

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

CORNERSTONE

SEPTEMBER-OCTOBER 2025

THE LEVITICAL OFFERINGS

The Burnt Offering

The Meal Offering

The Peace Offering

...and more

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

From the Editor

The Source of Truth

"And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." Luke 24:27



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.

Today, it is increasingly difficult to separate truth from fiction, distinguish facts from opinions, and discern what is news versus what is propaganda. Second Timothy 3:13 warns, *"But evil men and impostors will grow worse and worse, deceiving and being deceived."* Video and audio fabrications are increasingly being produced to lead many to accept lies as truth. A government website warns, "Deepfakes are media manipulations that are based on advanced artificial intelligence (AI), where images, voices, videos or text are digitally altered or fully generated by AI. This technology can be used to falsely place anyone or anything into a situation in which they did not participate..."¹

Conversely, growing skepticism toward the authenticity of publications and videos has led many to mistake truth for falsehood described by some as "the phenomenon of the 'liar's dividend,'" which is when bad actors use the threat of mis- and disinformation to delegitimize real facts and information."²


The father of lies (John 8:44)—the devil—introduced both forms of deception into the world with tragic results. At creation, the Lord had told Adam that he could enjoy all the trees in the garden except for one: *"but the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die"* (Gen. 2:17). The devil approached Eve subtly, twisting God's words: *"Has God indeed said, 'You shall not eat of every tree of the garden'?"* (3:1). Eve corrected the serpent (vv.2-3), who then responded with an even greater lie, *"You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil"* (vv.4-5).

He enticed Eve into believing that the truth was a lie—that disobeying God would not actually result in death. He then seduced Eve into believing that the lie was the truth by misrepresenting God's character. He claimed that God did not want the best for them, that He was holding them back from their ultimate destiny of becoming like God. Eve went on to partake of the forbidden fruit, and when Adam also ate, all of humanity fell with him. Since the Garden of Eden, the ruler of this world has sown spiritual confusion (John 14:30; 1 Cor. 10:20; 2 Cor. 4:4). Today, many modern false gods and graven images abound (Ex. 20:3-5). Countless cults and religions are, in essence, nothing more than deep fakes.

Standing before Pilate, Christ declared, *"For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."* Pilate quickly retorted, *"What is truth?"* (John 18:37-38). This is a question many ask today.

Only the transcendent, living, eternal, and unchanging Triune God can fully reveal Himself. This He has done through His Son (Col. 1:15; Heb. 1:3), who is the very source and witness of truth (John 14:6). He is the eternal "I AM WHO I AM" (Ex. 3:14; John 8:58).

In the Garden of Eden, God promised a Redeemer and, in so doing presented the key to Scripture's central theme: the progressive unfolding of God's redemptive plan through Christ, the Seed of the woman (Gen. 3:15). There is great profit in seeking Christ throughout all Scripture. Speaking of the Old Testament Christ said, *"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me"* (John 5:39). Later He said, *"For if you believed Moses, you would believe Me; for he wrote about Me"* (John 5:46). Within the writings of Moses in the Old Testament, the Levitical Offerings foreshadow Christ and His redemptive work.

The entire Old Testament perfectly harmonizes with the New Testament account of Christ—His redemptive work, His Church, and His future triumphant return and glory, *"that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him"* (Eph. 1:10). As the writer affirms in *The Gospel Herald*, "...the truth that brings peace to your soul...is found in God's Word" (page 8). 

¹<https://www.canada.ca/en/security-intelligence-service/corporate/publications/the-evolution-of-disinformation-a-deepfake-future/deepfakes-a-real-threat-to-a-canadian-future.html>

²<https://www.britannica.com/topic/misinformation-and-disinformation#ref1333851>



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George T Ferrier, editor@cornerstonemagazine.org

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News & Notices:

Submit online at cornerstonemagazine.org/news or
email: news@cornerstonemagazine.org

Design and Layout:
Hosanna Milbrath

Website Design:

Matt Williams, Louise Street Marketing

Treasurer:

Eileen Lee (USA) • George T Ferrier (Canada)

Accountant:

Eileen Lee (USA) • Brian Gunning (Canada)

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All Scripture quotations are from the KJV or NKJV unless otherwise indicated.

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THE LEVITICAL OFFERINGS

A believer living in the Church Age might well ask, “What practical value is there in studying the five Jewish offerings of Leviticus?” The answer to this question is that we might grow in our appreciation of Christ whose person and work are symbolized in the offerings, which then should prompt us to live holy lives, consecrated to God.


The revelation of the Levitical offerings was not provided on Mount Sinai, but rather at the tabernacle of meeting in the camp (Lev. 1:1). This contrasts the ominous judicial position that Jehovah exhibited on a fiery and quaking Mount Sinai with that of a gracious God, dwelling in peace with and among His people. In Exodus, God was distant and unapproachable. In Leviticus, God resides among His covenant people and invites them to *come near* and to have fellowship with Him through the substitutional provision of shed blood. This is the theme of Leviticus and foreshadows what the Lord Jesus has now accomplished for all believers.

The Levitical offerings did not provide propitiation for sin but merely atoned for the sins of Jehovah’s covenant people (Lev. 17:11), thus permitting them to come near to Him for worship. Their relationship had been established by redemption through the Passover lamb in Egypt and would be maintained through a covenant that required the annual sprinkling of blood on the mercy seat of the Ark of the Covenant (on the Day of Atonement). If the Jewish nation continued by faith to show forth the merits of Christ’s future substitutional death through the Levitical sacrifices, God would continue to dwell among them.

Prior to Christ’s death, resurrection, and exaltation, it was only by animal blood sacrifices that a worshipper was made acceptable to God. Until that time, each offering would draw the offerer’s attention to some aspect of Christ’s personage or of His future sacrificial and priestly work, that is, to a specific way the Father

wanted His Son to be appreciated. For this reason, the sacrifices are mentioned in a particular order: from what is most significant to God to what is most significant to man. That is, the order shows a holy God coming out to meet sinful man where he is at.

The burnt offering (Lev. 1:1-17; 6:8-13), the meal offering (Lev. 2:1-16; 6:14-23), and the peace offering (Lev. 3:1-17; 7:11-34) were called “sweet aroma” offerings because they were associated with one’s choice to freely praise and thank God for His goodness. These present Christ’s excellences and our access to God through Him. This is possible on the basis of the fact that sin has already been fully dealt with (i.e., in God’s timeless view of the work of the cross). The final two offerings, the sin offering (Lev. 4:1-35; 6:24-30) and the trespass offering (Lev. 5:1-6:7; 7:1-10) were demanded by God because of the offerer’s sin and thus were considered “non-sweet aroma” offerings; the only exception, the fat of the sin offering burnt on the Bronze Altar was considered a sweet savor to the Lord (4:31). In these offerings the perfections of Christ, though apparent and needful, are not the emphasis; rather, He is extolled as the suffering sin-bearer who identifies with the sinner to satisfy God’s righteous demand for justice (Isa. 53:10).

The death and resurrection of our Lord Jesus Christ is presented to us in various ways throughout Scripture so that we might more fully understand what God has accomplished through Him. The Levitical sacrifices present different facets of Christ’s life on earth and His sacrifice at Calvary: the burnt offering speaks of Christ’s devotion to the Father as an offering totally consumed for God; the meal offering reflects the fine moral character of Christ and His sufferings prior to the cross; the peace offering acknowledges the communion of God with man through Christ; the sin offering pictures God’s own payment for the offense of man’s sin; and the trespass offering relates to restitution for the damage that sin causes. In all of these, the person and work of Christ are presented and appreciated. 

by **Warren Henderson**

The Burnt Offering



The first offering mentioned is the burnt offering. The Hebrew word *‘olâh* translated “burnt offering” means “to ascend.” The whole offering was to be completely burned up, with the ensuing smoke ascending to God as a sweet aroma. There had been burnt offerings earlier in Scripture (Gen. 4:4; 8:20; 22:2, 13), but now the procedure would be codified for the fledgling nation of Israel. God’s instructions primarily pertained to the offerer (Lev. 1) while additional instructions were given to the priests in Leviticus 6:8-13.

Voluntary Burnt Offerings (Lev. 1)

“When...” (v.2). A person could give a burnt offering at any time; it was a voluntary offering (“of his own free will,” v.3). Furthermore, there was no stipulated day or frequency. It was an act of worship and expressed devotion to the Lord. It was also substitutionary. Inherent in the sacrifice was a recognition that the offerer’s devotion was less than pure. It failed to attain to God’s standard, a standard that Christ Himself would later meet.

Opportunity for All

“...any one of you brings an offering to the LORD...” (v.2). Any man or woman could offer a burnt offering to express their love and appreciation for the Lord. The Lord accepted burnt offerings from all economic classes - the rich, the middle-class, and the poor according to their means. He provided instructions for offerings from the most to the least costly: a bull from the herd (vv.3-9); a sheep or goat from the flock (vv.10-13); or a turtledove or young pigeon (vv.14-17). A sacrifice from the herd pictured Christ as God’s chosen burden-bearing Servant (Isa. 53:4); one from the flock symbolized Christ as the silent, submissive, and sinless One (Isa. 53:7-8); while a dove portrayed Christ as the gentle and enduring One (Isa. 53:9, 11).¹ All were domesticated creatures. Therefore, the offering cost the offerer something (2 Sam. 24:24); nothing wild was offered. In God’s redemptive plan, there was an infinite cost to both God and His Son (John 3:16; 1 Cor. 6:20; 1 Pet. 2:23-24).

Instructions for Voluntary Burnt Offerings

From the herd they were to offer a male without blemish which pictures the sinless, holy Son of God (Luke 1:35; 2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5). The offerer would present it before the Lord at the door of the tabernacle, near the brazen altar. Then he put his hand on the head of the burnt offering, identifying with the offering and acknowledging his acceptance. The value of the offering was imputed to the offerer. Ritchie notes, “The whole of its value became his own...It ceased that moment to be a question of what he was, and became a question of what his offering was.”²

MacKintosh writes, “By that significant act, the offerer and offering became one; and this oneness...secured for the offerer all the acceptableness of his offering.”³ Speaking of Christ and His Church, MacKintosh continues, “...it is not possible that the Head can be in one degree of acceptance and the members in another. No, the Head and the members are one.”⁴ Christ’s perfect righteousness has been imputed to the believer (2 Cor. 5:21). Today the believer has an eternal identification with and acceptance in Christ. This is based upon God’s complete satisfaction with His Son (Phil. 2:5-11; 2 Pet. 1:17). We are “accepted in the Beloved” (Eph. 1:6).

...Continued on page 16

THE MEAL OFFERING



Leviticus 1-5 describe five Old Testament offerings observed by the nation of Israel. Each offering had a different purpose. Three of them - the burnt, meal, and peace offerings - were voluntary to express dedication and gratitude to God for His care and provision. The other two, the sin and trespass offerings, were mandatory for purposes of atonement. Three were classified as sweet savor offerings, prefiguring the Person of Christ. The other two were classified as bitter, or non-sweet offerings, prefiguring His atoning work for sin. Leviticus 6 and 7 provide additional instruction to the priests regarding these offerings which are explained in a different order. Despite the differences, there is one common aspect that ties them all together: each one accurately depicts some aspect of the Person and work of Christ.

The meal offering was the second of the Levitical offerings and is described in Leviticus 2:1-16 and again in Leviticus 6:14-23. It was the only offering in which blood was not shed. Its purpose was to provide the opportunity for the offerer to show his thankfulness for God's abundant provision.

The procedure for presenting this offering could be carried out in several ways. One was to have it prepared with fine flour beforehand, with oil poured upon it and frankincense added. It was then brought to the priest, who would take a handful for himself as a memorial and then place it upon the altar to be burned. It could also be prepared by baking it in an oven with unleavened cakes of fine flour, or unleavened wafers anointed with oil (v.4). Then it was brought to the priest to be offered.

Another way was that it could be baked in an open pan made with unleavened flour mixed with oil and broken into pieces with oil poured upon it (vv.5-6). The final way was to have it baked in the same manner in a covered pan (v.7). Regardless of the way it was prepared, the meal offering was always burnt upon the altar of sacrifice and always seasoned with salt (2:13). The remainder of the offering was given to Aaron and the other priests. It was not to be eaten by them (7:23) but rather it served as a memorial. Overall, the meal offering was to be offered in a prescribed way to visibly demonstrate the offerer's grateful worship to the Lord.


Turning to the New Testament, we read in 1 Peter 2:5 that every believer is a priest who has the privilege of offering up spiritual sacrifices acceptable to God through Jesus Christ. The procedures associated with the Old Testament Levitical offerings might seem tedious to the follower of Christ, but they do highlight the importance of obeying God's Word if that worship is to be acceptable to Him. The details surrounding these offerings stand in contrast to the freedom and simplicity that are ours in Christ. Even more so, this offering provides a superb picture of the Person and work of Christ. While there is no blood involved, the meal offering foreshadows the life of the Lord by emphasizing His humanity and the sufferings that He endured on His way to Calvary. By contrast, the sin and trespass offerings which made atonement for sin, were always burned "outside the camp" rather than on the burnt altar of sacrifice, located in the main court of the Tabernacle. This is the point of Hebrews 13:11-13. The Lord atoned for our sin "outside the camp" of Judaism that denied His claims.

How does the meal offering picture the Person of Christ and the sufferings He endured? First, it does so by the way it was prepared. The meal offering was made of fine flour. This reminds us of the consistency of the Lord's character. There was no unevenness or lumps in the offering. The Lord was perfect in every way and was without any unevenness or coarseness in His manner. He always pleased the Father. The fact that the meal offering had no leaven in it further highlights the Lord's sinless character, since leaven in the Bible always portrays the permeating, progressive work of sin. As Scripture states, the Lord did no sin, knew no sin and in Him is no sin at all. Also, this offering in its various preparations had either oil mixed in or had oil poured upon it. Oil is just one of many pictures of the Holy Spirit in Scripture. The fact that the Lord was conceived by the Holy Spirit (Matt. 1:18; Luke 1:35) reminds us that He was always in communion with Him in contrast to believers who only receive the Spirit upon trusting in Christ. This truth is prefigured in this offering by the fact that it was made of fine flour mingled with oil. In addition, it also had oil poured upon it. In Acts 10:38, we read that God "anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good," demonstrating that His earthly ministry had the blessing of God and the fullness of the Spirit upon it. Beginning from His baptism, the Holy Spirit was upon His earthly ministry (Mark 1:10-12).

The Person of Christ is also powerfully depicted by the way that the meal offering was further prepared prior to its being offered up. It could be prepared in an open pan, speaking of the Lord's more visible sufferings during His earthly ministry. He was mocked and ridiculed, His virgin birth maligned (John 8:41), and His integrity impugned (Mark 3:22). As He neared the Cross, it got even worse as He was scorned, beaten, and bruised. His suffering at these times could be easily seen and understood by all. Less understood were the unseen sufferings He experienced, represented by the covered pan, a preparation not as easily observed. The Lord sighed in His spirit when the disciples failed to understand His words and wept at the grave of Lazarus. These were His covered pan sufferings. But an even more intense time of suffering is portrayed by the preparation in the oven. It is suffering of a different nature, a preparation unseen and hidden to the natural eye. Just think of the intense, unseen suffering the Lord went through as He prayed and agonized in the garden of Gethsemane. It was in anticipation of the separation that He would experience at Calvary as He suffered for our sin.

Two other features of the meal offering are notable. Honey was never to be added to it. Honey speaks of natural sweetness. There was nothing "natural" about the Lord. He was and is divine and is not the product of this world's "sweetness." Subjected to the flame, honey is ruined, hardly an accurate picture of the Person

of our Lord. Honey stands in direct contrast to the properties of salt included in this offering. Salt never loses its qualities even when subjected to heat. All this punctuates the Lord's unalterable message and purpose in doing the Father's will, a wonderful picture of the unchanging Christ who set His face as a flint to go to Jerusalem and to the Cross.

The meal offering like the other Levitical offerings is filled with many pictures of our Lord's Person and work. As we meditate upon these oft-neglected portions of Scripture, we too, will marvel at the depth of God's Word and the wonder of our Lord's love for us. 

“The procedures associated with the Old Testament Levitical offerings might seem tedious to the follower of Christ, but they do highlight the importance of obeying God’s Word if that worship is to be acceptable to Him.”



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 PEACE Offering



The main categories of offerings display Christ's saving work on the sinner's behalf. The first three offerings are characterized as a sweet-smelling savor to the Almighty. They emphasize the Father's special appreciation of the Son, apart from a direct contemplation of His work as the sin-bearing substitute. The burnt offering was the basis of the other offerings: everything must first be offered acceptably to God. Believers are accepted in the Beloved One (Eph. 1:6). He offered Himself without spot to God and therein lies the foundation of our salvation. The meal offering was bloodless and pictured the impeccable purity of Jesus' humanity. It typifies His life as an obedient, suffering man throughout His earthly sojourn. The sin and trespass offerings demonstrate the Lord's putting away of sin - both the root and the fruit - by His vicarious suffering and death on the Cross. The peace offering depicts God's tremendous work of reconciliation through His Son's redemptive work. Christ's death and resurrection unites God and mankind and enables Jews and Gentiles to experience eternal peace, prosperity, and fellowship.

Biblically speaking, peace goes beyond the mere absence of strife or the cessation of combat. Real "Shalom"¹ is an expression of well-being, flowing from fellowship with God our creator and redeemer. Among the Levitical offerings, the peace offering² uniquely provided a portion for the offerer, the priest, and the Almighty, so that they feasted together at table.³ The peace offering was to be from the herd or the flock; turtledoves were possible in other offerings but not this one. Because a bird would

provide little sustenance to share among others, it was likely excluded from this type of sacrifice.

The Blood Speaks of Pardon Now for Me

The peace offering depicted the new status of believers: they are justified by faith and are forgiven and reconciled to God; in a phrase: they "*have peace with God*" (Rom. 5:1). This has been accomplished by "*the blood of His cross*" - a way of describing the sacrificial death of Christ which settled the sin question, simultaneously vindicating divine justice and opening the way for divine mercy (Col. 1:19-20).⁴ Blood was uniquely reserved as an offering for the Lord, for He alone is the life-giver and sustainer of humanity and He has set it apart as a symbol of atonement (Lev. 17:11). Additionally, Gentiles who were far from God, strangers to His promises and covenants, and estranged from Jews, are reconciled to the Almighty. Further, they are united in the Body of Christ with their former enemies (Eph. 2:14-18). The seemingly intractable division between these groups is healed through the Lord's peace offering work. Antisemitism, general racism, and ethnic chauvinism have no place in the Church. God has made peace and brought unity within His new creation.

Sweet Feast of Love Divine

Each participant in the peace offering received something. God symbolically received the sprinkled blood, and the kidneys and fat that were burned on the altar (Lev. 3:3-4). This was described as "*a sweet aroma to the Lord*" (v. 5) and was also called "*the food*" (vv. 11, 16). These two expressions show the

Father's pleasure in His Son's work. To ancient Israelites, the word "*kidneys*" - rendered "*reins*" in older translations - were the seat of the human emotions and will.⁵ This highlights Christ's obedience to His Father (John 5:17-30; 17:4). In the Near East, the fat was viewed as the animal's richness.⁶ Along with the blood, the fat was reserved for God (Lev. 7:22-27). The Lord Jesus' interior life was filled with a richness that only His Father could appreciate: "Lord, Thy heart alone can measure / What Thy Father found in Thee."⁷

The "sons of Aaron" were given the sacrificed breast, after it was first presented to the Lord as a "*wave offering*." The priest who sprinkled the blood received the right thigh, after it was offered as a "*heave offering*" (Lev. 7:30-31).⁸ He also received some of the offered cakes (Lev. 7:12-14). The breast would seem to point to our Lord's compassionate affection (Isa. 40:11); by contrast, the thigh speaks of His incomparably holy walk (1 John 1:7). As in the meal (grain) offering, the cakes, with their fine flour and oil, point to our Lord's sinless humanity and His complete cooperation with the Holy Spirit (John 3:34; Acts 10:38). In the peace offering, however, leavened cakes were presented with unleavened cakes. The former speaks of our sinful humanity; the latter shows His impeccable humanity linked with our still fallen condition. Yet in Christ, we are seen as unleavened, being sanctified in Christ (1 Cor. 6:11).


Feasting on the Riches of His Grace

The offerer received the balance of the edible portions of the offering. He would bring the offering for thanksgiving, for a voluntary occasion, or in conformity to a vow (Lev. 7:15-16). Sin often manifests itself in ingratitude (Rom. 1:21). Correspondingly, salvation brings thankfulness.⁹ As for the voluntary offering, believers willingly present their worship and praise to the Almighty in response to His reconciling work (Heb. 13:15-16). Furthermore, redeemed people consecrate themselves to God as "*living sacrifices*" (Rom. 12:1-2).

The peace offering demonstrates God's unwavering commitment to forgive, reconcile, and have fellowship with mankind. Through Christ's sacrifice believers enjoy peace with their Creator and with their fellow creatures. As Josiah Conder's hymn, "The Everlasting Word" says:

"Throughout the universe of bliss,
The center Thou, and Sun;
The eternal theme of praise is this,
To heaven's beloved One."

In Christ's peace offering work, believers are forgiven, justified, and reconciled to God. Now they are free to thank, praise, and worship Him by giving back from what they first received from

Him. But our fellowship also extends to our fellow humans, linking Jew and Gentile in Christ as one Body before God. 

Endnotes:

¹Meaning "peace" in Hebrew.

²In Leviticus 3, it is alternately rendered "sacrifice of well-being" NRSV; "fellowship offering" HCSB, NIV'11, LEB, NCV, GW; "sacrifice of prosperity" J. N. Darby's French version.

³"This was the offering that anybody would have offered when he paid his vows to God. So the psalmist was going to bring his peace offering to fulfil his vow before God, and it was a happy occasion. It brought a sense of forgiveness from God, of well-being in the heart through peace with God. But not only peace. Here we meet another meaning of the word, peace and plenty. Shalom has that connotation too. As the man was given back a huge part of this offering and was able to eat it, he had a tremendous sense not only of peace but of plenty. He had joy in his heart that overflowed to his wife and family and friends, as they ate this sacrificial meal and enjoyed the peace and harmony and plenty: the integration and the wholeness that this sacrifice had produced. As we read the details of it, two things must stand out in our minds: 1. It was a fellowship offering, providing fellowship with God, fellowship with his priest, fellowship with family and neighbor. 2. It was in part an atoning sacrifice, for you will see the directions regarding the blood." David Gooding, Prepared For Glory: A Myrtlefield House Transcript. (Myrtlefield Trust, 2019), p. 30.

⁴The priests would sprinkle the blood from the offering around the altar (Lev. 3:2, 8, 13, 17; 7:14).

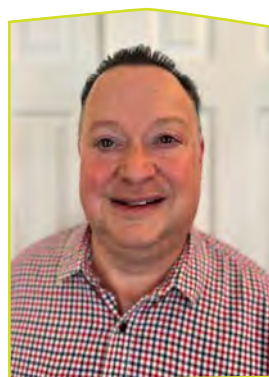
⁵Commenting on Psalm 16:7: "'Heart and reins' denote the whole innermost self, thought and will (Ps.7:9)". A. F. Kirkpatrick, The Book of Psalms. (Cambridge: Cambridge University Press, 1906), p. 76. (Italics original).

⁶The metaphor of richness is even used metaphorically: e.g., "finest wheat" is more literally, "fat of the wheat" (Ps. 147:14, NKJV margin).

⁷Miss C. A. Wellesley, "Gathered in Thy name, Lord Jesus".

⁸"Wave" and "heave" are terms associated with the priest's motions while symbolically elevating or moving the sacrificed portions before the Lord.

⁹"A Christian, waving the offering of his gratitude before God, ought to be the happiest being on all the earth". S. H. Kellogg, in Joseph Exell, The Biblical Illustrator, Vol. 1. (Anson D. F. Randolph, n.d.), p. 114.



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.

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

Finding Peace With God

— THE TESTIMONY OF KEITH SAUVE —

Many people come to Christ through suffering. They come because they are seeking a Savior. In some places they come because they are starving for food. Others have been betrayed by loved ones. Many are looking for more from a life that seems to leave them wanting. If you were hoping for a story about how the Lord saved me at my lowest point you will not hear that today. No, I found the Lord while things were beginning to go my way in life and yet, in spite of that, I was truly suffering. Unbeknown to me, I was suffering the sin of pride. I was always focused on the next task, the next promotion, the next objective that I had set for myself, all the while feeling mostly empty. My life was a series of mental check boxes and for each box I checked I wondered why I never felt like I was all I wanted to be.

I desperately wanted to know how and when I would find peace. After starting off life on my own? No. After studying for years and finally obtaining my degree? No. Surely after getting my job? No. Perhaps, after my son was born? Joy yes, but peace? Certainly not.

No, I was missing a crucial element and that essential component was Christ. There is nothing in this earthly life that can give you peace. Only Christ offers everlasting peace. However, if you are to know the truth that brings peace to your soul, you

must allow Him to work within you through the Holy Spirit. That truth is found in God's Word. Everything else is vanity.

I began reading the Bible at the outset of 2022 after my daughter, our second child, was born. I began reading it out of curiosity because I wanted to learn more about my (at the time) fiancée's family who were believers. Considering myself a skeptic, I had little expectation of discovering anything profound, but I wanted to give it a genuine chance. Every night, despite it feeling arbitrary, I began praying to God to reach out to me and to guide me to an understanding of what I was reading. Ultimately, it took me two and a half years to finish the Bible from cover to cover.

After the first year of reading, I was about halfway through the Old Testament. While I was fascinated by the stories, I did not feel any closer to God. But I carried on praying and reading each night.

About a year later, around the midsummer of 2024, I finished the Old Testament and was nearly finished reading the Gospels. It was then that I felt God's presence for the first time. It is a difficult experience to explain but at the time I was at work during a normal day at the office. About halfway through my day I had an epiphany. It was like a message sent to my mind that told me that

Christ is the Savior and that I had discovered my true purpose. I felt a mixture of joy and astonishment that my prayers had been answered; the Holy Spirit had opened my understanding of God's Word. The Lord showed me the relation between what I had been reading and my life and gave me an understanding of what I should be doing. I should be concerned with following Christ and obeying His Word. I had finally discovered the peace that I had longed for. For the next three days after believing in Christ as my Savior, I sensed the Lord's presence, and I knew that I was saved.

Since then, many transformative things have happened to me. I was baptized by my father-in-law and became part of their fellowship where I now actively attend the Sunday and mid-week prayer meetings in the local assembly. I soon discovered that I now have a different demeanor and the problems and worries that once felt so heavy in my mind were now much lighter. Those mental check boxes did not seem so important anymore. Instead, I desired to share with all who would listen about this wonderful gift Christ has given to me. I wanted to tell them that salvation is a gift and that God desired to reach out to them to do the same as He had done for me. I began praying to God every night with my family that we might be good vessels for Christ, and that through His Word He might guide and protect us. I now stand confident in whatever path God leads me to take. I know he has a purpose for me.


Christ saved me and there is no other way to put it. He saved me from a life without purpose as well as a life of uncertainty and moral ambiguity. I now listen to the indwelling Holy Spirit within me. He guides my conscience and my actions. I vow to build my house upon the Rock as I am now yoked to the Lord Jesus Christ. I have wholeheartedly put my faith completely in the Lord to provide for my family and for all our needs. I want our family to submit to His will for us. No longer do I worry whether I am enough. I am enough for God. In fact, we are all enough for God. The Lord only asks that you believe in Jesus as your Savior. I thank Him and praise Him.

For those reading this testimony that may not yet know Christ, I ask that you begin by reading God's Word, asking the Lord to reveal the truth to you. It may seem like no one is listening but there is, and that Listener will provide you guidance in understanding His Word. Believing in Christ will save you and give you peace with God.

To close, I would like to share these verses from Psalm 23 (ESV), from which I draw great comfort:

The Lord is my shepherd; I shall not want.
He makes me lie down in green pastures.
He leads me beside still waters.
He restores my soul.
He leads me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me;
Your rod and your staff, they comfort me.

You prepare a table before me in the presence of my enemies;
You anoint my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of the Lord forever. 

**"IF YOU WERE HOPING
FOR A STORY ABOUT
HOW THE LORD SAVED
ME AT MY LOWEST
POINT, YOU WILL NOT
HEAR THAT TODAY.
NO, I FOUND THE LORD
WHILE THINGS WERE
BEGINNING TO GO MY
WAY IN LIFE AND YET,
IN SPITE OF THAT, I WAS
TRULY SUFFERING."**



by Keith Sauve

Keith has a wife and three children, ages five, three, and one. He works as an accountant in Stratford, Ontario, Canada, and became a believer in the midsummer of 2024. He and his family fellowship at Tavistock Bible Chapel in Tavistock, Ontario, Canada.

THE FRONTLINES

MYRTLEFIELD HOUSE

Resources to Deepen Faith in God and His Word

Myrtlefield House is a Christian publisher whose aim is to deepen love for God's Word by helping people discover the thought flow and design of the books of the Bible. We are the publishing and resourcing arm of Myrtlefield Trust, a non-profit company that was established in 1986.

You might think the name was chosen because of the myrtle trees in Scripture (Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10-11), but it was also the name of the street where Professor David Gooding lived. Myrtlefield Park is a leafy, venerable old neighborhood in South Belfast, Northern Ireland. That sounds lovely, but Belfast in the 1980s was not a peaceful place and there was a bomb explosion even on that street. More often though, and in the years since, his home was a quiet refuge out of which flowed a passion for the Word of God and a legacy of biblical exposition that has spread around the world.

To understand what Myrtlefield House is and what we do, you must know something about David Gooding. The way he approached his study and teaching of Scripture and the questions he asked God about His Word, form the core of what we are trying to pass on to future generations.

Who was David Gooding?

David Gooding was a university professor who specialized in the Greek translation of the Old Testament (the Septuagint); a man who served the Lord's people, in his local assembly at Apsley Hall, Belfast, and around the world; and cared deeply for those who didn't yet believe the gospel. He was fascinated by God's creation and especially loved God's Word. He remained a bachelor but became a spiritual father and mentor to many.

Born in Ipswich in Suffolk, England in 1925, he was the youngest of six siblings and lost his mother to illness when he was nine years old. He was a brilliant student who won several academic awards and a university scholarship; but the onset of the Second World War meant that his studies had to be postponed while he worked for several years as a farm laborer as part of the war effort.

David learned the Scriptures from a young age and accepted Christ as a child of ten, in his bed one night as his father prayed with him. In his late teens he was already being invited to preach in different local assemblies. Eventually he grew tired of studying the Bible simply for the sake of preparing messages for other people. So, one evening, after a day's work on the farm, he prayed, "Lord, I am not going to preach to anyone else until I know from you that this is your Word; that this really is what you are saying."

As he persevered in his studies of Luke's Gospel, he noticed an intentional design to its structure: that the stories recorded by Luke were carefully chosen and arranged to be an integral part of the overall message of the book. He saw that God had carefully designed His Word, and that discovery transformed his understanding of the Bible and became a distinctive feature of his teaching.

When the war ended, he taught Classics at Trinity College, Cambridge, while still speaking in local churches and preaching the gospel outdoors and at other outreach events with other Christian students. After completing his PhD, he worked in Durham University for several years before moving to Belfast in 1958. He spent the rest of his



Dr. David Gooding

career at Queen's University where he became a rigorous but much-loved Classics professor and a world leading expert on the Septuagint. A variety of Christian publishers printed his expositional books on Luke, Acts, Hebrews, John 13–17, as well as topical books, which Myrtlefield House now publishes.

Throughout those years, he taught the Bible in the UK and Ireland, as well as further afield, and particularly in Spain. After he retired in 1985 Myrtlefield Trust was established to support him in his writing ministry and in his continuing travel across the world, teaching in local churches and encouraging many on the front lines of mission work.

Along with the original Myrtlefield Trustees he travelled to the Soviet Union before and after its fall in 1991. With Dr John Lennox, Professor of Mathematics at Oxford University, they taught the Bible and lectured together on the truth of Christianity. They published articles in Russian newspapers explaining the Bible, which later became the books that we publish as “Key Bible Concepts,” “The Definition of Christianity,” and “Christianity: Opium or Truth.” The articles for a teachers’ newspaper became “The Bible and Ethics.” They were then invited by the Russian Ministry of Education to write books on forming a worldview: comparing different religions and philosophies with the Christian faith. These were published as official textbooks in the Russian (and later Ukrainian) school system. They are now published in English, German and Arabic in a series called “The Quest for Reality and Significance,” showing how the Bible asks and answers the hardest questions.



Dr. David Gooding with Dr. John Lennox
Visiting a Russian Prison in 1993

Over the next few decades, David continued to write and to teach the Bible publicly to groups large and small at home and abroad, in Africa, North America, Europe, Asia, Australia, and New Zealand. He particularly wanted to travel to South America, but that desire was never fulfilled. He also provided private counsel, in person and by letter and phone, until his health declined in the last few years of his life. When the Lord called him home on August 30, 2019, he was just a few weeks short of his ninety-fourth birthday.

Despite his teaching of Scripture having a huge spiritual impact and turning many hearts toward God, David Gooding's name is not one that most Christians would know. He did not look for that kind of recognition. Even with his great gifts and abilities, he could speak to an intensely practical laborer as well as to a highly intellectual academic. He took a sincere interest in people from all backgrounds and spent his life pointing people beyond himself to the Savior he loved. His desire was to establish others in their faith, and to develop Bible teachers in their study of Scripture. In many ways, he saw his role as like that of John the Baptist: directing attention to the Lord Jesus Christ and not to himself (John 3:27-30).

Myrtlefield's Purpose

Someone once wrote to Dr Gooding to ask if we should use Bible commentaries, and his answer helps to summarize what we aim to do:

“The importance of serious study of Scripture is, in the first place, a direct waiting upon God, rather than a study of other people's commentaries. Commentaries are helpful in the second place, and I personally use them constantly. But it seems to me that, since Scripture is the inspired words of the living God, we should approach Scripture with a view to hearing the living God speak to us. The Bible is not just a collection of facts, which we may select at our pleasure and work them up into a sermon. The Bible is the Holy Spirit's own sermon, and therefore our first duty is to follow the Holy Spirit's thought flow throughout any one passage, and to ponder the significance of the way He has structured His great sermon, the Bible. Of course, to understand fully the depth, height, length and breadth of God's revealed Word, we need the help of all the saints; not only to enter fully into all its riches, but also in order to be saved from our own misunderstandings and misconceptions.”

So Myrtlefield exists as one publisher among the many who are seeking to produce resources that are faithful to the Bible while helping people to understand God's inspired Word for themselves. Our contribution is to use the legacy that Dr Gooding has left us to deepen an appreciation of how the Scriptures were carefully written in an orderly way, with a logical flow of thought that helps to make clear what God intended to say. We want to help people around the world to become convinced in their own hearts and minds that the God of the Bible still speaks today.

...Continued on page 14

FOUNDATIONS *of the* FAITH

Reconciliation

Meaning of Reconciliation

Reconciliation contains the thought of removing enmity that might exist between two parties. It is the restoration of a relationship that has been severed due to conflict, bringing it back to friendship, thus reconciling the two parties. Conflicts and loss of harmony can arise within families—between siblings and parents or between husbands and wives—as well as among friends, and they certainly occur within assembly life. People may say the wrong thing to someone; they may express different ideas or decide to go in a different direction. There are examples in Scripture such as the disagreement between Paul and Barnabas over John Mark (Acts 15:36-41). Obviously, Paul and Mark made things right and so there was reconciliation and Mark ultimately proved to be of value to Paul (2 Tim. 4:11). From Philippians 4:2 it seems that two women had a falling out over an unnamed issue. Paul begs or implores them to get things right, to be of the same mind in the Lord.

The Greek word means, “a change or an exchange.” Vine goes on to say, “a change on the part of one party, induced by an action on the part of another; in the New Testament the reconciliation of men to God by His grace and love in Christ.” Other commentators use the following phrases, “from hostility to harmony” and “from enmity to amity.” In the Old Testament, the Hebrew word occurs ninety-four times, most often as “atonement” as in Leviticus 8:15 (NKJV), meaning “to cover.” Another example is in Ezekiel 45:20, “...Thus you shall make atonement for the temple” (NKJV). It is also translated as “appease” or “pacify,” and in Leviticus 16:20 it is rendered “reconciling” (KJV).

Cause of Separation

Humanity has been separated from God due to sin. God is holy, and in His economy there is a penalty for sin which begins with separation from God. Not only are we separated but both Romans 5:10 and Colossians 1:21 say “we were enemies.” This speaks to the gap that exists between mankind and a Holy God.

Never is there an indication that God needs to be reconciled, and the term is never applied to Him. It might be said that God never moved, and it is only mankind that has moved away from God.

Cure for Separation

There has to be a pathway for reconciliation to occur. God has made that provision. We read in 2 Corinthians 5:18-19 “*Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them...*” It is through the death of the Lord Jesus and as the result of His shed blood that reconciliation is possible. When a person accepts the Lord Jesus as their personal Savior they are at that moment reconciled with God. It is on that basis that we can call God our Father. If salvation does not occur in life, then that person will face eternal separation from God with no possibility of reconciliation. These verses give emphasis and evidence that God is the reconciler, and it is only through Christ that this has been accomplished.

Consequences of Reconciliation

In 2 Corinthians 5, the verses about reconciliation follow from the thought expressed in verse 17, “*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*” All this is of God, just as in physical creation where God initiated and provided all that humanity needed. So now in the salvation He offers, all is new and provided for us. Along with reconciliation and this new relationship there are now responsibilities. God “...has committed to us the word of reconciliation” (v.19). We are ambassadors for Christ, representing Him in a world of humanity that needs to be reconciled to God. We present the gospel and in so doing we are pleading with sinners so that they will see the need for reconciliation. Paul says, “...as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God” (v.20).

Romans 5:6-11 is a parallel passage to 2 Corinthians 5. These verses describe our unsaved state; we were enemies, ungodly, and sinners. Due to the love of God, even when we were still sinners, Christ died for us. This reconciliation was accomplished through the death of Christ causing us to rejoice in God. We also have the guarantee of eternal security because of the life of Christ. These thoughts are also found in Colossians 1:19-22; reconciliation leads to peace with God. It also changes our standing from alienated and enemies to being seen as *“holy, and blameless, and above reproach in His sight”* (v.22).

There is another aspect of reconciliation presented in Ephesians 2:11-22 as Paul expounds on the effect of the cross for both Jews and Gentiles. The Lord's death led to the abolishment of the *“law of commandments,”* that which was central to Jewish life and culture. The Gentiles on the other hand had no concern for such things. This was the wall that separated them, which Christ abolished through His death. The enmity that existed between Jew and Gentile is abolished in that both are reconciled to God in one body. Peace has replaced enmity and being brought near is our condition as opposed to that of being aliens, strangers, and foreigners. We are now fellow citizens, members of the household of God and collectively a dwelling place of God in the Spirit.

Catesby Paget's hymn wonderfully expresses what we enjoy when reconciliation takes place at salvation:

A mind at perfect peace with God,
Oh, what a word is this!
A sinner reconciled through blood;
This, *this*, indeed is peace!

By nature and by practice far,
How very far from God!
Yet now by grace, brought nigh to Him,
Through faith in Jesus' blood.


So near, so very near to God,
I cannot nearer be
For in the person of His Son,
I am as near as He.

So dear, so very dear to God,
More dear I cannot be
The love wherewith He loves the Son,
Such is His love to me.

Challenge of Reconciliation

The thoughts expressed above have to do with our position in Christ as those who now enjoy peace with God, having been justified on the basis of Christ's death. There is also a practical aspect of reconciliation in that we are called upon to act in a similar way toward others. As mentioned at the beginning of this article, differences and offenses may lead to a broken relationship. The Lord Jesus addresses such issues in Matthew 5:21-26, talking about the necessity of making things right. He said, *“Therefore if you bring your gift to the altar, and there remember that your*

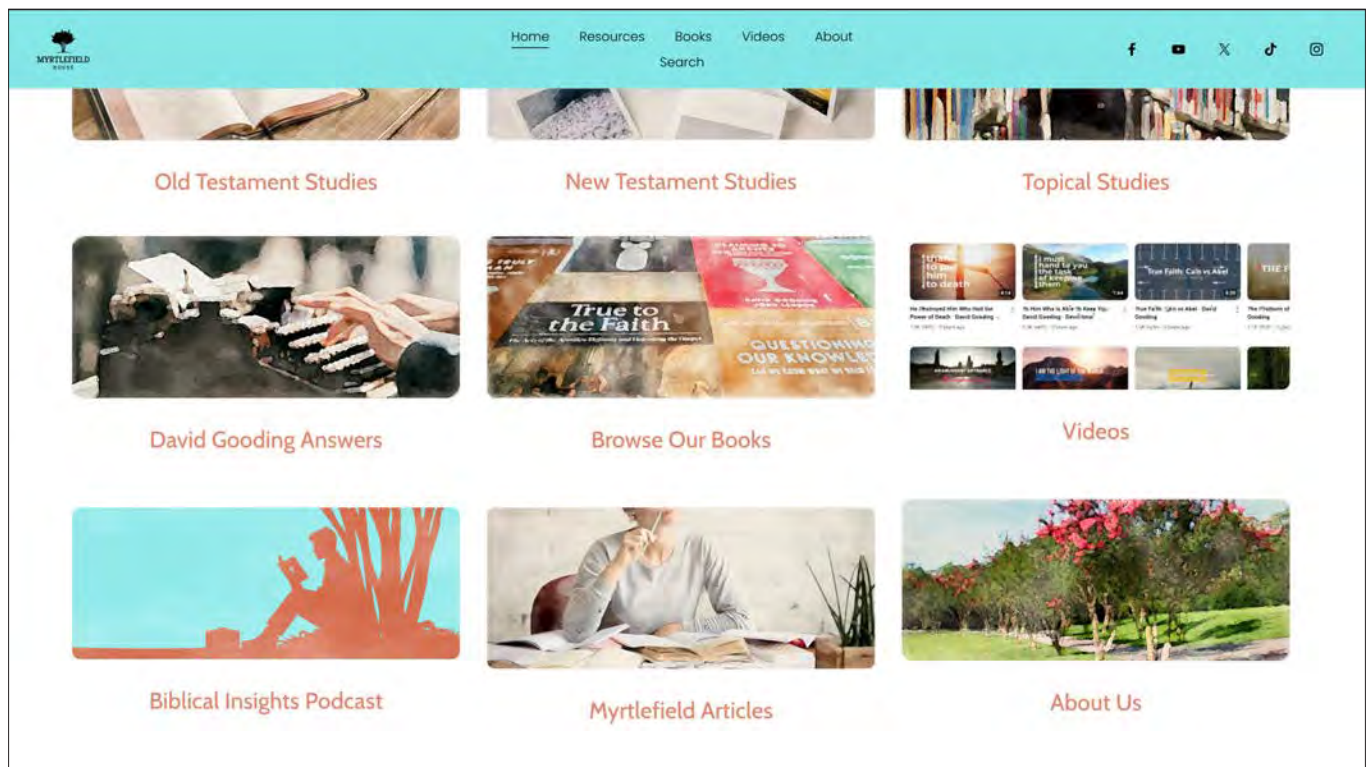
brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift” (vv.23-24). The charge is for us to make things right on a human level before we consider offering up spiritual sacrifices to God. The following song by Gloria Gaither expresses in a lovely way why each of us must seek reconciliation when it is within our power to do so:

I then shall live as one who's been forgiven;
And I'll walk with joy to know my debts are paid;
I know my name is clear before my Father;
I am His child, and I am not afraid.
So greatly pardoned, I'll forgive my brother;
The law of love I gladly will obey. 



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.



...Myrtlefield House Continued

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Myrtlefield's Current Work

We publish Dr Gooding's books and other resources, including his sermons as audio, video, transcript, and podcasts (Biblical Insights with David Gooding); full length books and Bible book overview charts; his academic publications, as well as the books he and John Lennox wrote together. All these resources are available digitally for free. We charge for printed books but give grants wherever necessary whenever we can.

Our aim is to see translations in every language where we discover a need. Some or all of these books are currently available in over twenty different languages, which can be downloaded for free on myrtlefieldhouse.com, mh316.com (low bandwidth), and myrtlefieldspanol.com. Currently, we have thirty ongoing foreign language projects at various stages of completion, with translators in different parts of the world.

All of this is done by a small team: two full-time and four part time staff, three volunteers and four trustees, as well as a director of the US non-profit organization—and we're grateful for every one of them.


What Next?

Lord willing, we will keep on producing different kinds of resources on various books of the Bible. We have begun to create study and teaching aids for local churches and for individuals at different stages of spiritual maturity and with varying levels of aptitude. David Gooding's material will remain the central hub, and we are continuing to edit more of his sermons and unpublished manuscripts.

We would like to see these resources reach as widely as the Lord wants them to, both in English and in translation, to help those

who appreciate them to reach the next generation of Bible students and teachers. Our aim is to provide this current generation with books and other media resources and then gather their insights and feedback on what has been most helpful. Our next steps will be in four areas of activity: editing the archive to produce books on the books of the Bible; creating a study suite with teaching aids in English and in translation, using all media options to teach and to reach widely; communicating with a network of existing users to fine tune the resources we create in English and in translation. And finally, translating these books and other resources.

Whatever else the Lord chooses to do with David Gooding's legacy of teaching in years to come, the true measure of its value should be judged by the questions that he would have asked: "Have I helped you to see Christ Himself? Do you see Him for yourself more clearly now?" The desire to see Jesus Christ rejoicing over us, His bride, and to witness people becoming His and discovering for themselves the wonders of His love, is what should bring all servants of Christ their greatest joy.

If you would like to receive updates about projects, upcoming publications, and ways you can pray for us, you can sign up for our newsletter on www.myrtlefieldhouse.com. 



by Dr Joshua Fitzhugh

Dr Joshua Fitzhugh is married to Naomi, and they have three boys. They live in Northern Ireland outside Belfast, where Josh studied literature at Queen's University. He serves as the Executive Director for Myrtlefield House and is an elder in one of the local assemblies. He is originally from Michigan.

ISSUES & ANSWERS

“SEARCH THE SCRIPTURES...”

JOHN 5:39



What Will Fail and What Will Not Fail

"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. For we know in part and we prophesy in part."

1 Corinthians 13:8-9


The book of Acts records several transitional phases occurring in the early days of the Church Age. For example, the gospel was first preached to the Jews in Jerusalem (Acts 2), then among the Samaritans (Acts 8), and then to the Gentiles (Acts 10). This was according to Christ's plan to build His Church, as reflected by His command to His followers in Acts 1:8. Additionally, we observe a transition of Church authority in Acts: from the apostles initially, then later this authority was shared with church elders, and then church elders became accountable to God for those believers who had been entrusted to their care.

Paul informs us of another transitional phase that would be occurring during the Apostolic Age, that is, the giving and use of certain spiritual gifts. In 1 Corinthians 13:8 we learn that prophecy, tongues, and knowledge (direct revelations) from God will all cease, but love will continue forever. The three gifts mentioned in verse 8 are representative of all three categories of gifts discussed in 1 Corinthians 12:8-10, thus representing all the sign gifts. (In this latter passage, the Greek word *eteros* means "of a different kind or sort" and appears twice in verses 8-10, between the second and third gifts and the seventh and eighth gifts to create three distinct categories of gifts.)

The Greek verbs used in 1 Corinthians 13:8 to describe how each gift will cease enables us to better understand the meaning of "that which is perfect" of verse 10. *Katargeo* is a future tense verb in the passive voice which describes the "putting out of action" of the gifts of prophecy and knowledge. The passive voice means that God Himself will act to cause these two gifts to cease. However, the Greek verb associated with tongues ceasing is *pausontai*, also in the future tense, but in the middle voice. This indicates that the gift of

tongues would "be stilled" on their own. This is why verse 9 only mentions the gifts of prophecy and knowledge. These gifts were for the edification of believers and will cease when God brings about that which is perfect, namely Scripture, the ultimate expression of truth and knowledge that believers in the Church Age were now receiving (v.10). However, tongues, which were for reaching the lost (1 Cor. 14:22), will vanish on their own.

In general, while prophecy (foretelling or forthtelling the truth), speaking in tongues, and revelations all concluded at the end of the Apostolic Age, we will be recipients of God's love throughout eternity. The evidence from Scripture indicates that gifts such as tongues, healings, and miracles generally ceased by approximately 60 A.D. The majority of the New Testament was written after this date with no recorded use of any such gifts. Furthermore, these gifts were referenced in the past tense (1 Tim. 1:18; 4:14; Heb. 2:3-4; 2 Pet. 1:19-21) or were not available when needed. For example, in about 64 A.D. Timothy is told to drink a little wine to settle his ongoing stomach issues (1 Tim. 5:23) and Paul could not heal Epaphroditus of a sickness that nearly took his life in about 60 A.D. (Phil. 2:25-30).

Why would the sign gifts of prophecies and knowledge cease? At the dawn of the Church Age, believers did not have the full canon of Scripture to guide them. The expressions of prophecy through various individuals to guide Christians into deeper truth and protect them from the influence of false teachers was thus necessary. But once that which was perfect had been received, then these individual declarations would no longer be necessary. This is why the book of Acts reveals a clear historical transition from "apostles" to "apostles and elders" to just "elders" (local church leaders) – the apostles died and were not replaced. What God wants the Church to know presently has been revealed through the inspiration of Scripture. 



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.

The offerer then killed the sacrifice. This depicts that it was our sins that necessitated Christ's death at Calvary. The priests, Aaron's sons, captured the blood and sprinkled it all around the altar (v.5). Then the offerer skinned the animal and cut it into pieces (v.6). This revealed the hidden parts of the animal. This illustrates that both Christ's inner and outer life were devoted to His Father. The priest received the skin which "he could sell or use for clothing or other practical purposes."⁵ Today, the believer has new life in Christ, clothed with and identified with Him (Gal. 3:27). The priest put fire and wood on the altar (v.7) and then lay the parts, the head, and the fat in an orderly way on the wood (v.8). Then the offerer washed the innards and legs with water, removing any excrement and dirt. All parts of Christ's life were without blemish. There was "the presentation to God of that which was infinitely acceptable Him."⁶ After the priest placed these on the altar, the whole offering was burned as a sacrifice to the Lord (v.9).

The instructions for an offering from the flock were the same (vv.10-13) but described in less detail, though additional information is given that animals were slain on the north side of the altar (v.11). Both from the herd and flock, the male was the most valuable. This represents the matchless worth of Christ to His Father and the infinite value of His given life for our sins.

If the offerer presented a turtledove or young pigeon (vv.14-17), the priest brought it to the altar, wrung its head, drained out its blood beside the altar, and removed its crop (the enlarged part of the esophagus that temporarily stored food) and feathers throwing them on an ash heap to the east of the altar. The priest then split the bird at its wings, partially tearing it open before completely burning it upon the altar.

All three categories of burnt offerings end by saying it was "an offering made by fire, a sweet aroma to the LORD." (vv.9,13,17). The burnt offering was an "offering made by fire." This indicates that entirely burning the animal turned it into an offering. If all the steps above had been taken without burning the animal, the Lord would have taken no pleasure in it. The animal only became an offering when reduced to smoke.

The burning of this sacrifice "before the Lord" and the burning of the sin offering (flesh, skin, and dung) outside the camp (Ex. 29:14) were very different. Ritchie writes, "Here it is the holy altar-fire feeding on a victim well-pleasing to Jehovah; there it is the judgment-fire devouring a victim accursed because of sin...The word "burn," used in connection with the burnt offering means "to burn as incense"...but the word used in connection with the sin offering means "to burn up or consume in a devouring fire..."⁷

Continual Burnt Offering (Lev. 6:8-13; Ex. 29:38-42)


Besides the voluntary burnt offering, there was also a burnt offering that was continual. The fire was to be kept burning, never to be extinguished or allowed to go out (vv.9,12,13). These "were the regular morning and evening sacrifices, rather than the burnt offerings brought by individuals... Doubtless, the principle that the offering should be utterly consumed without the fire going out would apply to any burnt offering."⁸ The priest offered one lamb in the morning and another in the evening (Num. 28:3-4).

Before removing the ashes and placing them beside the altar, the priest was to put on his linen garments (v.10; Ex. 28:42-43). The ashes speak of Christ's completed and accepted sacrifice. The linen garments symbolize His perfect righteousness. The ash heap "was on the east side of the altar, facing the gate, where the crop and feathers of birds were placed (1:16)."⁹ Then he took off his linen garments and put on other garments to carry the ashes outside the camp to a clean place (v.11).

Feast Days and Special Occasions

God also appointed burnt offerings for the weekly and annual feasts as well as for special occasions though the animals required varied. They were normally accompanied by the grain (meal) and drink offerings and occasionally sin offerings (Ex. 40:29; Num. 28-29; 1 Sam. 7:9-10; 2 Sam. 24:22-25).

Conclusion

The burnt offering was entirely for God. It typifies Christ fully pleasing His Father by voluntarily, solely, and completely giving Himself to God, even pouring Himself out unto death (Isa. 53:12; Eph. 5:2; Phil. 2:8; Heb. 9:14; 10:7-9). Our heavenly Father is delighted when we follow Christ's selfless example (Rom. 12:1-2). It is a pleasing aroma to Him for it reminds Him of His Son. The Lord fully knows our hearts and values our sacrificial devotion to Him (Mark 12:41-44). 

Endnotes

¹Arthur E. Smith, *Leviticus For Lambs* (Kowloon, Hong Kong: Christian Book Room, 1998), p.24

²John Ritchie, *Tabernacle in the Wilderness* (Grand Rapids, MI: Kregel Publications, 1982), p.41

³C.H. MacKintosh, *Notes on the Pentateuch* (Neptune, NJ: Loizeaux Brothers, Inc., 1972), p.28

⁴*Ibid.*

⁵Unknown source

⁶C.H. MacKintosh, p.287

⁷John Ritchie, op. cit., p.43

⁸What the Bible Teaches, *Leviticus and Deuteronomy* (Kilmarnock, Scotland: John Ritchie, 2010), p.84

⁹*Ibid.*

by George T Ferrier

Do you have a conference, event, or service opportunity you wish to advertise to print subscribers from across Canada and the United States, and to online readers on every continent?

News & Notices

Submit 2-3 months in advance of the issue you would like it to appear in for print, or 3-4 months in advance for two months inclusion.

How to Submit:
online: [cornerstonemagazine.org](mailto:news@cornerstonemagazine.org)
email: news@cornerstonemagazine.org

Bible Conference on the Bay

► September 8-12, 2025

12 Cedars Ave, Harvey Cedars, NJ

Brother Brian Gunning will be the speaker at Know the Word's 30th annual Bible Conference on the Bay. Enjoy encouraging ministry and uplifting fellowship at the renowned Harvey Cedars Bible Conference (Long Beach Island). The cost for this conference is \$475 pp which includes all meals and deluxe accommodations. Special day trips have also been scheduled for the week. To register, visit www.knowtheword.com/conferences or send the full amount to Know the Word c/o Mark Kolchin P. O. Box 305 Lanoka Harbor, NJ 08734. Early registration is strongly encouraged.

Midwest Counseling Conference

► October 10-11, 2025

E8932 Reo Avenue, Westby, WI

Midwest Counseling Conference is a conference for assembly leaders and believers who desire to help struggling people. It will be held from Friday afternoon October 10 through Saturday evening, October 11, at Living Waters Bible Camp. On Sunday, October 12, Remembrance and Family Bible Hour meetings are available at Grace and Truth Bible Chapel, Westby, WI. The featured speaker will be Paul Rabideau, an elder at Cedarcroft Bible Chapel in South Plainfield, NJ, and a Licensed Professional Counselor in NJ. Please contact Ron Manning for more details at c141manning@gmail.com or 608-647-4102.

Thanksgiving Bible Conference

► October 10-13, 2025

10374 147 Street NW, Edmonton, AB

Westgrove Gospel Chapel in Edmonton, AB will hold its Thanksgiving Bible Conference October 10-13. The speaker will be George Ferrier (ON). For more information please contact Thomas Mammen at 780-952-4284 or tmammen4@gmail.com.

Fall Bible Conference

► October 17-19, 2025

26 Overbrook Rd, Greenville, SC

Overbrook Gospel Chapel in Greenville, SC will hold its Fall Bible Conference October 17-19. The speaker will be Jack Fish (IA). The assembly will also be celebrating its 25th anniversary at this time. For more information please contact DeWitt Jones at 864-569-3600 or Mike Hughes at 864-901-6453.



**In the Next Issue of
Cornerstone Magazine:**
The Sin and Trespass Offerings

Annual Fall Bible Conference

► October 24-26, 2025

171 Candlewood Road Groton, CT

Wellspring Bible Fellowship will hold their annual Fall Bible Conference, Lord willing from October 24-26. The speaker will be George Ferrier (ON). The conference begins Friday evening 7:00 pm, continues Saturday at 10:00 am with three sessions and a fellowship lunch, and concludes on Sunday. For more information contact John Clifford Sr. at (h) 860-445-0622 or (c) 860-867-0106 or clifford.duck11@gmail.com.

Walk Worthy Weekend at Camp Horizon

► October 24-26, 2025

7369 Sunnyside Dr, Leesburg, FL

The Walk Worthy Weekend is a weekend for young people, 15-23 years old, that is held at Camp Horizon in Leesburg, FL. The speaker this year is Jon Benson (NY). The cost for the full weekend is \$80.00. For more information visit www.walkworthyweekend.com or email Conrad Campbell at adopted_son@hotmail.com.

4th Annual Danforth Bible Conference

► October 31-November 2, 2025

2237 Danforth Ave. Toronto, ON

The 4th annual Danforth Bible Conference will be held October 31 - November 2 at Danforth Gospel Hall. The theme is "Christian Living: Living for Christ in an Ungodly World." The speakers are to be determined. For further information please contact Michael Thomas at big_m_prop@hotmail.com or 416-795-0389.

Ministry Opportunity

3335 Woodhaven Dr, Springfield, IL

Grace Bible Chapel in Springfield, IL is praying for 2 or 3 families to come and help with the ministry. Retired and young are both needed. Support is available if required. Contact Phil Dossett at 217-494-8879. Visitors are always welcome.

The background of the page is a photograph of a cross made of wooden planks, lying on a bed of white gravel. A crown of thorns is draped over the cross. The scene is bathed in warm, golden light, suggesting a sunrise or sunset. The overall mood is solemn and reflective.

THE SPRINKLED BLOOD

The sprinkled blood is speaking
Before the Father's throne,
The Spirit's pow'r is seeking
To make its virtues known;
The sprinkled blood is telling
Jehovah's love to man,
While heav'nly harps are swelling,
Sweet notes to mercy's plan.

The sprinkled blood is speaking
Forgiveness full and free,
Its wondrous pow'r is breaking
Each bond of guilt for me;
The sprinkled blood's revealing
A Father's smiling face,
The Saviour's love is sealing
Each monument of grace.

The sprinkled blood as pleading
Its virtue as my own,
And there my soul is reading
Her title to Thy throne.
The sprinkled blood as owning
The weak one's feeblest plea;
'Mid sighs, and tears, and groaning,
It pleads, O Lord, with thee.

O wondrous pow'r, that seeketh
From sin to set me free!
O precious blood, that speaketh!
Should I not value thee?
The sprinkled blood is shedding
Its fragrance all around,
It gilds the path we're treading,
It makes our joys abound.

FREDERICK WHITFIELD
1829-1904