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CORNERSTONE

JULY-AUGUST 2025

All Hands On Deck

The King's Servants

Seeing Above the River

...and more

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

From the Editor

Saved to Serve

"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." Ephesians 2:10



by George T Ferrier

George lives in southern Ontario and fellowships at Bethel-Park Bible Chapel (Brantford, ON). Commended to the Lord's work in 2013 by Bridlewood Bible Chapel (Ottawa), he engages in an itinerant preaching and teaching ministry at North American assemblies, camps, and conferences. He is on the board of Cornerstone Magazine Inc. where he also serves as editor.

"All hands on deck!" is an English naval idiom, an order demanding an immediate, collective, and concerted effort by everyone on board to accomplish an important task. Similarly, when it comes to Christ's great mission today, it is the Lord's desire for every believer to be involved in His work of building His Church. We are saved to serve.

First, this principle is illustrated in the account of Israel's redemption out of Egypt. Exodus 8:1 says, *"And the LORD spoke to Moses, 'Go to Pharaoh and say to him, 'Thus says the LORD: 'Let My people go, that they may serve Me.'"* The Lord redeemed them so that they might serve Him as a nation. Today, every member of Christ's body, the Church, is redeemed by the precious blood of Christ for the purpose of serving Him.

Second, Christ our Captain has commissioned us, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you..."* (Matt. 28:19-20). His word should be our command; we should be eager and willing to obey. We can trust Him; He is the best Master.


Third, it is a magnificent work. Believers over the course of Church history have turned the world upside down when they have been faithful to their commission. Multitudes have come to Christ through the gospel message and then have begun putting their own hands to the work. The Lord prophesied before Calvary, *"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father"* (John 14:12). Since Christ's death, resurrection, and ascension back to glory, we are carrying out His work through our hands, feet, and voices. We need to hold fast to our Head (Col. 2:19), looking to Him for guidance and direction.

Fourth, He has provided us further divine help through the indwelling Holy Spirit. Historically, Christ's Church began at Pentecost with the coming of the Holy Spirit just as He promised (Acts 1:8; 2:1-47). Walking according to the Spirit empowers our service as it is carried out in dependence upon Christ (John 15:4-5; Rom. 8:4).

Fifth, through the Spirit, Christ has bestowed spiritual gifts to every believer to be utilized in a spirit of love for Him and for our fellow brothers and sisters in the Lord (1 Cor. 13; 1 Pet. 4:10). When we consider Christ's selfless love for us, it should compel us to lovingly serve Him (2 Cor. 5:14).

A well-known story illustrates the unity, peace, and encouragement the Lord desires for us as we serve Him:

A hostess walked in with a dessert tray, accidentally spilling the tray's contents on the table and floor. One with the gift of serving said, "I will help you clean it up." She had the desire to meet a practical need. Another with the gift of teaching said, "The reason that the tray fell is that you put too many things on this side and you needed to balance the weight more carefully." He wanted to clarify a truth. Someone with the gift of exhortation said, "Next time, we can serve dessert along with the meal." He gave a practical solution to the problem so it would not happen again. Another with the gift of giving said, "I will buy a new dessert." He used his personal assets to meet a practical need. Someone with the gift of mercy responded by hugging the server and saying, "Don't let this get you down. It could happen to anyone." Finally, somebody with the gift of leading responded, "Bob, would you get some towels to wipe up the table? Mary, grab the mop for the floor. And Jane, help me make another dessert."

"For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another" (Gal. 5:13). 



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All Hands On Deck

THE MEANING OF MINISTRY

God considers ministry (service) a high priority. The Old and New Testaments speak at length about it. The common Old Testament Hebrew words for ministry, “*Shareth*” and “*Abodah*” mainly referred to the ministry of a select priestly class, officially appointed to carry out priestly duties. The ministry was often ceremonial and liturgical. Though the equivalent Greek terms “*leitourgia*” and “*latreuein*” are used in the New Testament, the predominant word for ministry in the New Testament is “*diakonia*.”¹ This indicates a crucial change in the concept of ministry from the Old to the New Testament. The Old Testament words for ministry denoted a more restrictive and limited spectrum of form and function while the scope of ministry in the New Testament is broad and wide.

The Nature of Ministry

The root idea in “*diakoneo*,” the common New Testament verb² denoting “ministry,” is “to wait on tables,” “to provide and care for,” and more generally to “serve.” In classical Greek the word clearly implied menial service. To the Greeks, there was no dignity in service while Jewish thought found nothing unworthy in serving. However, the Judaistic concept of service was tainted by legalistic distortions.

Christ provided the pattern for our ministry by serving others and teaching that greatness was to be measured in terms of service (Mark 10:42-45). His whole ministry was characterized by humility, servanthood, and sacrifice (John 13:1-17). He urged His disciples to follow His example, teaching that every believer should be a servant (Matt. 20:26; 23:11; Mark 9:35; 10:43). The primary work of shepherding leaders in the local church is for the “*equipping of the saints for the work of ministry*” (Eph. 4:12), while the primary work of all believers is to “*through love serve one another*” (Gal. 5:13).

Ministry implies a sense of being duty-bound to work under God’s authority as His loyal servants. Any act of service done by a believer should qualify to be called a ministry. To many believers, the word “ministry” is reserved for an elite group of vocational “ministers,” missionaries, elders, pastors, Bible-teachers, evangelists, or full-time Christian workers. As they serve others in the name of Christ they can rightly be designated as ministers. Yet they are not the only ones to be involved in the ministry. All believers are servants of Christ, for we are all called to the ministry. It is noteworthy to observe that in the expressions “*serve tables*” (Acts 6:2) and “*ministry of the word*” (Acts 6:4), the words “serve” and “ministry” are both from the same root Greek word. Whether public or private, ministry is a calling to serve God and others.

In the New Testament both ministry and priesthood are fundamentally about service. The privilege and opportunity of service and priesthood is given to all believers. Our priestly ministry means serving in the function of a priest by offering up *“spiritual sacrifices acceptable to God through Jesus Christ”* (1 Pet. 2:5).

The Scope of Ministry

It is striking how large the New Testament draws the circle of Christian ministry:

1. The ministry of feeding the widows (Acts 6:1-3)
2. The ministry of preaching the Word (Acts 6:4)
3. The ministry to the saints (Heb. 6:10)
4. Ministry to the financial needs of others (Acts 24:17; 2 Cor. 8:4, 19-20)
5. Ministry through the spiritual gifts of speaking and serving (1 Pet. 4:10-11)

On some occasions *“diakoneo”* or one of the related words is used without specifying what kind of service is involved. Jesus said, *“If anyone serves Me, let Him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor”* (John 12:26). In this context the meaning of “serve” is general and could refer to several forms of service. Christ sees loving service to Him as a mark of true discipleship.³

Specific Ministry

All Christians are ministers in a broad sense. We are responsible to minister to one another in a wide range of services. Yet, the New Testament also speaks of ministry in a specific sense. Based on the endowment of our spiritual gifts, each one of us has a specific ministry in the body of Christ (Rom. 12:3-8; 1 Cor. 12:4-11). Every believer is a member of Christ’s body and as such has a definite and specific ministry to exercise for the edification of the body (1 Cor. 12:12-31; 14:12, 26). The apostle frequently uses the language of edification⁴ to describe the duties belonging to the members of Christ’s body towards one another (1 Cor. 8:1; 10:23; 14:4, 17, 26; Eph. 4:12; 1 Thess. 5:11).

God has uniquely equipped each Christian with one or more spiritual gifts. This is a stewardship committed to each one: *“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God”* (1 Pet. 4:10). Spiritual gifts equip us for specific ministries, divinely appointed and committed to us. This is a more restricted kind of ministry. It is a part of our stewardship, and we are responsible and accountable for it.


The word “ministry” is also used in the New Testament for the calling of an individual to specific service. Archippus is commanded to *“take heed to the ministry which you have received in the Lord, that you may fulfill it”* (Col. 4:17; see also Acts 21:19; 2 Cor. 4:1; 2 Tim. 4:5). The apostles were the premier ministers in the New Testament because they bore

the ministry of apostleship (Acts 1:25). Sometimes, certain people are called by God to devote themselves to *“the ministry of the Word”* (Acts 6:4). We read of preachers who are sent or commissioned by God (Rom. 10:15). When Paul says *“that those who preach the gospel”* should make their living by the gospel (1 Cor. 9:14), he refers to certain people who are specially called to the ministry of preaching the gospel.

Again, all Christians are ministers. Does that mean that there is no distinction between any type of ministry, and that no matter what we do is all equal in importance? I believe the New Testament doctrine of ministry indicates orders of importance and distinctions in ministry. However, we should not stretch it beyond the scriptural limits to accommodate it with the professionalization of ministry we see throughout Christendom.

The Goal of Ministry

The sole purpose and objective of ministry is the glory of God in the building up of the body of Christ. The New Testament teaching on ministry is intensely practical. It is serving God by ministering to others in the love of Christ. As we minister to His people, they are edified and encouraged and God’s name is glorified.

All believers should understand the meaning of ministry in the New Testament and serve the Lord and His Church accordingly. Our ministry should be characterized by grace and truth and empowered by the Spirit of God. New Testament ministry is spiritual in that it seeks to produce spiritual results and spiritually healthy saints. Ministry is the responsibility of all believers. 

Endnotes

¹This is the word that is frequently employed for the ministry of our Lord and the apostles. The term “deacon” (*diakonos*) is derived from this word.

²The noun form is diakonia. Similarly, doulos is another noun found about 125 times meaning “slave.” The verb form is douleo, meaning “to serve as a slave.”

³We must make a healthy corrective to the oft-heard cliché that “love is the only badge of discipleship.”

⁴Literally, edification means “building” as in the construction of a house. Used metaphorically as an action toward people, it refers to the work to strengthen or grow to maturity (Eph. 4:12-13,16). It is a fitting description of the spiritual growth of the Church, which is the temple of God (Eph. 2:21-22).



by Alexander Kurian

Alexander Kurian is a commended full-time worker serving the Lord for the last forty years in an 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.

THE KING'S SERVANTS

1 KINGS 10:4-5

The description of King Solomon's servants is an outstanding feature in the account of the queen of Sheba's visit to personally discover the greatness of his kingdom. Besides noticing the vast wealth and the unequaled wisdom that Solomon possessed, the queen noticed something else about this great king and his kingdom. What she saw greatly moved her to the point that the Scriptures state "*there was no more spirit in her*" (v.5). Today we might say that it "took her breath away." Five things are cited about the king's servants. She observed the food they ate, the dignity they displayed, the service they rendered, the clothing they wore, and the nearness they enjoyed. These characteristics were noticed by the queen of Sheba who had made the long journey to check out the validity of the claims made about Solomon. As such, the traits of these servants and their service to their king speak clearly of the same qualities that should be exhibited by those who know and love the One who first loved us (1 John. 4:19).

The Food on His Table

The first thing listed in her observances was the food that Solomon provided for his servants. They were well-fed by this wealthy king. He met their practical needs from his vast store which kept his servants strong and fit, enabling them to fulfill their duties for him. Solomon was not like other kings who selfishly hoarded their resources for their own purposes. Instead, he provided for his people just as our Savior does for us through His precious Word. He keeps His people fit and strong by abundantly providing for them from His vast store of spiritual resources. He furnishes a table in the wilderness for us and prepares that table to sustain us in the presence of our enemies (Ps. 23:5). Like Jeremiah, we can also proclaim, "*Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart...*" (Jer. 15:16). When we feed upon the Word of God, its promises give us strength for the day, power for the journey and spiritual energy in the King's service. When Jonathan, King Saul's son needed strength, he dipped his staff into honey that he had found on the pathway

and his countenance brightened as a result. God's Word is sweeter than the honeycomb (Ps. 19:10), strengthens our steps for the battle and brightens our countenance in our walk with Him. He brings us to His banqueting table and His banner over us is love (Song. 2:4).

The Seating of His Servants

The next thing she noticed was the seating of the servants. What this means exactly we cannot be sure, but it seems to indicate a certain decorum that prevailed in their service for the king. If that was indeed the case, it speaks of the grace and dignity that is displayed by those who are dedicated in their service for Christ, who adorn the doctrine of God with their behavior and demeanor. Was it the way in which they sat in the presence of their king? It is hard to say, but one thing is certain: it caught her attention. May we who know Christ serve Him with the same grace and dignity that Solomon's servants served him! Years ago, when Ronald Reagan was running for president, the college administration where I attended invited him to hold a campaign rally on our campus. The press was there; the secret service was there; and the major news outlets were all there. To say the least, it was an "event." Seeing the witnessing opportunity clearly at hand, the entire student body in unison – some 2000 students in all – robustly sang all stanzas of the hymn "Wonderful Grace of Jesus" (complete with all the parts). Needless to say, it was a memorable moment, a dignified testimony by Christ's servants who desired to represent Him well to their visitors.

The Service of His Waiters

Closely aligned with the seating of the servants was the service of Solomon's waiters. If their seating reflected their dignity, then their service seems to have reflected their diligence. With a great king like Solomon who provided well for those under his rule, it could only mean that those same servants were all too eager to please their king. Like Ittai, the Gittite in the days of David, these servants would most likely testify as he did "...As the Lord lives, and as my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be" (2 Sam. 15:21). May that be said of all those who name the name of Christ. We no longer live for ourselves but for Him who died for us and rose again (2 Cor. 5:15). "We love Him because He first loved us" (1 John 4:19). Consequently, we serve Him and do those things which are well-pleasing in His sight (Heb. 13:20-21). Paul exhorts in Rom. 12:11 to be, "not slothful in

business; fervent in spirit; serving the Lord." We are His servants – His bondservants – forever indebted to our Lord.


Their Apparel

The clothing of these servants also caught her attention. The clothes they wore showed the respect that they had for their king. This is yet another way in which God's people can adorn the doctrine of God and glorify the King they serve. Let this truth be an open rebuke to all those who, involved in public ministry, fail to honor the King whom they serve by the way in which they dress. Let us think first of how best we can honor Him rather than of how comfortable or casual we can be. This goes for women as well as for men.

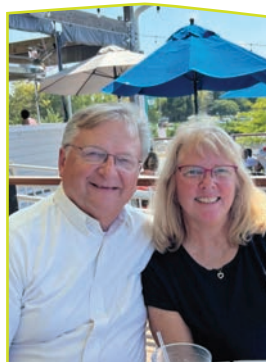
His Cupbearers

The final thing cited in this text that caught the queen of Sheba's attention was his cupbearers. What was it that she saw? Perhaps it was the manner in which they also served or the dignity that they possessed. Maybe it was as simple as enjoying the proximity that they had to the king whom they served. Christians also enjoy proximity to their Lord. We have access as Romans 5:2, Ephesians 2:18 and 3:12 declare. We can come "boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). As Andrew Bonar put it

in his timeless hymn, A Mind at Perfect Peace With God: "So near, so very near to God, I cannot nearer be; for in the person of His Son I am as near as He." Today, we confidently have continual access to our God. "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ" (Eph. 2:13).

Perhaps there were many more things that the Queen of Sheba observed in her epic journey but what we read in this account is plenty for the believer to emulate so that we may honor Christ, whom we delight to serve. 

"The traits of these servants and their service to their king speak clearly of the same qualities that should be exhibited by those who know and love the One who first loved us."



by Mark Kolchin

Mark served as editor for Cornerstone Magazine from 2018-2023. He 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.

THE GOSPEL HERALD



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

1 Chronicles 16:23

Life Is My Business

— THE TESTIMONY OF JOE MARQUEZ —

My father was drafted in 1943 and served in the Philippines during WWII. Afterwards he returned to Albuquerque, New Mexico, to his occupation as a farm laborer. In 1948 he re-enlisted in the Army Air Corps. In 1950 he was stationed at an air base in West Palm Beach where he met and married my mother. Later that year I was born.

From 1959 to 1963, we traveled with Dad throughout the US, England, and France, returning to central Washington, where Dad retired in 1965 with nine sons. Sadly, my parents divorced in 1966 and four of us were parceled out to an aunt, uncle and my paternal grandfather. Since Mom was a waitress, I quit school to get a job. After a year doing odd jobs, Mom signed for me so that I could enlist in the Army. Enlisting a month after turning seventeen in November 1967, within six months I was assigned to the 82nd Airborne Division as a young paratrooper.

Arriving in Vietnam in January 1969, I was soon transported to join Charlie Company, First Battalion of the 173rd Airborne Brigade as a combat infantryman. I was an ammo bearer for a machine gun team; at that point we were on Search and Destroy missions and were often in contact with the enemy. The first time a bullet whizzed past my head I thought, "A guy could get killed out here." That night I said to God that if He preserved me, I would serve Him. I wrote "God is my

point man" on my helmet band and then proceeded to live life according to the fatalistic philosophy of "Let's eat, drink, and be merry for tomorrow we die."

We were in the field for a month, came back for two or three days and then back out into the mountains and rice paddies of the Central Highlands. Our Company motto was, "Death is our business, and business has been good." Later I became buck sergeant with ten men in my squad and saw some action.

Towards the end of my term, I agreed to extend for six more months. After a month's leave I chose to join the Rangers and soon found myself in charge of a five-man, Long Range Reconnaissance Patrol Team (LRRP). We were helicoptered into different areas to spy on the enemy's positions, numbers, trails, and basecamps. God was preserving us but the intensity wore on me and finally I had what used to be called combat fatigue. No longer desiring to return to the field with the Rangers I requested a transfer.

I almost committed suicide while waiting to be transferred. Sitting on a forty-foot-high rappelling tower, I thought of throwing myself off headfirst, but remembered my mom's words "that suicide was the coward's way out." Later on, being caught by Military Police with marijuana and having disobeyed a lawful order, I was demoted and fined two month's pay by

the Battalion Commander. When he asked why this behavior I replied, "No excuse, Sir." This is what my father had replied to his commander in WWII when demoted for allowing one of his soldiers to fall asleep while on guard. I came back to Fort Bragg humiliated but still arrogant.

Still using drugs I ingested LSD while off post in a rented trailer in Spring Lake, NC. This drug alters your sensory perceptions. While listening to heavy rock music, I began hallucinating with the walls of my room appearing to dissolve. The thought entered my head, "If all that I had perceived up to this point in my life was not solid then I was in serious danger." Someone had taken an Aztec Sun Dial from the wall of my room and replaced it with a small statue of Jesus. It did not move as I was hallucinating. So I went and found the small Gideon New Testament and Psalms that I had been given when taking my oath of enlistment.

As a small child my mother had read to me from the Bible. I had memorized passages like the 23rd Psalm, the Ten Commandments, and the Lord's Prayer. During that time as Mom had continued in her conflicted relationship with Dad she became more and more depressed and withdrawn. Yet, she had instilled in me a basic respect for the Bible as God's Word. In Vietnam, I initially carried it in my fatigue jacket pocket, but to keep it dry it was wrapped in a plastic radio battery bag. But it made me sweat in the heat, so I put it on my helmet under the helmet band. However, when breaking through the thick undergrowth I found it would pull off and so I ended up storing it in my footlocker. I began reading Romans 1 where Paul said that the Gospel was the power of God unto salvation. What struck me was the statement that the wrath of God was revealed against all ungodliness and unrighteousness in men who hold down and suppress the truth in unrighteousness (Rom 1:18-32). I was convicted of having dishonored the God who had made me that I might reflect His glory in the body he had given me.


I knew the life that I had lived was wicked and I was doomed. There was no way out, so one day I decided to go to the kitchen and grab a knife to cut my own throat. Why continue living and heaping up more torment? In my desperation I was out of control. My two roommates literally restrained me from harming myself until I regained control. I put down the knife and went back to my room. Then I thought, maybe something else was in the Bible. Opening it to James 4, the counsel there was to humble myself before God and draw near to him (vv.6-10). But how? I went out into the cold November night and

looked up at the twinkling stars. I had been trying to be the rough, tough paratrooper and Ranger. I had killed and almost been killed. I hated and was hated. I reached down and grabbed a tuft of grass, pulled it out of the ground, put the roots into my mouth, and said "God, I'm humbling myself!" Nothing happened. No voice from heaven. Nothing.

Going back into my room, I picked up the Testament, opened it for the third time and read 2 Corinthians 1:18-24. It was a revelation to me that God had another way of justifying a man, other than by man's own works. I had thought, as many do, that God weighed your good works against your bad ones and you were sent to heaven or hell accordingly. However, to

be justified as Abraham was by simple faith in the promise of God was something I had never thought of before. Paul uses the example of Abraham to teach the Romans, and us, about God's accounting system (Gen. 15:5-6; Rom. 4:5; John 5:24; 6:28-29).

There is only one work that God the Father requires of all - to believe in Him whom He has sent. The word of the gospel concerning the words and work of Jesus the Savior, being mixed with faith in Him saves us. Receiving Him the true bread of heaven, feeds our famished spirits. As we drink in the words of life from Him, we find the fountain of life that was there all the time. He is the One in whom we live and move and have our being.

That night I went to sleep having peace with God by faith in our Lord Jesus Christ. The effect of the hallucinogen was stopped. I woke up the next morning clothed and in my right mind. That was over fifty-four years ago. Back in the day as a soldier, death was our business, and business was good. Now as a Christian, life is my business, and business is better than good. 

**"BACK IN THE DAY
AS A SOLDIER,
DEATH WAS OUR
BUSINESS, AND
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GOOD. NOW AS A
CHRISTIAN, LIFE IS
MY BUSINESS, AND
BUSINESS IS BETTER
THAN GOOD."**



by Joe Marquez

Joe Marquez and his wife, the former Ramona Kay Kendzora were married in 1973. They were commended to the Lord's work from Overbrook Gospel Chapel (Greenville, SC) in 1988. They arrived in Paraguay in February, 1989 with their four children. Since then, they have been involved with outreach in Paraguay and the USA.

THE FRONT LINES



But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

2 Corinthians 9:6-7

During the 1930s to 1950s, numerous evangelistic activities took place across the Midwest regions of Iowa, Nebraska, Kansas, Missouri, and adjacent states. Figures such as Oliver Smith, Thomas McCullagh, Roger Greer, John Walden, John Elliott, Leonard Lindsted, Milo Vande Krol, Ben Parmer, Joe Balsan, Ben Tuininga, among others, contributed significantly to these efforts. The venues for these gatherings included tents, camps, vacant structures, and local assembly buildings.

T.B. Gilbert from Chicago and Lloyd and Betty Walterick from Fort Dodge, Iowa, identified the need for a tax-deductible funding method for assembly commended workers and their ministries in the U.S. and Canada. Many workers were commended by small assemblies with limited financial resources. Some were full-time, while others worked part-time and engaged in side-jobs or hobbies to support their families. During extended meetings that lasted several weeks, some commended workers assisted farm families with their chores when they were not visiting and sharing the gospel.

Godly people in the assemblies mentioned that they wanted to help support these men. So, in 1957, T.B. Gilbert and Lloyd and Betty Walterick founded a tax-exempt organization that would fulfill this need as the Lord provided. The Christian Workers Fellowship Fund (CWFF) held its first meeting in January 1957 with Lloyd Walterick, Betty Walterick, and James Gilbert present.

CWFF was incorporated on February 21, 1957, in Fort Dodge, Iowa, where James Gilbert very kindly offered to pay for the incorporation expense. The first CWFF Board of Directors consisted of: Lloyd Walterick (Chairman & Treasurer); James Gilbert (Board Member); and Betty Walterick (Secretary & Office Operations).


In June 1957, CWFF operations moved to Topeka, Kansas. In 1959 Raymond Williams from Kansas City joined the CWFF Board after the passing of James Gilbert. At that time, the "Nature of Business" or purpose for CWFF as stated was: "To receive gifts and donations of money and other property from Christians and distribute the same to preachers and missionaries, sound in doctrine and herein set forth and associated with assemblies of believers: who are devoting their time to the Lord's work. It shall have power to own, lease, sell and convey real estate and to carry on any and all business in connection with the above-mentioned purposes...and to invest, reinvest, distribute the same according to the wishes of the donors. It shall have the power to make loans to groups of Christians known to us as assemblies of believers, for building and/or for any purpose calculated to help the furthering of the Gospel, which is being conducted upholding the following doctrines of faith, as given in the Bible..." Since that time, the "Nature of Business" has been simplified to receiving gifts and donations of money to pass on only to commended workers.

In April 1960, the CWFF office moved back to Fort Dodge, Iowa. In 1986 CWFF moved its office from Fort Dodge

to Kansas City, Kansas, and operated from the Walterick Publishing office which was owned by John and Raymond Williams. John and Raymond had purchased Walterick Publishing on January 1, 1959 from Lloyd and Betty Walterick to minister to the Assemblies. They had given up an electric motor repair business in Kansas City and borrowed money from their father, Stanley Williams, to make the purchase.

In 1986 Ray Williams computerized the CWFF office operations using the Alpha4 computer program, and from then on checks were printed by computer. In 2001 the CWFF office moved a half hour west to Lawrence, Kansas, and office space was shared with Lawrence Bible Chapel. In 2013 CWFF moved back to Kansas City, where it is presently located. The affairs of CWFF are still managed by a board of directors which serves without remuneration.

All gifts of money received for commended workers are disbursed to them. Only gifts given specifically for office operations are used for that purpose. The by-laws of CWFF dictate that those receiving funds are to be “commended workers” among assemblies of believers and in assembly organizations. CWFF depends on the local assemblies to oversee their commended workers and to contact CWFF when a worker is no longer in assembly work. In those cases, CWFF can no longer pass funds on to them.

All donors receive a tax-deductible receipt as described in section 170 of the Internal Revenue Code section 501 (c) (3). All workers who receive \$600 or more through CWFF, at the end of the year receive a 1099 tax form as dictated by the IRS. In 2023, 248 commended workers received a 1099 tax form from CWFF. At the present time, CWFF only accepts checks and “Bill Pay” from an individual’s bank, which then sends CWFF a check. Donations grew from \$49,031.82 in 1966 to \$2,585,738.81 in 2023. CWFF sent checks in 2023 to 412 commended workers and assembly organizations totaling \$2,529,637.88, from approximately 3,436 donations. 

For more information, contact us at:

- christianworkersfellowship.org
- PO Box 12347 | Kansas City, KS, 66112
- 816-747-6677 • staff@christianworkersfellowship.org



by Ron Spragg

Ron has been on the CWF Board of Directors since 2007 and has been Treasurer since 2013, along with his wife Kathy (Office Operations). Recently they passed the Treasurer duties on to another board member, while Ron continues on the CWF Board. They fellowship with the Bible Chapel of Shawnee (Kansas City area). They have 6 adult children who all live within 4 hours of Kansas City.

“Donations grew from \$49,031.82 in 1966 to \$2,585,738.81 in 2023. CWFF sent checks in 2023 to 412 commended workers and assembly organizations totaling \$2,529,637.88, from approximately 3,436 donations.”



The Man of God

The title “*Man of God*” occurs often in the Old Testament but only twice in the New Testament. Both references are in Paul’s letters to Timothy. In 1 Timothy 6:11, where Timothy is addressed as a “man of God,” Paul gives directions for Timothy’s life and by extension to us today. He mentions things from which he should flee, things he should pursue, and a fight worthy of his involvement. The verb tenses are imperative and suggest this process is to be ongoing and continuous.

Flee From

In the immediate context, Timothy is to flee from any thought of covetousness. At the time there were teachers who were preaching a “prosperity gospel” similar to what is heard from a number of platforms today. The love of money and materialism have led to the downfall of many believers. James refers to such people as adulterers and adulteresses and as enemies of God. Later in 1 Timothy 6:17, Paul warns believers not to trust in uncertain riches but rather in the living God.

The expanded context would also include controversies such as those mentioned in 1 Timothy 6:3-5. There are issues and often opinions that stem from pride and ignorance. The end result is division expressed in envy, strife and name

calling. Paul addresses this again in verse 20, where Timothy is instructed to avoid these types of controversies. Such an approach however requires wisdom, discernment and humility.

People have a reputation, i.e., what others say about them or even think about them. If this opinion is that one is controversial, hard to get along with and often disagreeable, there could be no thought of such a person being a man or woman of God.

Follow After

The true man or woman of God is not just marked by what they avoid but as well by what positive traits they pursue in life. The six virtues mentioned here (v.11), speak to our character and our conduct. As seen in other New Testament passages, we are saved by faith but our progress in the Christian life demands diligence and determination. God provides all the resources, but it is up to us as individuals to appropriate and apply them in order to grow in the Lord.

A man or woman of God should exhibit righteousness and godliness in their approach to life. There should be honesty and integrity in our dealings with others and in our lifestyle. Faith and love should also mark us, a faith that is visible much like

the way in which Paul describes the "work of faith" which marked the Thessalonians. Love for others is the hallmark and evidence of a believer's reputation as a disciple of the Lord Jesus. Patience has the thought of endurance or perseverance, going on well in the Christian life regardless of trials that come our way. The last virtue is gentleness; this relates to our dealings toward others. As Paul says in Philippians 4:5, "let your gentleness be known to all men." This can be difficult when faced with disagreements and differences of opinions.

These virtues present a word picture, a portrait of a man or woman of God. So many believers have failed in that they have let the flesh control their responses and outlook on life. As a result, the impression others have of them would not correspond with these virtues. The challenge to each of us is, "what do others see in me?"

Fight For

The thought is for us to fight, not for "The Faith," but instead to battle against the world, the flesh, and the devil. The challenge for believers is to carry on and finish well. The Christian life is compared to athletics: boxing, wrestling, and running. There are many obstacles and dangers in the way and so many believers seem to stumble and some fall. Paul could say as he looked back at his life, "I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:7).

Timothy is also told to lay hold of eternal life. We have eternal life as a permanent possession the moment we are born again; however, the life God gives is not just about living eternally but also about living differently here and now. This is what John referred to: "the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us" (1 John 1:2). For us it is the privilege of living out that life in time not just in eternity. To live in fellowship with the Savior, to have His peace and joy within, and to grow in our knowledge of Him.

Incentives

a. Confession of faith – Paul reminds Timothy of what he professed in confessing Christ as Savior and Lord. We should all remember what we have been saved from and the inner joy we had in knowing our sins were forgiven.


b. Christ's example – Paul mentions the good confession before Pontius Pilate, (v.13). In John 18 the Lord Jesus responded to two questions Pilate asked. The first response was, "...My kingdom is not of this world. If My kingdom were of this world, My servants would fight..." (v.36). The second answer was. "...For this cause I was born, and for this cause I have come into the world, that I should bear witness to

"To be known as a man or woman of God is a high privilege and an achievement that brings glory to God."

the truth..." (v.37). This confession by our Savior should resonate in our life and shape our world view.

c. Christ's return – Timothy is encouraged to hold on to these things, without spot and blameless in light of the Lord's return. As this day draws near, this exhortation becomes more relevant to us and even more so as His return is nearer than when we believed.

d. Challenge to us– What is our response to this portrait of a man or woman of God? Are we marked by how we approach controversies, being seen as difficult and perhaps cantankerous? Does the world hold such an appeal that we see godliness as a means to gain material wealth? Conversely, are we seen by others as those characterized by the virtues that present a good testimony and depict a man or woman of God? Is there consistency in our Christian life that depicts ongoing victories in the good fight of faith?

To be known as a man or woman of God is a high privilege and an achievement that brings glory to God. Micah 6:8 gives another apt description of the man or woman of God: "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God." 



by Gary McBride

Gary and his wife Gloria were commended in 1980 to the Lord's work. They spent two years in Zambia followed by 27 years in Northern Ontario ministering in the north and working at Northland Bible Camp. After time in Southern Ontario, they moved back to Kirkland Lake, ON for six years. Recently they have moved to Pembroke, ON.

FOUNDATIONS *of the* FAITH



Propitiation

The Satisfaction of God's Justice

Propitiation, pronounced *pro-pish-i-ā'shun* can be a difficult word for many to grasp. If you find this word difficult, take heart! Professor David W. Gooding said, "Propitiation is perhaps one of the hardest New Testament words to get a hold of." He adds, "Propitiation is a long word, and it would be good if there were a more modern equivalent."¹ Translated from two different Greek nouns, the word "propitiation" is found in four places in the New Testament, sometimes referring to the place of sacrifice, other times to the sacrifice itself.

The Sacrifice

"Whom God set forth as a propitiation by His blood, through faith..." (Rom. 3:25)

The Bible describes propitiation as a work of God to justify His righteous character in showing mercy to believing sinners. Literally, the Greek noun "*hilasterion*" means a propitiatory sacrifice, the place of propitiation. The book of Romans clearly points out that all are sinners and that a holy God must judge sin. The death of Christ was a sacrifice which the Bible calls a propitiation. God set forth (displayed publicly) Christ as a propitiation. His death resolved the issue of the holy indignation of God against human sin and satisfied His wrath.

The means of accomplishing this was His blood, which represents Christ voluntarily giving up His own life. Romans 3:25-26 says, *"Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."* This propitiatory sacrifice provided a righteous basis for God's forgiveness of sins committed by the

Old Testament saints prior to the coming of Christ. It is also the righteous basis for God's forgiveness of sins committed since Christ's death and resurrection. God can now be just and the justifier of all who believe in Jesus.

The Place

"And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail." (Heb. 9:5)

The Greek noun "*hilasterion*" translated "*propitiation*" in Romans 3:25, is translated "*mercy-seat*" in Hebrews 9:5. The mercy seat was the lid of the ark of the covenant (Ex. 25:17-22). The two cherubim, one on each end of the mercy seat, gazed down upon it. Since the tables of the law were inside, the cherubim were acknowledging that a holy God must judge sin. On Yom Kippur, the Day of Atonement, the high priest sprinkled atoning blood on the mercy seat (Lev. 16:14). The blood was sprinkled symbolically, indicating that the righteous sentence of the law had been carried out. Now, the cherubim gazed down not at the Law of God which all have broken, but on the blood. Thus, what could only have been a judgment seat could now righteously be a mercy seat (Heb. 4:14-16; 9:11-15). "God appointed Christ Jesus to be the "*mercy-seat*" for sinners. A place and means had to be provided for securing friendly meeting with the Deity, offended by man's sin."²

In Old Testament symbolism, the mercy seat was a place of propitiation. It was a place where the righteous demands of a holy God were met. It enabled the free exhibition of mercy where once there was only judgment. The mercy seat above the ark which contained the tablets became a place of propitiation by a sacrifice and application of blood (Heb. 9:5) The limitation, however, was that it was only temporary. The year after year

repetition pointed to the inefficacy of the whole Old Testament system of sacrifice. This stands in stark contrast to the once for all finality of the Lord Jesus Christ's sacrifice (Heb. 10:12). Through Christ, a place of judgment (God's presence) can now permanently be a place of mercy. God is propitious because of Christ.

The Person

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2)

Here the Greek noun is "*hilasmós*." Jesus Christ is Himself both the *hilasmós*, "that which propitiates," and the *hilasterion*, "the place of propitiation." The thought here is connected with the mercy-seat sprinkled with His own blood. Jesus Christ combined in His own person both the place and the sacrifice itself. He is the propitiation for our sins. But reflect for a moment on the two short words that begin this verse – "*And He*" – none other than the Son of God Himself. He, the One who was with God from all eternity (John 1:2). He, the only One who never sinned, willingly became the sacrifice and the very place where sin was dealt with. It is expressed poetically in Psalms 85:10, "*Mercy and truth are met together; righteousness and peace have kissed each other.*"

They met there on Calvary in the Person of the Lord Jesus and through His work. It was there that the cry of that ancient patriarch Job found fulfillment. Job longed for an umpire who could lay his hand on both God and man and bring the two together.

"For He is not a man, as I am, That I may answer Him, And that we should go to court together. Nor is there any mediator between us, Who may lay his hand on us both." (Job 9:32-33)

The Lord Jesus is both the Person and the Place where God and mankind meet. This is made possible because He is the propitiation for our sins. As both the propitiator and propitiation for our sins He pleads Himself as the satisfaction for God's justice.

We should carefully observe that this verse clearly underscores the unlimited nature of the death of Christ: "*and not for ours only, but also for the sins of the whole world.*" While not all people will be saved, the death of Christ makes possible the salvation of all people. A person who is not saved can never lay the blame at God's door or fault Him for some limitation or insufficiency in the salvation He has provided.

The Purpose

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John 4:10)

Again, the Greek noun is "*hilasmós*." The purpose is twofold. God must be propitiated. The penalty of a broken law must be satisfied. God's holy law must be upheld and satisfied, making it possible for Him to righteously show mercy. Yet

rather than being a sterile, purely legal process, it is coupled and intricately rooted in God's love: "*This is what love is...*" (Good News Bible). William Newell expressed it so beautifully in his great hymn "At Calvary":

Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span
At Calvary!


When our sins stood as an obstacle preventing God's nearness to us, the cause of a "mighty gulf" separating us from a holy God, His great heart of love provided a way. He sent His Son to be the propitiation for our sins. It is lovely to see such a lofty theological principle inextricably linked with the great heart of God. In his hymn "The Perfect Righteousness of God" Albert Midlane writes:

The perfect righteousness of God
Is witnessed in the Savior's blood;
'Tis in the cross of Christ we trace
His righteousness, yet wondrous grace.

God could not pass the sinner by,
His sin demands that he must die,
But in the cross of Christ we see
How God can save, yet righteous be.

The sin is on the Savior laid,
'Tis in His blood sin's debt is paid;
Stern justice can demand no more,
And mercy can dispense her store.

The sinner who believes is free,
Can say, "The Savior died for me;"
Can point to the atoning blood,
And say, "That made my peace with God."

Propitiation is the satisfying of God's holy Law, the meeting of its just demands, so that God can be merciful and freely forgive those who come to Him through Christ. 

Endnotes

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² International Standard Bible Encyclopedia Public Domain



by Larry Price

Larry Price is an itinerant Bible teacher and travels extensively teaching and preaching the Word of God. He and his wife Wanda are in fellowship at Grace Gospel Chapel, Gilbertsville, PA. Larry's testimony can be obtained by going to www.larryrprice.com.

Seeing Above the River

***The strivings of self-willed men affect God's people,
but our God is above the river of strivings!***

The Lord's People and the River

Fleshly men fight and self-will leads to ongoing strife. These strivings often cause turmoil and the subsequent turbulence regularly affects those who associate themselves with the Lord. The resulting "wild times" can often seem out of control.

In Daniel 10 to 12 God reveals how these strivings by world rulers will distress Israel. This vision, given during the third year of Cyrus king of Persia focuses on the time during the splintered Greek empire (ch.10-11) and the Great Tribulation (ch.12) and how the striving of these periods will eventually affect Jerusalem. The pressure will expose whether the people identified with the Lord are genuine in their relationship with God (11:32).

Some will choose to conform rather than obey what God has said in His Word. But others will see through the deception of the day. These are the *wise* (11:33). They will see and follow their God whom they know personally. Consequently, they will be empowered to do things they would not have done otherwise if merely acting on their circumstances.

The prophecy foretells that the pronounced pressure to dishonor the Lord and conform to the lies of men will come to a head in the latter part of the Greek empire. When Judea comes under the sway of Antiochus IV Epiphanes, the pressure to conform will dramatically increase and ultimately press the people of God to make clear decisions about whether they will obey God and His Word. This is the prototype of the pressure that will come from the king in the end times (11:36). He will be the most self-willed king ever (the antichrist, referred to as the "*little horn*" in chapter 7 and "*false prince*" in chapter 9). His rise to power and presence in Israel will cause a time of unparalleled distress for Israel (12:1), but God will use it to fulfill His purposes (12:7, 10).

Daniel and the River

Daniel was standing by the great river Tigris (10:4) which

gives a visual of the "*great conflict*" (10:1, NASB). Picture a person standing in a river. The prophecy given to him is of fighting that keeps happening. This ongoing fighting is like the waters of the river. The currents persistently press those who are in it.

The current pushes the people of God to conform - to go with the flow. Yet, Daniel exemplifies one who did not cave to the tumultuous pressure or get pulled into the strivings and scheming of men. Despite a new name being imposed on him, he is still "Daniel" after all these decades (10:1) He knew His God and it stabilized him. In a similar way, those who have insight in future times will be steady while others will fall in with societal pressures (acting "wickedly" toward God's revealed will; see 11:32; 12:10).

As the prophecy in Daniel 11 unfolds, it conveys a sense of how the river of man's striving flows (11:2-13). Willful, self-advancing men feel they are superior and deserve more. They demand more to satisfy themselves. They will use whatever means available for personal gain. They will attack any who will not comply with their high view of themselves. (May God preserve us from living like this)

This river of men's strivings eventually impacts God's people in Jerusalem (11:14-35). The river starts to flood Jerusalem and force its inhabitants to decide what they will do, as men begin to impose their desires on them. It takes great strength to stand against the current.

Similarly in the end times (beginning in 11:36), this river will rise to its highest when an arrogant man strives for dominance. The king's actions will cause the greatest flood upon Israel. Yet God will sovereignly use men's willful ways to push the nation of Israel to repentance upon which the Son of Man will rescue them. God fulfills His purposes. What a God! Thankfully, men's devious ways are under God's authority.



The Lord's Refining and the River

Standing against the river is more difficult than conforming. Fear pushes people to rationalize away from obeying God's revealed will. If a person has only been going along with a religious culture but does not personally know God, they will be carried downstream by the pressure. They will be happy to ignore the Scriptures which allows them to fit in with the river's expectations. The surrounding society tells them to bow to lies, and their knees do not have the strength to stay standing (Dan. 3).

Yet, there are those who see through the swirling lies that bombard them. They find strength to stand, for by faith they see their God, the true, sovereign, great and awesome God. They know that even if their lives are taken, there is a resurrection ahead. They are like lights shining out to others (12:2-4). Knowing their God, by His power they are strong enough to do things that they would not do naturally (11:32).

The Wise and the River

While the wicked get swept into conforming, the wise:


1. By faith see the unseen and eternal
(what's really going on)
2. Know and obey the true God
3. Act different and steady (seeking God's glory
not gain for self)
4. Keep the long view of looking for the Son of
Man's return

The pressures have a positive effect on the wise. They find themselves refined, purified, and cleansed through their troubles (11:35; 12:10). Their dependence upon God becomes more simple. Their confidence in God becomes more pure. Their simple obedience to God's Word becomes more earnest and settled. Thus, the Lord in His sovereignty even uses men's evil activities to bring blessing to the faithful and honor to His name.

The Future of Israel and the River

The pressures will be sovereignly used by God to bring repentance for Israel as a nation, which is the essential prerequisite for the forgiveness of their sins and restoring them to righteous fellowship with their God. Their power will be shattered by the false prince (12:7) as they face a time of distress never experienced before (12:1). Israel as a nation will come to the end of themselves, confess that they cut off their Messiah, and look in faith to that very One whom they have pierced, at last finding the forgiveness and deliverance they desperately need (Zech. 12-14). Through all the strife, the promised plan succeeds.

The Lord's Sovereignty and the River

The vision begins with the awesome Man in linen (ch.10). At the end of the vision (ch.12), attention returns to the Man in linen with emphasis on His location being "above" the currents of the river of man's strivings. Like Daniel, may we also take note of His awesome Person and elevated position. His power is supreme and His plans are on schedule. He heralds God's sovereignty and urges us to trust the living God. In seeing this exalted One, Daniel could find inner peace, despite seeing all the turmoil ahead. May we be numbered with the wise who see above the river and act accordingly. 



by Bruce Hulshizer

Bruce and his wife Amie reside in Mechanicsburg, PA. They were commended to the Lord's work from Mechanicsburg Christian Fellowship in 2014 and have a ministry among local college students. Bruce teaches in local assemblies and conferences and serves on the Board of Greenwood Hills Bible Conference in Fayetteville, PA. In addition, he maintains a website at saintsserving.net and a YouTube channel at Encourage Depending.

ISSUES & ANSWERS

“SEARCH THE SCRIPTURES...”

JOHN 5:39



If God Loves Us, Why Do Believers Suffer?

Throughout history, Christians and non-Christians alike have repeatedly asked this question. All kinds of afflicted people ask it, and numerous skeptics use the subject to attack God and His Word. Thankfully, the Bible provides multifaceted answers in both testaments. For believers, suffering is never pointless.

First, suffering is circumstantial. Mankind and the world were created good. Because of sin and the Fall they are no longer so (Gen. 3:10-19). Sickness and death are universally present around the globe, and humans are corrupted and bent towards lawless behavior (Rom. 1:18; 3:9-23; 5:12). In its origin and continuance, suffering is a human problem, for we all contribute to the moral malaise on this planet. Nonetheless, God will one day judge all evil and replace the current scene with “*new heavens and a new earth in which righteousness dwells*” (2 Pet. 3:13).

Second, suffering is used in God’s fatherly discipline. “*Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it*” (Heb. 12:11).

It’s function is:


1. Preventive: Divine chastening preserves us from falling into sin by driving us to the Lord; it teaches dependence on the Almighty for victory over temptation (Matt. 6:13; 1 Cor. 10:12-14).

“*And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me*” (2 Cor. 12:7-9).

2. Corrective: God’s discipline teaches us that the transgressor’s pathway is hard and leads to destruction. Sin’s fruit may begin with sweetness, but its end is bitter. “*Before I was afflicted I went astray, but now I keep Your word*” (Ps. 119:67).

3. Constructive: The Lord uses trials and suffering to develop godly character, thereby preparing us for eternal glory. “*For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal*” (2 Cor. 4:17-18).

Third, suffering’s duration is temporal, not eternal. “*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*” (Rom. 8:18). God’s work of new creation far exceeds the troubles that we have endured during our sojourn in this fallen world. Present trials are finite: they are limited in scope and duration. Moreover, God is providentially using them all to conform us to Christ’s image (Rom. 8:28-39).

Finally, believers never go through suffering without resources. The Son of God is our sympathetic High Priest and is perfectly suited to minister to us in our pain (Heb. 4:14-16). He was comprehensively tested in every way and triumphed over every type of opposition. He was faithful in every tribulation and knows how to strengthen and uphold us in every difficulty. He gives His Word to console and instruct us, His Spirit to help our inner man, and His throne of grace for us to cast all of our care on Him in prayer. Above all, He promises to be with us every step of the way (Heb. 13:5-6). 



by Keith Keyser

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

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IBF Family Conference 2025

► July 2-6, 2025

Indiana Wesleyan University, Marion, IN.

The 46th Indian Brethren Fellowship (IBF) Family Conference requests your prayers. The theme: "Be Victorious...Lessons to the Churches" (Rev. 2:26). The speakers: Brs. John Kurian (Kerala, India), Raju Kunjummen (IA), Simon George (FL), Johnsy Mathews (Sugarland), Thomas Rajan (Dallas), and CM Jacob (Houston). Please visit <http://www.ibfus.org> for registration and additional updates.

Abound Still More - Single Young Women

► July 18 - 20, 2025

Ark Encounter, Williamstown, KY

Join them at the Ark Encounter for a weekend with likeminded sisters in Christ as they learn from God's Word and "encourage one another on to love and good works." This conference also includes a special session with Ken Ham and an opportunity to see the Ark Encounter. For more information contact Sarah Hancock at sarahm@brightlightsministry.com or (319) 377-6728 or see www.brightlightsministry.com/ark. Sarah is the founder of Bright Lights, and is commended from Cedar Rapids Bible Chapel.

West Virginia Bible Conference Bluestone Camp & Retreat

► July 27 - August 1, 2025

36 Middle Camp RD, Hinton, WV 25951

The West Virginia Bible Conference invites you to their annual family camp with speakers Joshua Shelor (VA) and Skip Elliott (SC). There will also be meetings and activities for the children. For more information contact Brent Jones at 304-466-4738 or brentandhope@frontier.com.

Testify Training Camp Willowbrook Bible Camp

► August 7-11, 2025 & August 14-18, 2025

4375 E 38TH ST Des Moines, IA

Testify is a 4-day (4-night) training camp for witnessing and evangelism. Mornings are spent in evangelism training at Willowbrook Bible Camp, and afternoons at the Iowa State fair in Des Moines handing out tracts and striking up conversations about Christ. To learn more about the training visit: <https://tomorrowsofrefathers.com/testify-training-camp/> or contact Josiah Moffitt at josiahmoffitt@yahoo.com or (832) 444-6829.



In the Next Issue of Cornerstone Magazine:

The Levitical Offerings

Camp Hope Youth Conference

► August 29 - September 1, 2025

7011 Pony Lake Rd. Dahlonga, GA

Full of Bible teaching and fun activities, the Camp Hope Youth Conference (ages 13-22) will be held in the will of the Lord with speaker Steven Harrell (NC). To register visit www.camphopega.org/youth-conference or email admin@camphopega.org.

Commendation

The believers at Jefferson City Bible Chapel in Jefferson City, MO are commending to the grace of God Isaac and Crystal Williams and their four daughters, Sunny, Baker, Milly and River to serve in full time ministry at Turkey Hill Ranch Bible Camp. For the last twelve years Isaac and Crystal have faithfully served the Lord Jesus Christ among the saints at the chapel in the areas of evangelism, teaching, hospitality, and caring for the saints. They will be living at and serving at Turkey Hill Ranch Bible Camp and continue to fellowship at Jefferson City Bible Chapel. May the Lord richly bless their ministry to His glory.

Bible Teachers:

Scale Model of the Tabernacle Available

Truly a work of art, this beautiful 1/13 scale model of the Tabernacle with mural is the size of a ping pong table. It was made by a Mr. Adkins, a silversmith to the late King George VI. Please email your interest to news@cornerstonemagazine.org.



The background of the page is a composite image. On the left, there are yellow flowers in focus. On the right, there is a sunset or sunrise scene with a bright sun low on the horizon, casting a warm glow over a field of flowers. The text is centered in a dark, semi-transparent box.

A Little While - The Lord Shall Come

*"A little while" - the Lord shall come,
And we shall wander here no more;
He'll take us to His Father's home,
Where He for us is gone before,
To dwell with Him, to see His face,
And sing the glories of His grace.*

*"A little while" - He'll come again;
Let us the precious hours redeem,
Our only grief to give Him pain,
Our joy to serve and follow Him.
Watching and ready may we be,
As those that wait their Lord to see.*

*"A little while" - 'twill soon be past,
Why should we shun the promised cross?
O let us in His footsteps haste,
Counting for Him all else but loss;
For how will recompense His smile,
The sufferings of this "little while"!*

*"A little while" - come, Saviour, come;
For Thee Thy bride has tarried long:
Take Thy poor waiting pilgrims home
To sing the new eternal song,
To see Thy glory, and to be
In everything conformed to Thee!*
