let us “*contend earnestly for the faith which was once for all delivered to the saints*” (Jude 3). While the New Testament pattern does leave room for flexibility in some functional facets, there is no recorded instance in the New Testament where a full-time paid person governs a local church. As we meditate upon the one true Pastor of the church, we will quickly conclude that no mortal has Christ’s credentials, abilities, or authority. He is God’s choice and should be ours as well. 



by Rick Morse

Rick lives in Berwick, Nova Scotia with Janie, his beloved wife for over 40 years. They are in fellowship with the saints at Bethany Gospel Chapel in Dartmouth, NS. Saved at age 21, Rick is active in his home assembly, and has ministered at a number of assemblies in Atlantic Canada. He contributes to Choice Gleanings calendar and has authored several books, with his speaking and written ministry centering on a love for apologetics and expository teaching.

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Camp Hope Fall Family Conference

► **November 8-10, 2024**

7011 Pony Lake Rd Dahlonga, GA

The Fall Family Conference begins Friday at 6:00 pm ending Sunday 1:00 pm. It is a weekend for families to get away and enjoy in-depth teaching from the Word of God and fellowship together. The speakers this year are George Ferrier (adults) and Nate Thomas (children). There will be a time for family activities, a campfire, ice cream sundaes, and great fellowship. For more information and to register, please contact Steve Roys at admin@camphopega.org or (678) 316-7309 or visit www.camphopega.org/fall-family-conference.

Tavistock Area Conference

► **November 16, 2024**

*Tavistock Mennonite Church,
131 Wettlaufer St, Tavistock, ON*

The Tavistock Area Conference on Biblical Church Principles is held twice a year in April and November. The next conference will be held November 16 with speakers Mike Attwood (The Impact of Flesh on Assembly Life) and George Ferrier (Walking in the Spirit). For more information visit <https://tavistockareaconference.com/>.

Fellowship Bible Chapel

*4960 Royal Gulf Circle
Fort Myers, FL*

Visitors to Southwest Florida are invited to meet unto the Lord with the saints at Fellowship Bible Chapel in Fort Myers. Breaking of Bread is at 0930 and Family Bible Hour starts at 1100. For more information please contact Herman Klingenberg at nahum17@frontier.com.

Voices For Christ Ministry Opportunity

Voices for Christ (www.voicesforchrist.org) has an extensive global backlog of cassettes/reels that is overwhelming our present team of volunteer digitizers, and we would love to train more ambitious servants for this important work. For more information, please contact Doug Engle (620-200-2045 / dougengle76@gmail.com) or Todd Nicklas (717-360-2721 / toddnicklas@gmail.com) to explore options.

Ministry Opportunity

Pittsburgh, PA

Please prayerfully consider the opportunity of Director for Life's Key, a prison ministry in Pittsburgh, PA. Life's Key services 17 states and distributes over 20,000 correspondence courses to inmates annually. There is a local staff of volunteers who accomplish a great deal of the physical tasks involved in the distribution and processing of these courses. There are many other volunteers that correct or counsel the returned courses. The qualifications for this position are computer experience, people friendly, able to work with people, and possess a gift of speaking at assemblies to present Life's Key, and to give a short Bible message. The former director has committed to helping the new director. The Board of Directors also commits to helping the new director any way that they can, including helping to raise financial support. If you are interested, or are aware of anyone who meets these criteria, they would like to hear from you. You can call Life's Key directly at (412) 881-1090, or email them at ministry@lifeskey.org.

Commendation

The saints meeting as Southeast Bible Chapel in Springfield, MO would like to commend Mike and Ann-Marie Attwood to the grace of God for the work to which the Lord has called them. Mike is recognized as a skilled expositor of God's word and has a strong desire for the propagation of the gospel of Christ. He has spent many years traveling the United States and the world teaching, reproving, correcting, and instructing the saints of God. Mike and Ann-Marie are in fellowship with Southeast Bible Chapel and we the elders at Southeast, on behalf of those in fellowship, heartily commend Mike and Ann-Marie Attwood. They value your prayers as they continue in their labors for the Lord.

Gospel Missions of India (GMI)

GMI supports evangelists and ministries through missionary funds and organizations in India. GMI identifies, verifies, and authenticates the needs before they present them to their donors in North America. Primary areas of need are the financial support of evangelists, construction of church buildings and hospitals, disaster relief, medical and educational ministries, gospel literature and radio programs as well as VBS and Bible colleges. You may contact them at 586-218-5132 or gospelmi@proton.me or Roy Joseph, Executive Director 586-219-1645. Their mailing address is PO Box 1043, Warren, MI 48090.

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Unanswered Yet?

THE PRAYER YOUR LIPS HAVE PLEADED

*Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.*

*Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.*

*Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.*

*Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.*

