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November-December 2026

HELP for the NAMELESS

How Archaeology Supports the Bible

Soli Deo Gloria

...and more

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

From the Editor

Digging With Discernment

"The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever..." Deuteronomy 29:29



by George T Ferrier

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An archaeologist digs with careful purpose, layer by layer, brushing away the debris of centuries to find what lies beneath. They know that not everything beneath is a treasure; some of it is only rubble, best left undisturbed. We also need that discernment in our spiritual lives. There is a kind of digging that draws the soul nearer to the Lord and spiritually enriches ourselves and others; there is a kind of digging that only stirs up rubble, hindering and even damaging spiritual growth.

Leaving the Soil Undisturbed

Sometimes new believers and even mature believers can be disturbed by past sins. This is unprofitable and hinders our peace. In short, God does not want us to excavate our forgiven past; He wants us to mine His eternal Word so we can walk confidently and victoriously in our Christian lives. In the Mosaic Law, sins were temporarily covered, but there was always an annual reminder of them. They were never taken away (Heb. 10:3). Today, the Lord accomplishes something far greater than the old atonement under the Law. He has forgiven the sins of the believer, completely removing them, and chooses to remember their sins no longer (Ps. 103:12; Heb. 10:17-18). Attempting to unearth what God has removed is like an archaeologist digging in a site they know is empty. Equal care is also needed against digging up the forgiven sins of other believers. Doing so can harm the Name of Christ, seriously discourage other believers, and stunt their spiritual growth.

Likewise it is essential to guard against digging up old offenses. Continually sifting through wrongs others have done to us runs counter to love, which "keeps no record of wrongs" (1 Cor. 13:5, NIV). Even if that person has never confessed their offense to us, no root of bitterness or resentment toward that person should be allowed to take hold within us (Heb. 12:15).

Speculating about secret things God has not revealed is likewise forbidden ground, for "*The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever...*" (Deut. 29:29). His revealed Word offers more than enough for us to enjoy and to prosper spiritually (2 Pet. 1:3).

Finally, when Paul says, "*one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,*" he means not only our failures but also our spiritual mountain-top victories (Phil. 3:13). Past victories should not be dug up and turned into monuments. Doing so can make us complacent. Living in the present and moving to the next task in the will of the Lord is what faithfulness requires.

Digging For Treasure

It is by digging into God's Word that we grow. There is always something new to learn and we can never exhaust its rich resources. A passage read a hundred times can still yield treasure that we missed before. Spiritual riches are not found casually. Just as an archaeologist spends weeks sifting through soil, so we must patiently seek the Lord, trusting Him to reveal what He wills. The Lord rewards those who tirelessly dig into His Word, rightly dividing the Word of truth (2 Tim. 2:15), for He wants us to know Him more. With the same zeal with which the world seeks riches, we should dig for the spiritual riches found in God's Word (Prov. 2:4). It is also encouraging to dig into all the promises the Lord has given to the individual believer and the Church. Likewise, digging up remembrances of all the times God has answered our prayers strengthens our faith and encourages our hearts.

The Wisdom to Know the Difference

The wise archaeologist knows what they are looking for. So too, the believer must pursue spiritually profitable things with discernment, while leaving unprofitable things buried. Someday, the Lord will reveal our acts of service and love for Him that we have long forgotten, and reward us for them (1 Cor. 4:5; Heb. 6:10). 

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HELP for the NAMELESS

2 Kings 4:1-7

The focus in the early chapters of Second Kings is on the prophet Elisha, who succeeded the prophet Elijah. A prophet was a courageous person who received his message directly from God and spoke that message to the people, boldly emphasizing the need for them to turn back to God. In chapters 4–6 of Second Kings, we see the miraculous power of God working through Elisha in triumph over debt, death, drought, disease, and difficulty.

Miracles

Miracles are an essential part of Christianity, and to strip the Christian faith of its supernatural element is to make it just another man-made idea or philosophy. Many are skeptical when it comes to miracles. The atheist Scottish philosopher David Hume argued against the very notion of miracles, but he could not prove that miracles have never happened, nor that they could never happen.

A miracle can be defined as a special exhibition of supernatural power, something wonderful and unusual that awakens a feeling of awe and wonder in those who experience it. Miracles are unusual and out of the ordinary; they go beyond, or transcend, the laws of nature. Returning to David Hume, he argued that if miracles happened, they would not be violations of the laws of nature, but the introduction of a new agent. That is exactly right, and God's direct intervention into a situation is precisely what a miracle is.

If God is Almighty and the Creator of all that is, including the laws of nature, then we have no difficulty believing that God can perform miracles and overrule the natural laws He Himself

created. The fact that miracles are revealed in the Bible and were witnessed by many people is strong evidence of their reality. For example, hundreds witnessed the risen Christ, the conqueror of death, who is the basis of the Christian's hope of eternal life.

Elisha

In verse 7, Elisha is known for the first time as the “man of God.” According to V. P. Hamilton, the phrase “man of God” is found 76 times in the Old Testament. In First and Second Kings, it appears 55 times, and on 29 occasions it is used of Elisha. This is more than anyone else. As the man of God, he took on the mantle of the great prophet Elijah and continued that work of guiding Israel back to God and presenting the light of truth to the nation.

The Woman - Her Great Need (v.1)

We know very little about this woman but the information we have is very instructive and challenging for us today: She was a widow.

- i. She had been married to a man who belonged to a company of prophets. He had served God faithfully and devotedly, but he had died. She was grieving the loss of her husband, and we know something of such depths either from personal experience or from ministering to others in that situation. Who was her husband? Holy Scripture does not tell us, but the ancient Jewish historian Josephus, mentions this incident and claims it was Obadiah—not Obadiah the author of the Old Testament prophecy, but the man who was King Ahab's steward and who, at great personal risk and cost, had protected the Lord's prophets against persecution (1 Kgs. 18).

- ii. She was a mother. She had two sons who would normally have been her means of support as she grew older, but they were in danger of being taken from her. So not only was she grieving, but she was also fearful for the future, which seemed to hold no hope, since her only means of support was about to be lost. She faced destitution.
- iii. She was in debt. Clearly she owed a great deal, and it has been speculated that Obadiah had borrowed heavily to help feed and protect the dozens of prophets whom he had sheltered in times of persecution. She could not pay the debt and so could only look forward to a life of hardship, misery, malnutrition, starvation, and death as her two sons would be taken in payment for the debt. It was harsh but that was the law in those days, when debts had to be paid even if it meant that the two sons would be taken into slavery.
- iv. She was a woman of faith. She clung to God and told the prophet about her problems but she did not offer a solution. She did not suggest what God ought to do, nor did she raise possible options; she simply told it as it was. Her situation was pitiful, desperate, and despairing. How often do we come to God and then tell Him how He should answer our prayers? We tell Him what the solution ought to be and so inform Him rather than ask Him. We seek answers on our terms and when they do not materialize, we ask the question "Why?" This may lead us into the depths of despair and even unbelief. God preserve us from such an attitude.

- ii. She and her sons were to go inside, close the doors, and pour olive oil from her small jar into the vessels she had acquired. When each vessel was full, she was to set it aside.

This is when we see her faith shining brightly. She did not question the words of the prophet but immediately, and without delay, did exactly as he commanded. Faith is simply obedience to the commands of the Lord. The mark of a true Christian is obedience to the voice of God, as found in His Word.

The Result - Abundance (vv.5-7)

By a miracle of God's grace, all the vessels were filled, and when she asked her sons for another container, she found that there were no more. All of them had been used, and at that point the olive oil stopped flowing. She went to Elisha and told him, and he said, "*Go, sell the oil and pay your debt; and you and your sons live on the rest.*" It could be summarized as: "sell, pay, live."

**"She may be
obscure to
us, but she
was known
to God, who
is interested
in the most
desperate of
people."**

Conclusion

God is a God of kindness and generosity, and there is a special place in His heart for the downtrodden, the oppressed, and the weak. When we reflect the character of our Savior, we realize that we have a Christian responsibility to care for the needy and to do our best to meet their needs, especially their spiritual and eternal needs, which can only be met through the Gospel. We are also reminded in these verses that God meets more than the immediate need; He also takes care of the ongoing need. The woman's debt was paid, and her future need for sustenance was provided. Human attempts so often meet only the immediate need and forget the ongoing need. God is a God of kind generosity, and therefore His followers should reflect His character and be people who give for the benefit of others.

In these verses, we have an unnamed, obscure widow, and yet she is held up as a wonderful example of faith and obedience to God. She may be obscure to us, but she was known to God, who is interested in the most desperate of people. May we follow our Lord's example. 

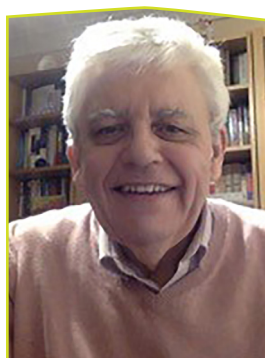
God's Response - An Unusual Request (vv.2-4)

Elisha responded with two questions:

- i. What shall I do for you? Perhaps he was simply speaking aloud and wondering what God would do for this desperate lady.
- ii. What do you have in the house? Her answer was almost nothing. All the food was gone and the wine had been used up, but there was one insignificant jar of olive oil. We can think of the disciples in the New Testament when they presented a few loaves and fish to Jesus and said, "*What are they among so many?*" What use was a jar of oil? The need was great and there was so little to meet it, but we remember that "little is much if God is in it."

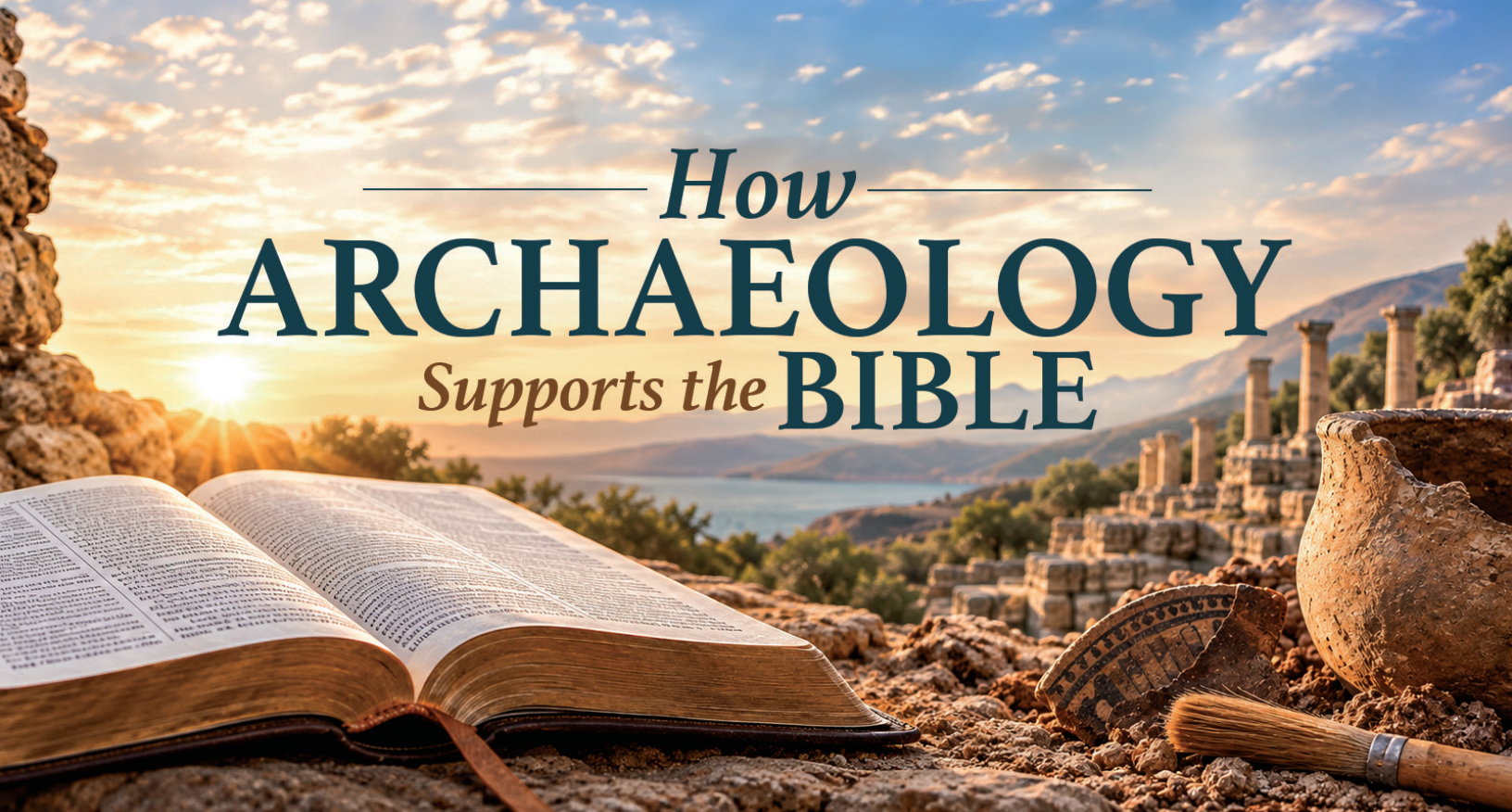
Elisha then issued two instructions:

- i. She was to visit her neighbors and borrow as many empty containers as she could get. Any kind of container that could contain liquid was to be acquired.



by Paul Young

Paul Young is married to Alison and has been in full-time service for the Lord for over 40 years. He was formerly a schoolteacher. He is based in South Wales, UK and ministers the Word of God both throughout the UK and in many countries around the world. He has been involved in radio ministry and has authored 17 books, most recently "They Died Young" published by Gospel Folio Press.



How ARCHAEOLOGY *Supports the* BIBLE

Sun, heat, and dirt. When I think about my first archaeological excavation, these three elements come immediately to mind. I remember sitting on the dusty earth under the scorching sun, sweating from the heat of central Israel in early summer. Trowel in hand, I scraped away soil from our excavation square, uncovering a world hidden by time. As I excavated the ground along what would have been the ancient outer wall of the biblical city of Shiloh, the awe of my task swept over me. I was pulling artifacts out of the ground that had not been seen or handled for thousands of years.

Later that morning, I was given the task of washing debris at the wet sifting station. The inclusion of water was a welcome break from the sun, heat, and dirt. I was at a long metal trough that had several sprayers. I was to take mesh bags of what had been excavated in the squares further up the mound, dump them into a sifting tray, and spray off the debris with water. The goal was to find anything that might have been missed in excavation or dry sifting.

I will never forget the wonder I felt when, after spraying off one particular bag of rubble, I saw a previously dirty and clay-colored stone turn bright white. As I picked up the stone, I saw that one side resembled the backside of a beetle, and the other side was flat with pictographs. I had found an ancient Egypt scarab. The professional archaeologists on site recorded the find and sent it off to be further analyzed. Much later, I was informed that the scarab I had discovered had come from the Hyksos period in Egypt, the time just before the exodus and conquest. This small

item I discovered was one more extrabiblical confirmation of the Bible's reliability.

You might be wondering, what is archaeology and why is it important for studying the Bible? Simply put, archaeology is the discovery and analysis of the remains of ancient peoples, whether individuals or civilizations. While many people may have Indiana Jones in mind when they think about archaeologists and their work, real archaeology is much different. It is dirty and difficult work digging up broken fragments of antiquity under a hot Middle Eastern sun. Archaeologists are historians of a special kind, those who are not afraid to get their hands dirty to uncover the ancient world and preserve its lessons for the future.

Archaeology, however, is not merely the study of ancient history. It can also help illuminate the historical and cultural background of Scripture, shedding light on the world described in the Bible, and clarifying aspects of its language, customs, geography, and historical setting.¹

Egyptologist James Hoffmeier says, "Ancient texts especially, and artifacts of various sorts, serve as a kind of time machine that moves us back to the world of the Bible, and thus plays a critical role in interpreting the text."² Here are a few examples.

Genesis records the fascinating stories of the patriarchs and their world. But there are many things Moses does not record in Genesis that we would like to know about these characters. What clothes did they wear? What did they eat? What was their daily life like? Archaeology can help answer some of these questions. The Story of Sinuhe, for example, tells of an Egyptian official who

was forced to leave his home and flee to Canaan. This story, set during the Middle Bronze age contemporaneous to the time of the patriarchs, reveals numerous similarities with the Genesis record. Amorite names and practices, the primacy of the firstborn or eldest son, the insecurity and uncertainty of daily life, hospitality toward outsiders, and other features provide a picture of life in ancient Canaan that is consistent with Scripture.

Another example of how archaeology illuminates Scripture can be found in the lives of the Bible's important characters. Take Herod the Great, for example. Herod is notorious in the Bible for attempting to murder the newborn Christ. One might wonder why we even call him "great" at all, since in the Bible he is only seen murdering infants in an attempt to kill the baby Jesus. Yet history and archaeology give us a broader picture. Herod was a great builder. His renown and philanthropy are attested to as far away from Israel as the Athenian acropolis. He constructed or remodeled no less than twenty sites in Israel, among the most famous his fortress at Herodium, winter palaces at Jericho and Masada, Caesarea Maritima, and the Temple Mount platform, which remains largely today as it was two thousand years ago. Yet for all Herod's construction, Josephus and others testify to his moral depravity, which extends much further than the infanticide recorded in Matthew's Gospel. Here archaeology sheds greater light on the person of Herod, and so adds depth and richness to our understanding of God's Word.

Beyond providing greater context for the world around the Bible, there is an extent to which archaeology can confirm certain aspects of Scripture. In Numbers 22–24, Balak the king of Moab calls for Balaam son of Beor, a Canaanite seer, to curse the people of Israel. The Lord, however, protects Israel, and rather than cursing them, Balaam ends up blessing God's people, even predicting the coming of the Messiah (Num. 24:17). While this is very early on in the history of Israel and during the time of Moses, from which little remains, there is an ancient document that was discovered in excavations at Deir 'Alla in Jordan which claims to be "the book of Balaam, son of Beor, a seer of the gods."³ While the inscription dates later to the 9th century BC, it is most likely a recording of events that transpired hundreds of years earlier. This is an example of a Canaanite text that serves as an extrabiblical witness to the veracity of the Bible.

Another demonstration of archaeology supporting and confirming the Bible is found in the life of King Hezekiah. Hezekiah of Judah trusted the Lord and stood against the wicked Assyrian King Sennacherib (2 Kgs. 18–20). Archaeological confirmation of these biblical accounts comes in seal impressions excavated in Jerusalem that bear the name of King Hezekiah and, most

likely, Isaiah the prophet as well. Hezekiah's name was also found recorded in numerous Assyrian texts where Sennacherib, king of Assyria, mentions the king of Judah paying tribute to him, just as the Bible records (2 Kgs. 18:13–16). One archaeologist says, "Hezekiah is one of the best attested characters in all of the Old Testament."⁴ These are just a few of many examples that testify to the way archaeology supports and even confirms the biblical record.

“Archaeology, however, is not merely the study of ancient history. It can also help illuminate the historical and cultural background of Scripture, shedding light on the world described in the Bible, and clarifying aspects of its language, customs, geography, and historical setting.”

While there are many ways in which archaeology can shed light on and even provide supportive evidence for the biblical text, there are some areas in which archaeology cannot support the Bible. In terms of historical facts, geographical details, and even cultural customs, archaeology can render partial and limited material support for the biblical record. But when it comes to Scripture's theological truths—such as the existence of God and the deity of Christ, to name a few—these must be received by faith. Nevertheless, archaeology serves an important apologetic function: it can testify to the veracity of God's Word, which the Holy Spirit uses to call people to faith in Christ.

Archaeology supports Scripture, testifying to biblical inerrancy by highlighting the historical and cultural background of Scripture. It can point the unsaved to the truthfulness of God's Word, and undergird the believer's confidence in the reliability of Scripture. Enduring a little sun, heat, and dirt is a small price to pay to accomplish these apologetic goals. 

Endnotes

¹ On these points I am indebted to Alfred J. Hoerth, *Archaeology and the Old Testament* (Baker Academic, 1998), 16–22.

² James K. Hoffmeier, *The Archaeology of the Bible* (Lion Hudson Limited, 2019), 35.

³ Titus Kennedy, *Archaeology and the People of the Bible: Exploring the Evidence for the Historical Existence of Bible Characters* (Harvest House Publishers, 2026), 18.

⁴ *Ibid.*, 111.



by JJ Routley

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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

CASTING ALL OUR CARE UPON HIM

THE TESTIMONY OF MICHAEL O'CONNOR

I grew up in the Bronx, a section of New York City just north of Manhattan. My parents, brother, sister, and I lived in a six-story apartment building. My dad was a decorated New York City Police Department (NYPD) detective and avid outdoorsman who drank too much, and my mom was a stay-at-home mother who tried to set a moral compass for the family. My siblings and I attended Our Lady of Refuge (OLR) Grammar School, and we went to Mass at OLR Church every Sunday. When my mom tucked me in as a young child, I would recite three prayers: the Our Father, the Hail Mary, and the Glory Be.

Despite my mother's efforts, I was easily led astray by others and by my own impulses. In high school, my friends and I drank in the park before going to the Friday night dances the Catholic schools hosted. My behavior was shameful at these dances and at other drinking parties. A few times, I took various drugs that were offered to me, and occasionally I did such reckless things that the police responded. But each time, I managed to get away before they arrived. I felt guilty about my actions and confessed some of what I did to the priests, but I was unable to overcome my own behavior. On Sundays, my buddies and I met at church, but we sat in the balcony and passed around the comics during Mass. I was a lost sheep without a shepherd, and I had no inner strength to stop doing things I knew were wrong.

All this began to change on January 28, 1971, one month before my 17th birthday. That evening, I went to visit my dad, who was dying in the hospital. Formerly quite a strong man, his health had

declined for years due to heavy drinking. Now only 57, his body was too weak to fight off a pneumonia virus. Dad lay shaking uncontrollably in the hospital bed as I entered the room. Mom was holding his trembling hand. A priest came in to administer the Last Rites, and I watched as Dad turned toward him with all his might, knowing this meant the end was imminent. Looking back now, I sincerely hope that my dad's strained gesture toward the priest indicated repentance and true faith in Christ.

My father died that night, and I cried for about a year. I never knew real grief before, and Dad's passing began a sincere search in my heart to know God. I stopped sitting in the balcony at church and sat downstairs, where I could see the priest better. I thought that somewhere amid all the ritual of the Mass, there must be something that could make God knowable and real in my life. Between the ages of 17 and 19, I continued going to Mass, but each week I went home disappointed. My search for God was not answered in my religion, and my behavior was not improving.

One evening, around my 20th birthday, I took my dog for a walk, and an old Jewish man stopped me on the street. Abraham Segal had recently moved into my apartment building. This Russian-American Jew had become a believer in Christ years earlier and now spent all his time sharing his faith with people he met on the street. He carried a large Bible stuffed with tracts, and he wore a button that said, "One way, His way."

Abe approached me and said, "Do you know there is something different between you and that dog?" My wiseguy reply was, "Yes,

he has four legs and I have two." Abe continued undeterred, "When that dog dies, that's the end of him, but when you die, that's not the end of you." He added, "God wants you to know Him in a personal way, like your own father." He said, "I went to the rabbi, and you went to the priest. What did they give us? Religion." Abe continued, "God doesn't want to give you religion; He wants to give you His Son." He then instructed me, "Begin to read the New Testament; it has the answers to the riddle of life." Although I had attended eight years of Catholic grade school, four years of Catholic high school, and was finishing my second year at a Catholic college, I had never opened a Bible. My family never even had one in our home.

Abe gave me a small paperback New Testament, and I began to read it constantly. As I read, I was stopped short by John 14:6, where Jesus said, *"I am the way, the truth, and the life. No one comes to the Father except through Me."* At first, I thought that was a shockingly narrow statement! How can there be only one way to God? But my Catholic upbringing had predisposed me to take Jesus' words seriously, even though I had never read them for myself. And since I had been seeking to know the way to God and to know the truth, and since I felt an emptiness in my life, I thought deeply about that verse. I also considered a verse that followed: *"...he that hath seen me hath seen the Father..."* (John 14:9). So I began to understand that the reason Jesus is the only way to the Father is because only He was sinless and, in fact, God in the flesh. Therefore, only Jesus could offer Himself as a sinless substitute for my sinful life, and He did that by His death on the cross.

As I considered these things, Abe invited me to visit a Christian coffeehouse called "The Lost Coin," a name taken from Jesus' parable in Luke 15. The Lost Coin was in the Greenwich Village section of New York City. When I arrived one evening, I was invited to sit at a table, and a middle-aged lady spoke to me about the love of Christ. As she spoke, I pictured Jesus as a loving shepherd and myself as a lost sheep, and I wanted Him to carry me home. A group of younger Christians also sat with me and gave testimonies about what the Lord had done in their lives. Hearing their life-changing stories and seeing how very real God was to these people, I finally said, "I want what you've got!" One of them replied heartily, "You can have it," and encouraged me to pray to receive Christ right then. I prayed in my own words, and I believe that night was the beginning of my new life.

Abe followed up my decision to receive Christ by bringing me to a week-long Bible conference at Word of Life Inn in upstate New York. Over the next year, I kept reading, and I began to pray about everything in my life. Sometimes my knees became sore from kneeling next to my bed so long. Some changes happened immediately. I had been smoking a little, but stopped without even thinking about it. Before long, I lost my desire to drink and stopped going to bars and dances. As I moved away from some relationships, I began to pray that God would give me fellowship with other young believers. Ephesians 3:20 says God, *"is able to do exceedingly abundantly above all that we ask or think"* and soon I saw Him answer my prayer for fellowship beyond my expectation.



Abe Segal and Michael O'Connor at Word of Life Inn, 1974

As senior year of college approached, I prayed about my class schedule and specifically asked the Lord to direct my choice of courses and give me someone with whom to have fellowship on my Catholic campus. When I sat in my first class of the semester, there was an empty seat next to me, and in came a pretty, bright, and exuberant coed named Marita, who sat beside me. Like me, Marita had a strong Catholic upbringing. But one Sunday, several months before we met, she heard the Scriptures read at Mass and became very interested. So she went home, dusted off her family Bible, and started reading on her own. Eventually, she came to 1 Corinthians 6:20, where she read, *"you were bought at a price"* and she fell under conviction and yielded her life to the Lord.

Never having met another person interested in the Bible, Marita was very excited to find me reading the Bible in our college library one day. And now, in answer to my prayer for fellowship, the Lord had placed her in four of my five classes. We quickly became best friends, read together, prayed together, witnessed to classmates together, and took long walks together. Within six months, I proposed, and much to my delight, she said "yes."

Marita and I were married soon after graduation and settled in Yonkers, NY, but we did not have a steady church to attend. We began a Bible study in our home, using a Campus Crusade for Christ curriculum. Friends came for the study and a meal, and we sometimes also had the Lord's Supper. We no longer believed in transubstantiation, and we had never attended a communion service at a non-Catholic church, but it seemed to us that a group of Christians coming together should also take the bread and the cup, so we added that to our gathering. After some months, our group completed the Bible course we had been studying, and friends invited us to visit Bethany Chapel, also in Yonkers. At Bethany, we found many mature and caring saints, and we happily began to participate in all the activities of the assembly.

Continued on the next page . . .

In the years that followed, we witnessed many remarkable answers to prayer, and 1 Peter 5:7 became a favorite verse: "Casting all your care upon Him, for He cares for you." I also had the opportunity to attend Emmaus Bible School and work at Pacific Garden Mission, both in Chicago, Illinois. I served in short-term missions as well as Sunday School and eldership at Bethany Chapel. God has blessed us with three children, each of whom trusts the Lord as Savior, and we have seen others come to Christ and go on well. All of this has been by the mercy and grace of our Lord. There were pains and losses along the way as well, but

we can truly say, as did the prophet Samuel, "Thus far the Lord has helped us" (1 Sam. 7:12). And we trust Him for all that is to come! 



by Michael O'Connor

Mike is a retired U.S. Postal Inspector and Marita is a retired Registered Nurse. For many years they were caretakers of "Bethany House," an arm of the Yonkers assembly, which provides short-term residence for visiting speakers, missionaries, and believers with special needs. They now live in Jackson, New Jersey and fellowship at Fifth Avenue Chapel in Belmar, New Jersey. Mike also speaks at several local assemblies.

SOLI DEO GLORIA

"With good will doing service, as to the Lord, and not to men."

Ephesians 6:7

Every assembly has them. Sometimes aggravating, sometimes impatient, sometimes a bit pushy, yet their phone numbers are on every saint's speed dial. These are the people who quite simply get things done. They are not content to procrastinate until a convenient time; they will not tolerate half-effort, and they seem tireless in their campaigns to start and finish every task. Despite having the commitments of employment, family, health, and household like everyone else, they refuse to use these as excuses for intermittent service. We put up with them because we would rather be irritated than recruited.

This is a tip of the hat to those frustrating few who refuse to watch something fall down without picking it up. They understand that they are part of a minority that often shoulders a majority of the workload. Yet we must also consider the question: How do we feel when we see a brother or sister "pass by on the other side" while something obviously needs attention? Do feelings of anger, despair, or resentment sometimes overcome us to the point where we say, "Why do I bother?" It may seem that only a few others are willing to pull their weight, so why should we be expected to carry the load?

We must remind ourselves that our Lord is as cognizant of our motives as He is of our service. He who searches the heart always knows why we do what we do. If we find ourselves serving out of resentful obligation, then we are serving self, not Christ. The tendency toward "man-pleasing" is just as real in assembly life as it is in the secular workforce.

Knowing that this private battle would be experienced repeatedly throughout the church dispensation, the writer of Hebrews reminds us that "...God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (6:10). Others may not notice, appreciate, or reward, but the true Master does. Others may be quicker to pick up the phone than to pick up the pace, but "ye serve the Lord Christ" (Col. 3:24), and not men.

If the hectic pace of our time-managed life has us stuck in horizontal mode, then it is time to regroup and reassess the reasons for our service. Scripture faithfully gives us words that realign our thinking, enabling us to adjust our attitude and serve Christ with a joyful heart. Assimilate, if you will, the spirit of the following three verses:

Whatsoever Ye Do

1) *“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God”* (1 Cor. 10:31). If we do everything as unto the Lord, then a lack of support or assistance from others need not produce a frown. The task is for His glory, not ours. If service is rendered as unto men, one may expect frustration, feelings of being taken advantage of, or even deep-seated resentment. Someone has well said that an honest measure of a servant’s heart is how they react when treated like one. As the dwelling place of God’s Holy Spirit, harboring such bitterness is harmful. My late grandfather used to warn about such things: “A grudge is like a porcupine; it only hurts the person holding it.”

2) *“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”* (Col. 3:17). With a slight shift from our personal liberties to our words and actions, we are similarly told that if these are done as unto the Lord, feelings of being taken advantage of will be replaced by true and deep thankfulness for the privilege of being Christ’s ambassadors. Many opportunities to serve and suffer are recorded in the Book of Acts. Those who served the Lord counted it a privilege to suffer for Him, and rejection was anticipated. What calling could be higher?

3) *“And whatsoever ye do, do it heartily, as to the Lord, and not unto men”* (Col. 3:23). If service is rendered to the Lord and not to men, then no action or inaction of others will be a bona fide obstacle. If our eyes and ears are diverted to the attentions of others around us, how can we hear the Master’s voice when He speaks? The word “heartily” describes service that comes right from the heart. It is for Him and Him alone, and He never forgets.

Caution Recommended

Make no mistake, we absolutely love our dear brothers and sisters, who are unfailingly reliable in everything they put their hands to. We applaud their energy, we celebrate their accomplishments, and we will certainly keep them in mind the next time something needs to be done. However, we would kindly pass along a word of caution, lest they burn themselves out. In a period of hustle and bustle, our Lord said this to His disciples:

“Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat” (Mark 6:31).

In the Gospel account that most emphasizes immediacy, it is ironically fitting that Mark would record our Lord’s words about

the need for rest and replenishment of one’s physical resources. The desire of God’s servant to “*spend and be spent*” (2 Cor. 12:15) is certainly praiseworthy, but we can also do serious harm if we do not take care of the Lord’s servant as well as His service. Prone as we are to extremes, the Master would remind us that a wise balance is best in the long term.

Follow the Leader

Our Lord Jesus has left us the example to follow in His steps (1 Pet. 2:21), which includes both heartfelt service and quiet periods alone with the Father. Herein lies perhaps the greatest danger that can sometimes overwhelm the diligent servant: that in our service for Him we may go so far as actually to lose touch with Him.

When our daily walk is characterized by quiet communion with our Lord, then we are most apt to find ourselves serving in exactly the areas He wants us to serve, and at the levels of engagement He knows best we can handle. The energy of the flesh, however substantial it may be, is no substitute for Spirit-led and Spirit-enabled activity. Many of us can testify from personal experience to having strayed from this path. The flesh was willing, but the spirit was weak.

Soli Deo Gloria

In all that we do, the glory of our God and Savior must ever be paramount. If we are serving the Master for any reason other than His glory and the edification of His people, then our motives require reexamination. When service is assessed in the Bible, it is faithful consistency that is praised, not volume of activity. Whatever we do, however big or small in earthly estimation, if done in the will of God, enabled by the Spirit of God, and as unto the Lord, then it matters greatly to Him.

Therefore, let us roll up our sleeves and serve. Someone else may take notice and follow our example for God’s glory, or they may not. The One whom we serve will never fail to take notice of anything done solely for Him. And for a faithful brother or sister whose motive is to please Him, that is more than enough reward. 

**“THE ONE WHOM
WE SERVE WILL
NEVER FAIL TO
TAKE NOTICE OF
ANYTHING DONE
SOLELY FOR HIM.”**



by Rick Morse

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

FOUNDATIONS *of the* FAITH

CHRIST'S *Incomparable* WORTH MATTHEW 26:1-30

The Lord Jesus values our valuing of Him. How encouraging! He appreciates our appreciation of Him, finding Him precious in a world that still despises Him.

In Matthew 26 the Spirit of God assembles contrasting accounts, so that we may see the Lord Jesus' heart concerning man's thoughts of Him. In the first paragraph (vv.1-5) the Lord Jesus declares that He will be delivered up, and the Spirit of God records the desire in the hearts of the religious leaders to kill Him. Their despising of Christ stands in sharp contrast to "all these sayings" (v.1) in the previous chapters, where the Son of Man is seen in glory and authority at His coming. Yet now the Son of Man is hated and rejected. His "market value" to them was zero or less.

However when Christ was in Bethany, a very different view of Him was displayed (vv.6-13). A woman,

sensing the mounting rejection and hatred of Christ, took what was of great value and poured it out upon Him. The ointment she poured out was "very precious," a Greek word meaning weighty and costly. The imagery is that of a balance with weights placed on it to measure the quantity and, therefore, the value of the item on the other side. The Lord Jesus was on the balance, with the question: "How much would need to be placed on the other side to equal His weight?" "How valuable is He?" Because her ointment was of great value, she saw pouring it upon the Lord Jesus as an opportunity to display her estimate of His worth. To her, He was very precious.



The disciples viewed this act as a "waste," a year's salary that had lost its value, but the Lord Jesus valued it. Realizing that He would soon be crucified and buried, she saw an opportunity to express her assessment of Christ. In fact, she was the only one who had this opportunity to honor Him. The other women who came after He arose from the dead were too late. She disagreed with the world's estimate of Him, and the Lord Jesus disagreed with the disciples' estimate of her act of worship. It was not a waste, but rather a demonstration of Christ's value to her. It was the response of a heart that, through intimacy and love, understood Christ's heart and desired to show its loving appreciation of Him. Because Christ appreciated her expression so much, He desired that all who hear the gospel also hear of what she did, so that they might learn to do likewise (v.13).

Her action stands in dramatic contrast to the thoughts of one of the twelve, who had spent so much time near the Lord Jesus. He saw Christ as of

so little value that he was willing to give Him up for money, even at a price set by others (vv. 14–16). While the religious leaders sought an opportunity to kill the Lord Jesus and Judas sought to deliver Him up for money, the woman in Bethany sought an opportunity to honor Him. While others sought to be rid of Him or to gain from Him at His expense, she sought to give to Him.

When Christ gathered with the twelve for the Passover, His mind and words were occupied with the thought of being delivered up—and that by one of those who were so near to Him (vv.17–25). To “betray” or “deliver up” is literally to “give from with.” One would give Christ away, turning Him over to others rather than keeping Him with oneself. Such treachery. This betrayal of intimacy and despising of nearness affected the Lord’s heart. The one who thought so little of Him was so close to Him that he would dip his hand in the dish in fellowship.

As these things occupied His mind, the Lord Jesus took bread and the cup and told His disciples to eat and drink of these things, which symbolized His body and His blood (vv.26–29). The ascended Lord, in revealing this to Paul, emphasized that it was on the “*night in which He was betrayed*” that He took bread (1 Cor. 11:23). It was while He was in the midst of being despised and rejected that He called upon His own to remember Him. Today, in a world that still rejects Him, He directs us to call to mind who He truly is and desires us to show that, unlike the world around us, we think He is of great value.

The Lord pointed out to His disciples that this opportunity would end (v.29), for He will not always be in rejection. He will one day drink of the fruit of the vine with us in the kingdom of His Father, where He will be honored universally. However, we now have the unique opportunity to demonstrate that we appreciate Him in a world that does not, just like the woman with her precious ointment. We who believe know His preciousness (1 Pet. 2:7), and as priests, we offer spiritual sacrifices that please God as we speak of Christ’s value. We have been redeemed by His blood, so we speak from personal knowledge of His value. While some may think our expression of His worth is a waste, the Lord Jesus values it. May this thought encourage our hearts to speak well of Him whenever we gather to break bread in remembrance of Him.

Though the world rejects Christ, we know His value to us. We do not want to miss this unique, passing opportunity to join a redeemed gathering, saved by His blood, that has personally experienced His value as Savior and therefore proclaims the true value of the Lord Jesus. We hear His request on the night of His betrayal, that we who know Him should declare His value as we break bread. How motivated we are as we remind ourselves that the Lord Jesus appreciates our personal expression of appreciation for Him as we remember Him together in this day of His rejection.

“MAY OUR FULL HEARTS
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TELLING CHRIST THAT
WE VALUE HIM.”

As we gather for the Lord’s Supper, we can hear Him ask, “How much do you think I am worth?” Our minds seek to answer with questions such as these: Who is He that gives Him worth? What has He done that is valuable? What in His character makes Him attractive? Where would we be without Him? What is excellent in His effect on us and others? How is He superior to others? What people, pictures, and stories in Scripture illustrate His worth? What principles display His value? What is God’s opinion of His worth?

As we weigh Him in the scales of our minds, we can answer the question, “*What is your Beloved more than another beloved...?*” (Song. 5:9), and load accolades on the One who died for us. May our full hearts overflow with a good theme that spills out onto our tongues (Ps. 45:1) and leads the assembly in telling Christ that we value Him: “Lord Jesus, You are so worthy in so many ways...!” What a joy to tell the Father what we think of His Son: “We agree with Your assessment, seen in Your raising Him from the dead and seating Him at Your right hand!”

Like the woman in Matthew 26, may we seize this passing opportunity to honor the rejected Christ, acknowledging Him as Lord in a rebellious world. 



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.

THE FRONT LINES

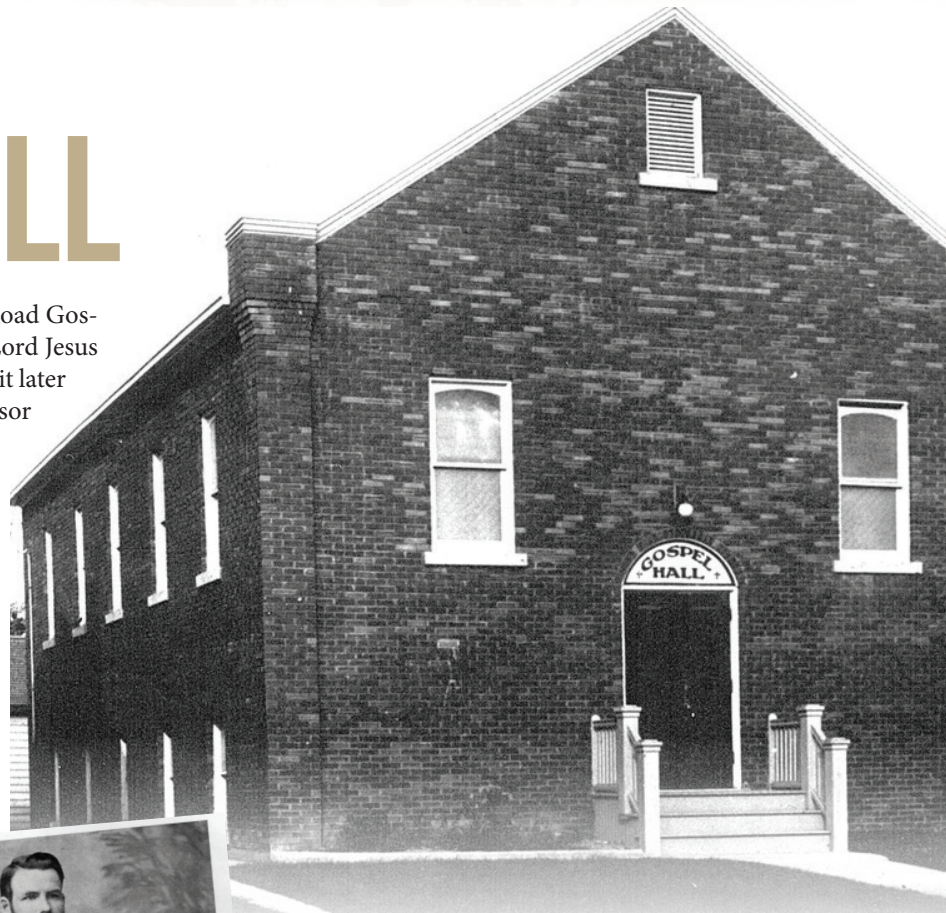
MALDEN ROAD GOSPEL HALL

For 110 years, the assembly now known as Malden Road Gospel Hall has gathered continuously to the name of the Lord Jesus Christ. Established as “Gospel Hall” in November 1916, it later became Partington Avenue Gospel Hall and then Windsor Gospel Hall. Yet its story began before it ever came to Windsor.

The Holy Spirit’s work can be traced to the Gospel ministry in Southern Ontario and the remarkable 1875 Hamilton awakening under Donald Munro and John Smith. One evening, two young men—W. L. Faulkner and T. D. W. Muir—came under deep conviction of sin and left rejoicing in the knowledge of sins forgiven. Both devoted their lives to Christ. Muir settled in Michigan, and by 1881, Detroit was his home. Through tent meetings, open-air preaching, house-to-house evangelism, and his wife’s faithful partnership, the work flourished. An assembly was established, annual conferences began, and Central Gospel Hall became a Gospel centre.

For those in Ontario, the Detroit River ferry made attending services at Central Gospel Hall relatively easy. Among those making the weekly journey was William Lever, who came to Canada in 1911. Because Windsor had no assembly, he and his family fellow-shipped with believers in Detroit.

The First World War brought rapid growth to Windsor and surrounding



Gospel Hall 1927.



T. D. W. MUIR
TAKEN JUNE 8TH, 1883

communities. In January 1915, brethren from Central Gospel Hall began crossing the river for Gospel meetings. That year, chiropractor Victor Fuller arrived from Niagara Falls with the Gospel tent he had bought in 1913, having already done summer Gospel work with George Hicks. Together with the Detroit brethren’s continuing support, their work brought the Gospel message into Windsor in a sustained way.

Tuesday evening Gospel Meetings were held in the home of Charles J. Stowe, a future founding member of the Windsor assembly. Sunday evening

meetings continued there, with Detroit brethren crossing the river to assist. Fuller and Hicks again pitched their tent for a summer series, and Bible classes met in the home of John Young, another future founding member.

By autumn 1916, the groundwork had been laid. Supported by Central Gospel Hall, the families of William Lever, Charles Stowe, and John Young, along with Sarah Bowes, determined to establish an assembly in Windsor.

On Sunday, November 19, 1916, the saints gathered for the first time as a local assembly, a testimony to the name of the Lord Jesus Christ, meeting at the International Order of Odd Fellows (I.O.O.F.) Temple in downtown Windsor, where Sunday School, Gospel meetings, Bible study, and prayer meetings were established. The young assembly remained closely connected with Detroit, as T. D. W. Muir and others regularly crossed the river to preach and teach. Tent meetings and Bible studies continued, and in 1919 the assembly took the Gospel into the streets with open-air meetings downtown, a block from the busy ferry terminal.

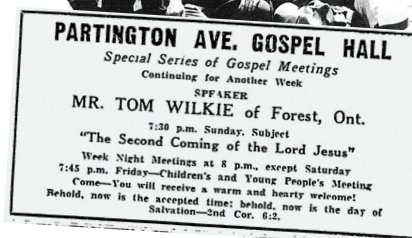
On November 11, 1923, Mary Wackley was saved during meetings conducted by Mr. Duffin and Mr. J. R. Littleproud. She later married David McCloy and became one of the early names remembered in the Windsor testimony.

The assembly continued meeting at the I.O.O.F. Temple, but plans for a new tunnel under the Detroit River meant the building would be demolished. In 1927, the brethren purchased land on Partington Avenue and built a new Gospel Hall. Named on the documents were William Lever, Albert W. Littleproud, John W. Russell, David McCloy, William G. Bendell, Richard C. E. Young, Robert R. Bell, and Errol O. Girling. Construction took only three months. The new Windsor Gospel Hall on Partington Avenue opened July 2–3, 1927, with a two-day conference. Robert McCrory of Hamilton preached the first Gospel series that autumn, followed through the 1920s by many other preachers and teachers, including John Ferguson, C. H. Willoughby, James McMullen, George Shivas, Albert Klabunda, Alexander Stewart, James Marshall, George Gould Sr. and Jr., Dr. H. A. Cameron, John Pinches, Robert Neilson, Cyril Popplestone, William Gillespie, Harold McKay, John Gilchrist, Alexander Livingstone, Henry Fletcher, and F. W. Schwartz.

In June 1933, Clara McLean was saved while sitting on her front porch. She and her husband, Russell, were baptized and received into fellowship that year. Their children, grandchildren, and great-grandchildren would continue the family's connection with the assembly for generations.



1930 Sunday School Picnic.



Gospel Meetings Ad 1942.

A long tradition of New Year's Conferences began January 1, 1945, with the first conference in the Hall, featuring John Govan, William Ferguson, Peter Pell, Fred Nugent, and George Shivas. In 1953, a young man named Robert Wylie

came to visit an uncle, intending to continue journeying westward. A young lady named Betty caught his eye, though, and Bob stayed in Windsor, marrying her a few years later. He remained a faithful brother in the assembly for years afterward.



Dinner in Basement 1956.

Perhaps the most memorable period of Gospel blessing came in 1956. Meetings with Jim Clark of Sault Ste. Marie began March 25 and continued almost every night until April 29, with as many as fourteen people saved. Among them was twelve-year-old Joan Bulmer, who remembered April 13 as the day of her salvation. Others included Jack Way, Walter McLean (son of Russell and Clara), and his siblings Lawrence, Ruth, and Betty. Lawrence later became a respected elder and zealous Gospel worker. Known

for his cheerful spirit, he often ended conversations with, "Keep looking up!" Shortly before his death, asked what Christ meant to him, he answered, "Everything, and then some!"

“DECADES BROUGHT CHANGES, BUT THE TESTIMONY CONTINUED.”

Decades brought changes, but the testimony continued. Central Gospel Hall in Detroit held its final meetings in December 1956, and the assembly dispersed to other locations. Several assemblies today trace their roots to that work, including one in Florida.

Continued on the next page . . .



Windsor Gospel Hall 2023.

... Malden Road Gospel Hall Continued

In summer 1959, Ray Klingbile heard the Gospel preached in the open air near the Ambassador Bridge. He began attending the Hall and was saved on July 4, 1960, later baptized and received into fellowship. Joan Bulmer was received in 1961 and married Ray in the Hall on February 9, 1963. They have remained in happy fellowship ever since.

Others joined the assembly through the following decades. William and Ellen Hynes came to Windsor; William is remembered especially for his three-volume work on Revelation. Steve and Merle Kember arrived in 1970, followed by Ray and Ruth Fairley in 1972.

The assembly kept looking for ways to bring the Gospel into the community. In 1981, meetings were held in a rented storefront, taking the message into a place where people were already walking and shopping. Jim Beattie was influential in the work there, and eventually the man who had rented the store to the assembly, Mason Younan, professed faith; his wife Barb was saved shortly afterward, along with other family members.

In January 1984, Larry Perkins was commended to full-time service for the Lord. In Windsor fellowship since 1975, he had shown an earnest, faithful concern for the things of God, and continues serving in Illinois.

Other outreach followed. In 1991, as the assembly marked seventy-five years of testimony, a "Dial-A-Bible-Message" ministry drew enquiries and requests for Bibles. Later, Gospel meetings at the University of Windsor brought the message into students' everyday lives.

The 100th Anniversary gathering was held October 29, 2016, at the Fogolar Furlan Club of Windsor. Larry Perkins, Dan Shutt, and Bill Lavery spoke, reflecting on the past century and encouraging the assembly for the years ahead.

By 2022, the Partington Avenue building could no longer accommodate the assembly. The property was sold, and a search

for a new home began. In June 2023, a building in LaSalle, formerly occupied by Open Bible Fellowship, was purchased. The final meeting at Partington Avenue was held Sunday, June 11, 2023. One week later, the assembly gathered for the first time in its new location, now renamed Malden Road Gospel Hall. The address had changed. The building had changed. Even the name had changed. But the testimony had not.

From Hamilton to Detroit, and across the river to Windsor, the story has never really been about buildings or addresses. It has been about God's faithfulness, the work sustained by the Holy Spirit through ordinary men and women seeking to obey His Word and serve Him. Across more than a century, the Lord has used preachers, elders, Sunday School teachers, parents, young people, and countless faithful believers whose names may never appear in a history book. Their prayers, visits, teaching, encouragement, Gospel preaching, and quiet service have all been part of the story. 

**"THE ADDRESS HAD CHANGED.
THE BUILDING HAD CHANGED.
EVEN THE NAME HAD CHANGED.
BUT THE TESTIMONY HAD NOT."**



by Brent Hackett

Brent has spent over 35 years in Christian ministry, leadership, publishing, and broadcasting, most recently as CEO of Our Daily Bread Ministries Canada, and has written several devotionals for Our Daily Bread. Brent and his wife, Angie, fellowship at Malden Road Gospel Hall. He has written *Our Heritage: 100 Years of Assembly Testimony in Windsor, Ontario*, available on Amazon.

THE TRUE BREAD

In the wilderness after the Exodus, the Israelites complained to Moses and Aaron about their lack of food. Their complaint is recorded in Exodus 16:3: *“And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, ‘Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.’”*¹ The Lord responded to their need by providing quail on this occasion in the evening, and by continuously providing manna from heaven each morning (vv.13-15, 35).

“...we sat by the meat pots and ate bread to the full...”

This theme of hunger and miraculous bread in the wilderness appears again in the New Testament. Once more, a questioning and doubtful crowd brings its complaint, this time to the One who is greater than Moses, the Lord Jesus Christ. They ask Jesus to prove His authority by pointing back to the Exodus: *“So they said to him, ‘Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”* (John 6:30-31).

The truth was that Jesus had already given them a sign. By feeding them bread, He had demonstrated that He was greater than Moses. Yet the physical bread was not the main issue. Jesus Himself was all-important, for He is the source of spiritual life. So, Jesus said to them, *“Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world”* (John 6:32, 33).

He was talking about Himself. Jesus could do much more than multiply the bread. He was the Bread, the true heavenly bread that gives life to the world. Perhaps the crowd thought they would stump Jesus by referring to bread in the wilderness and asking for a miracle from Him. That challenge had already been tried by

someone far more crafty and devious than they were. Where did Satan do that? In the wilderness.

On that occasion, Jesus was led up by the Spirit into the wilderness to be tempted by the devil (Matt. 4:1-4). When Jesus was hungry after fasting forty days and forty nights, the tempter came and said, *“If you are the Son of God, command these stones to become loaves of bread.”* Jesus answered, *“It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”* In this and every subsequent temptation, Christ answers with Scripture, quoting Deuteronomy 8:3, 6:16, and 6:13.

Christ is the Bread of life from heaven. He is the source of eternal life and is all that we need. The whole Bible is about Him. In the Old Testament Jesus’ coming as Savior is *“expected.”* In the gospels His glory, suffering, and sacrifice are *“exhibited.”* In the epistles His way of salvation by faith is *“explained.”* Then in the book of Revelation His majesty as King is *“exalted.”*

“...my Father gives you the true bread from heaven....”

That is far more than we could hope for or expect. *“What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him—these things God has revealed to us through the Spirit.”* (1 Cor. 2:9-10) Our hearts can feed on that forever! 

Endnotes

¹ All Scripture quotations are from the ESV.



by Brian Stapley

Brian Stapley is the husband of Margaret and father of Tabitha, Ben, Jeremy, and Joel. He was director of the Boys JIM Club of America for 40 years and a “JIM Clubber” since 1958, the year he became a Christian. He is now Director Emeritus and a Board Member of JIM Club. Brian and Margaret fellowship at Scottlea Gospel Chapel in St. Catharines, ON.

ISSUES & ANSWERS

“SEARCH THE SCRIPTURES...”

JOHN 5:39



Whom did God call “My servant”?

God called ten individuals “My servant,” as well as the nation of Israel — but King David held the title twenty-two times, recorded in eight different Old Testament books: 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, Psalms, Isaiah, Jeremiah, and Ezekiel. For example:

“I have made a covenant with My chosen, I have sworn to My servant David: ‘Your seed I will establish forever, and build up your throne to all generations.’” (Ps. 89:3-4)

The first one called “My servant” was Abraham, when God was speaking to his son Isaac about his father. Years before, Abraham had failed to trust God twice — in a famine, and for safety in a Gentile land. Yet in spite of this, God kept His promise to Isaac for Abraham’s sake. Here is God’s grace manifested in His unconditional covenant made with Abraham.

“And the LORD appeared to him the same night and said, ‘I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham’s sake.’” (Gen. 26:24)

Another prominent individual who held this honor was Moses. God confirmed to Aaron and Miriam the special place Moses held with Him. They had taken it upon themselves to challenge Moses’ authority, and God quickly came to them and presented the unique relationship He maintained with Moses. This is a lesson for us to guard our words against the established leadership and servants in our local assemblies.

“Then He said, ‘Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; he is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses?’” (Num. 12:6-8)

Another noteworthy man to bear this God-given title was King Nebuchadnezzar, one of the most wicked, ungodly, and cruel

kings of his day, who sought to destroy the people of God. This title reveals the sovereign God who rules the world and can use the enemies of His people to accomplish His perfect will (Jer. 25:9; 27:6; 43:10).

The Lord said that His servant Caleb had a different spirit than his peers and followed the Lord fully (Num. 14:24). God called the righteous man Job “My servant” on three occasions. God used Job to teach us many things about pride, suffering, and humility before Him. (Job 1:8; 2:3; 42:7-8).

Seven times, the nation of Israel is personified as “My servant,” a title that carries a powerful, unconditional promise. God continues to bring about His purposes on earth through His servant Israel.

“Therefore do not fear, O My servant Jacob,’ says the LORD, ‘nor be dismayed, O Israel; for behold, I will save you from afar, and your seed from the land of their captivity. Jacob shall return, have rest and be quiet, and no one shall make him afraid. For I am with you,’ says the LORD, ‘to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you’” (Jer. 30:10-11).

The preeminent Servant of God is the Lord Jesus Christ, chosen and beloved of God (Isa. 42:1-4; Matt. 12:18-21). He perfectly obeyed His Father and always pleased Him (Matt. 26:39; John 6:38; 8:29; 14:31; Rom. 5:19; Heb. 5:8). His service was perfect and successful (Isa. 53:11; John 17:4; 19:30; Col. 2:15; Heb. 9:12). Consequently, the Father testified concerning Him: *“This is My beloved Son, in whom I am well pleased. Hear Him!”* (Matt. 17:5).

As followers of Christ today, should not our desire be to hold the title “servant of Christ” for our Lord and Savior? *“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). 



by Sam Thorpe

Sam Thorpe is a commended itinerant Bible teacher with ministry in the USA and abroad. He is in fellowship at Washington Bible Chapel, Washington, Georgia. He, and his wife Barbara have four children, and now enjoy twelve grandchildren.

NEWS & NOTICES



EVENTS • ANNOUNCEMENTS • OPPORTUNITIES

HAVE AN ANNOUNCEMENT?

Share your conference, event, or service opportunity with Cornerstone readers across the United States, Canada, and online.

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/news

email: news@cornerstonemagazine.org

CMML Youth Night

📅 November 13, 2026

📍 763 Mountain Ave, Berkeley Heights, NJ

Experience the joy of the body of Christ coming together from various assemblies around the TriState Area for singing, food, fellowship, and a challenge from God's Word. The meeting begins at 7:30 pm with exclusive speakers joining from a closed-access country in Central Asia. Register at CMML.us/youthnight2026. For more information contact Craig Fritchey at ccfritchey@cmml.us or (732) 449-8880.



In the Next Issue of Cornerstone Magazine:

- Learning in the School of Christ
- Seeking Truth Finding Jesus
- The Pragmatist and the Contemplator

56th Annual CMML Fall Conference

📅 November 14, 2026

📍 4041 Squankum Allenwood Rd, Allenwood, NJ

This year's Fall Conference will focus on how believers can participate in the efforts to reach the 120.2 million unreached people in Central Asia with the Gospel of our Lord Jesus Christ. Join them for a full day of learning about "The Unfinished Task" in Central Asia and the role we play in reaching this region for Christ. Registration opens at 9:15 a.m., and the conference begins with singing at 10:00 a.m. Throughout the day there is a mix of Bible teaching and ministry reports. There is a break for lunch at 12:15 p.m., giving participants time to eat, fellowship, and visit the Ministry Expo. The day wraps up around 3:15 p.m. Register at CMML.us/fallconference2026. For more information contact Craig Fritchey at ccfritchey@cmml.us or (732) 449-8880.

BELIEVERS BIBLE CONFERENCE

LIVING IN LIGHT OF ETERNITY

DECEMBER 28-31, 2026

MONDAY 7:30 P.M. TO THURSDAY 11:00 A.M.



LOCATION:

EMBASSY SUITES BY HILTON
CHARLOTTE CONCORD
GOLF RESORT & SPA
5400 JOHN Q. HAMMONS DR.
NW, CONCORD, NC 28027

KEYNOTE SPEAKERS



JOHN
KURIAN



MICAH
TUTTLE



GARY
MCBRIDE

WHAT TO EXPECT:

SOUND BIBLE TEACHING,
DIVERSE SEMINARS,
YOUTH PROGRAMS,
CHILDCARE, GOOD FOOD,
COMFORTABLE
ACCOMMODATIONS, AND
ENCOURAGING FELLOWSHIP.

REGISTER AT WWW.BELIEVERSIBBLECONFERENCE.ORG

QUESTIONS: TEXT 469-628-1266 OR EMAIL BIBLECONFERENCES@GMAIL.COM

A Shepherd Remembers

How peaceful we felt that night
On the hills near Bethlehem town.
Our sheep were safely resting,
Clustered serenely around.

The stars so high above us
Seemed radiant with their light,
As we kept our normal vigil
On that quiet, chilly night.

But the calm was quickly broken
When we heard a shepherd cry:
"Do you see that gleaming light
Shining yonder in the sky?"

We all felt very frightened
As we took in that strange view.
Then we saw it was an angel,
Coming down to bring us news.

He told us: "Don't be fearful,
For I bring you words of joy:
A child has just been born—
He's a very special boy!"

So important was his message—
For all people it was meant:
God's Son had come to earth—
The promised Messiah was now sent!

Next the angel shared a clue
So we could find the Babe:
He'd be wrapped in strips of cloth,
And in a manger laid.

Then countless angels joined to say:
"Peace on earth! To God be praise!"
The sight was so astonishing,
It snatched our breath away!

We decided to go promptly
Into Bethlehem that night;
For we couldn't wait 'till morning
To behold this joyous sight!

We found our blessed Savior
Just as the angel said—
There with His humble parents,
Laid in His manger bed.

When your heart is filled with wonder,
It's hard to just keep quiet!
So we went and shared with others
That most amazing night!

At last, we rejoined our sheep,
With our hearts immensely stirred.
How we praised and glorified God
For all we'd seen and heard!

We never forgot that night—
What sights we were privileged to view!
The message affected others—
Does it impact your heart too?

By Karen Sparks