

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

March 2021



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This month's cover features Cape Willoughby Lighthouse, Kangaroo Island, Australia.

The **Purpose** of the *Berean Bible Society* is to help you understand, enjoy, and apply the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to *evangelize* the lost, to *educate* the saved in “rightly dividing the Word of truth” (2 Tim. 2:15), to *energize* the transformation of the Christian life, and to *encourage* the local church.

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A Note From the President

Dear Friends in Christ,

In late January, we were informed by our media representatives that the ION Plus channel over which we broadcast *Transformed by Grace* had been bought out by another company. The bad news was that the new company does not permit “religious” programming, and so our program would cease airing at the end of February. This was disappointing because we hear from many who regularly watch *Transformed by Grace* on Monday mornings on ION Plus via over-the-air television. Yet we rest in God’s will, and the good news is that a different station will give us the opportunity to broadcast the truth of the Word, rightly divided.

Our media representative is researching options for us. They have numerous possibilities, but are trying to find a station that has coverage around the country similar to what we had with ION Plus. We do not know where or when our program will be airing next, but once a decision has been reached, we will announce it in an upcoming *Searchlight* as well as on our website, BBS Facebook, Instagram, and Twitter.

In the meantime, if you have internet access, you can continue to watch *Transformed by Grace* for free on the BBS website, BBS Facebook, or our BBS YouTube channel. We also continue to air uninterrupted on WJYS in Chicagoland on Sundays at 9 a.m. CT as well as on Christian Television Network via DISH and DirecTV on Mondays at 6 p.m. ET.

Another way to watch the program is by downloading the “BBS Network Channel” on Roku and Apple TV. On Roku and Apple TV, you can view not only the most recent episodes, which are added every Monday, but all 190+ episodes. Many smart TVs come with Roku already installed on them, or you can purchase an inexpensive Roku device that plugs into your television. Apple TV is a different device that does the same thing as Roku; both play streaming videos and television programs from the internet. Our BBS Network Channel is an app that you download onto the device to be able to watch our programs at any time that is convenient for you.

Lastly, DVDs of *Transformed by Grace* (sets of 12 or by series) are available for purchase from BBS by telephone or online.

Please pray with us for wisdom in finding the best station to air our program so that others may learn “the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” (1 Cor. 2:7).

Grace and peace,

Pastor Kevin J. Sadler, President



Different Gospels

PASTOR KEN LAWSON

GOSPEL of the GRACE OF GOD

Gospel of the Uncircumcision
(Gal. 2:7; 6:15; Rom. 4:9-11)

Preached first by Paul, then his companions (Acts 13:38-39; 20:24; 16:31; Rom. 3:24).

The Mystery program for the Gentiles (Eph. 3:1-3; Col. 1:25-27; Rom. 16:25).

The preaching of the Cross as good news (1 Cor. 1:18; 2:2; 15:3-4).

Gospel to be believed—Christ's work (Rom. 5:6,8,10; 1 Cor. 15:3-4; Eph. 1:7).

Salvation by grace through faith plus nothing (Eph. 2:8-9; Rom. 4:5; Titus 3:5).

Justification by faith without works emphasized (Rom. 3:28; 4:5,16; Gal. 2:16).

Repentance as a synonym for faith (Acts 17:30; 20:21; 26:20; Rom. 2:4).

Involves reconciliation to God and man (Rom. 5:10-11; 11:15; 2 Cor. 5:18-20; Eph. 2:16; Col. 1:21).

Covers Paul's letters Romans—Philemon (also Acts 9-28).

Not under the law (Rom. 5:20-21; 6:14; Gal. 5:18).

Good works *should* follow salvation (Eph. 2:10; 2 Cor. 5:14-15; Gal. 5:6).

GOSPEL of the KINGDOM

Gospel of the Circumcision (Gal. 2:7; Acts 3:25-26; Gen. 17:9-14)

Preached by John, Jesus, and the 12 (Matt. 3:2; 4:17,23; 9:35; 10:7).

The Prophecy program for the Jews (Luke 1:32-33; 3:19-26; Dan. 2:44).

Preaching of the Cross as historical fact (Acts 2:23,36; 3:14-15; 5:30).

Gospel to be believed—Christ's name (Matt. 16:16; John 20:31; 1 John 5:13).

Salvation by faith and water baptism (Mark 1:4; 16:16; Acts 2:38).

Justification without works is dead (James 2:17,20,24,26).

Repentance emphasized along with faith (Mark 1:15; Luke 3:8-14; Acts 3:19).

Reconciliation not mentioned.

Covers Matthew—Acts 8, then Tribulation (Acts 3:19-21; 8:12; Matt. 24:14).

Under the law (Matt. 5:17; 8:4; 23:2-3).

Good works *will* follow salvation (Matt. 7:15-20; 1 John 2:3-5,29; 3:7,10).

The Builder and His Reward



PASTOR RICKY KURTH
Berean Searchlight Editor

One day a kindergarten teacher was reading the story of the three little pigs to her class. She started by explaining how the first little pig was looking for straw to build his house, so he asked a farmer: “Pardon me, sir, may I have some of your straw?” At that point the teacher paused and asked her class, “And what do you think that farmer said?” One little boy raised his hand and answered, “I think he said, ‘Holy cow, a talking pig!’”

If you’re wondering why I’m reminding you of the story of the three little pigs, it is because in 1 Corinthians 3 the Apostle Paul compares *the ministry* to the kind of house-building that the three little pigs were engaged in. Speaking of himself and Apollos (1 Cor. 3:5-9), he said,

“For we are labourers together with God...ye are God’s building” (v. 9).

When Paul said of himself and Apollos that “we” are God’s laborers, and then told the Corinthians that “ye” are God’s building, that’s his way of saying, “We’re God’s

builders, you’re *the church that we’re building.*” The Corinthians were household members of “the house of God, *which is the church of the living God*” (1 Tim. 3:15).

Of course, Paul and Apollos were only “labourers *together*” when it came to the actual *work* of the ministry. Paul went on to make clear that *he* was the “masterbuilder” of the church (1 Cor. 3:10), and the Greek word for masterbuilder there is *architekton*, from which we get our word *architect*, the guy who draws the *blueprints* for a building. The blueprints for the church of this dispensation are found in Paul’s epistles!

Hail to the Chief

But if Paul is the architect of the church, why did our King James translators translate the word *architekton* as “masterbuilder”? Well, the “arch” part of *architekton* means *chief*, as when we read about “Michael the *archangel*” (Jude 1:9). Michael is said to be “one of the *chief* princes” in God’s angelic host (Dan. 10:13).

And the “tekton” part of *architekton* is only used elsewhere to describe the occupation of Joseph, the Lord’s father, who was a *carpenter*. So when you put those two Greek words together, you come up with *chief carpenter*, or “masterbuilder.”

That’s what an architect *was* back in Bible days. He did *more* than just draw the blueprints of the building. As the building was being erected, he rolled up his sleeves and participated in the actual work of building the building.



“Any members of the church can participate in this epic building project, and all of us should.”

That makes “masterbuilder” the perfect word to describe Paul, who wasn’t just some highfalutin apostle sitting in an ivory tower somewhere mailing out epistles to people. He labored together with men like Apollos on the construction crew of the church, traveling from city to city doing what we might call the “grunt work” of the ministry.

But don’t let that cause you to lose sight of the fact that Paul is the architect of the church, as it does with the many Christians who think Paul was just one of many ministers like Apollos that God used to build His church. If you fail to recognize that Paul is

“*the minister of Jesus Christ*” for the present dispensation (Rom. 15:16), you’ll never understand how Paul could say of the church, “I have laid the foundation” (1 Cor. 3:11), and then add,

“For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3:11).

Those who fail to see, or refuse to believe, that Paul is “*the apostle of the Gentiles*” (Rom. 11:13) can’t explain how Paul could say that *he* laid the foundation of Christ. They know Paul wasn’t even saved when the Lord came to be “a precious corner stone, a sure foundation” (Isa. 28:16) *for the kingdom church in Israel* (Matt. 16:18,19). The only possible explanation is that Paul laid the Lord Jesus as the foundation of a *new church building*, “the church, which is His Body” (Eph. 1:22,23).

Grab a Hammer

But when it came to doing the actual work of the ministry, Paul and Apollos were “labourers together with God.” And they weren’t the *only* builders doing the grunt work of this new church. When Paul went on to say, “if *any man* build upon this foundation” (1 Cor. 3:12), he made it clear that laboring on this new church building wasn’t the exclusive privilege of “ministers” like him and Apollos (1 Cor. 3:5). *Any members of the church can participate in this epic building project, and all of us should.*

But Paul cautions us, “let every man take heed *how* he buildeth thereon” (v. 10). Building God’s house on the foundation of Christ

is crucially important, of course. But it's not just important what you build a house *on*. It's also important what you build it *with*—as a couple of those three little pigs found out the hard way when they built their houses with straw and sticks that the big bad wolf easily blew down.



We know that *God's* house can *also* be built with things like straw and sticks, for after telling the Corinthians to take heed how they built on Christ's foundation, he added,

"...if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble" (1 Cor. 3:12).

As you can see, inferior building materials like straw and sticks are certainly available to use in building God's house. But it doesn't take a realtor to know that building it out of things like gold and silver and precious stones will ensure that God's house is constructed in such a way that will make it of much greater value.

People Who Live in Gold Houses

Now here you might be thinking, "But who builds a *house* out of things like gold?" If so, the

answer is *Solomon*. Look what it says he built *the temple* with:

"And the house, that is, the temple...was forty cubits long.... And...Solomon overlaid the house within with pure gold..." (1 Kings 6:17-21).

And that house of gold was a *type* of what God will someday make *the house of Israel* into—a sort of *living temple*! That explains what John says about people who will overcome the temptation to take the mark of the beast in the Tribulation:

"Him that overcometh will I make a pillar in the temple of my God..." (Rev. 3:12).

That's a reference to the *living* "temple" of God, the one He had in mind when He said of the people of Israel, "I will dwell in *them*" (2 Cor. 6:16).

But as we've already seen, the house of Israel isn't the *only* house of people that God has in the Bible. Today, in the dispensation of grace, "the house of God...is the church of the living God," "the church, which is His Body." That's God's *other* house of people in the Bible. And that's the house that Paul had in mind when he talked about building on the foundation of Christ.

In speaking of this house to Timothy, Paul wrote,

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" (2 Tim. 2:20).

Here the word "great" refers to the *size* of God's spiritual house, as when the Bible sometimes speaks of things "great and small" (2 Chron. 36:18, etc.). In a house

as great as God's church there are bound to be members who are vessels of honor and vessels of dishonor. But why would he call us "vessels"?

Household Containers

Well, a vessel is a *container* that is used to hold things, usually so you can *carry* those things from one place to another. There's a reason that *ships* are called vessels. They contain people and



cargo that are being carried to other places. The Bible uses the word "vessel" this way as well, as we see when Jacob told his sons:

"...take of the best fruits in the land in your vessels, and carry down the man a present" (Gen. 43:11).

And the reason Paul calls *us* vessels is that God has put something in us that He wants carried to other people, something we read about in 2 Corinthians 4, where Paul talks about the gospel (v. 3-6), and then says,

"We have this treasure in earthen vessels" (v. 7).

God made Adam out of the earth, and since you're a son of Adam, you're made of the same stuff he was. And if you're saved, *you're* the earthen vessel in which God has placed the "treasure" of the gospel.

But He didn't put it in you just so you can be a *container* of it and live happily ever after in heaven. He expects you to *carry it to others*—just as He put it in Paul, and said of him:

"...he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

The Lord put the gospel into Paul and told him, as it were, "Bear it in your vessel to other people." That's how the Lord built His church in Paul's day, and He expects us to build it today by doing the same.

Swabbing the Deck

And the Lord believes in running a tight ship! So he inspired Paul to tell the Thessalonians,

"...ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour" (1 Thes. 4:3,4).

God doesn't want the vessel that's carrying His gospel *dishonored* by sin. So when Paul says that in the house of God there are "vessels of honour, and some to dishonor" (2 Tim. 2:20), he means that some believers are possessing the vessel of their bodies in honor and some are living in sin instead.

But we know that being a vessel of honor involves more than just purging acts of sin from our lives, for after speaking to Timothy about the vessels in God's great house, he added,

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified,

and meet for the master's use" (2 Tim. 2:20,21).

The "these" here are not sins, like he talked to the Thessalonians about purging. They're the things that Paul mentioned earlier in the context, when he counseled young Timothy to

"Shun profane and vain babblings..." (2 Tim. 2:16).

Profane and vain babblings are *also* things you have to purge to be a vessel unto honor. You have to purge your *words* of wood, hay and stubble, not just your *stubby works*.

Purge the Verbage

You say, "What *kind* of profane and vain words do we need to shun?" Well, Paul doesn't leave us guessing. He went on to describe those stubbly words, saying,

"Shun profane and vain babblings...saying that the resurrection is past already..." (2 Tim. 2:16-18).

Now saying that the resurrection is past isn't a *doctrinal* error, it's a *dispensational* error. That is, they weren't denying the doctrine of the resurrection as the Corinthians were doing. The false teachers Paul is talking about there had simply *misplaced* it.

And teaching dispensational errors like that will make you a vessel unto dishonor and unfit for the Master's use just as readily as living in sin will. The Master wants to use you to carry Pauline truth to other believers in addition to carrying the gospel of salvation to unbelievers. If you're not "rightly dividing the Word" (2 Tim. 2:15), you're probably carrying

the *wrong* gospel to the lost, and you're certainly not building God's church with the gold, silver and precious stones of *truth*. You're building the church with wood, hay and stubble, and you're a vessel unto dishonor, because you're not taking heed how you build on the foundation that Paul laid.

And as you can imagine, the Lord is very concerned about how you build His church. That's why Paul went on to tell the Corinthians:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13).

The work you do to build the Body of Christ is not work that everyone sees, and the *results* of your labor involve much that even *you* never see. But there is coming a day when our work will all be "made manifest," a day that Paul calls "the judgment seat of Christ" (Rom. 14:10).

Your Final Exam

When you stand before this judgment seat, *your entire body of work as a Christian* will be made manifest, all the service that you rendered for the Lord after coming to know Him, all the work that you did to build God's church on the foundation that Paul laid. The purpose of this review will be to determine if you qualify for "a reward" or if you must "suffer loss" of reward in that day (1 Cor. 3:14,15). To make this determination, Paul says that the Lord plans to "try" or *test* your work by "fire."

What kind of fire? The fire of God's Word (Jer. 23:29). Of course! What else would He use to evaluate our work? In that day, the Lord will assess our work with God's rightly divided Word to make manifest "what sort it is."

Now here it is important to notice that Paul didn't say that the fire of God's Word will test your work to reveal *how much* it is. That wouldn't be fair to Christians who don't live as long as others, or who don't get saved until later in life and don't have as much time to work for the Lord as those who are saved at an earlier age. If God were interested in the *quantity* of your work, He wouldn't use a *fire* to judge it. He'd use a scale to weigh it, or a measuring tape to measure it.

Instead, He is going to use the fire of His Word to judge "what sort it is." That word "sort" means *kind*, as when Moses wrote,

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut. 22:11).

Wool and linen are different kinds of cloth, and God says if you're wearing a shirt made of both, it's time to change your shirt! Or at least it would be if you were under the law instead of grace.

Trial by Fire

It's easy to understand how the fire of God's Word will determine what sort of work we did for the Lord, for fire *burns up* combustible things like wood, hay and stubble, and leaves things like gold, silver and precious stones standing. Durable things of that nature can "abide" the fire, as

Paul went on to tell the Corinthians:

"If any man's work abide which he hath built thereupon, he shall receive a reward" (1 Cor. 3:14).

Now here it is important to point out that the Lord doesn't plan to put *you* in the fire to see if *you* abide or burn. That happened when you got saved and you were identified with Christ as the fire of God's wrath fell on Him for our sins. You were able to abide *that* fire because you were baptized into Christ and identified with Him when you got saved. But at the Judgment Seat of Christ, the Lord is going to put *your work* in the fire of His Word to see if it burns or abides that fiery test.

"...gold, silver, and precious stones.... 'is that good, and acceptable, and perfect, will of God.' (Rom. 12:2)."



This reminds me to say that I'm often asked if our *sins* will be judged in that day. I personally don't believe that our sins will even be brought up at the Judgment Seat of Christ, for Paul says the Lord will judge our "work," not our *works*. He plans to judge the entire body of work that we rendered while building His church, not our individual works.

But if you think otherwise, I would invite you to consider that if our sins *are* brought up in that day, they will only be evaluated as

they affected our work, the work of carrying the gospel to the lost and edifying the saints with Pauline truth. That is, our sins wouldn't be judged because they hurt *God*, but only because they hurt the *work that God has given us to do*.

Tarnishing Your Testimony

As you may already know by experience, unbelievers are naturally skeptical when you tell them how to be saved from their sins if you yourself are still *living* in sin. And when you live in sin and try to tell believers that they are not under law but under grace (Rom. 6:14,15), they naturally conclude that you must think grace is a license to sin, and are quick to dismiss the grace message because of it.

This is why Paul tells us to “adorn the doctrine of God” (Titus 2:10) with the kind of “holiness” he described in that passage (vv. 1-9). But the apostle never says that our individual *works* will be judged and rewarded, only our entire body of *work* as builders of God's church.

Now when I say that, I'm often asked about Paul's instructions to servants in Colossians 3:22-25:

“Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God...Knowing that of the Lord ye shall receive the reward of the inheritance.... But he that doeth wrong shall receive for the wrong which he hath done...”

Here Paul promises servants that if they serve their masters

well the Lord will reward them, even if their masters don't. But when he says that servants will “receive for the *wrong*” they do, this has caused some Christians to wonder if the Lord will withhold rewards at the Judgment Seat of Christ to punish us for our sins.

But let me ask you, what are the wages of sin? Romans 6:23 declares that “the wages of sin is *death*,” not a loss of reward. And Christ fully paid for your sins when He died your death, so there will be no *additional* death for your sins at the Judgment Seat of Christ. But then, what could Paul have meant when he wrote that servants will “receive” for “the wrong” that they do?

What's Wrong With My Work?

Well, the first definition of the word “wrong” in my dictionary has nothing to do with sin or moral evil of any kind. It has to do with being *not right*, with being *incorrect*. For example, if you use the wrong letters to spell a word, like my dad used to do—he could do trigonometry, but one time he asked me how to spell “paper”!—if you spell *paper* with a “w” or a “z,” *you're wrong*. You're incorrect. But you're not *sinning*. Likewise, if you give the wrong answer to a question on a test in school, as I often did, you're incorrect, but you're not guilty of moral evil.

No matter what you do in life, there's always a right way to do it and a wrong way to do it. And in the context of Colossians 3, the right way for a servant to serve his

master is to obey him. The wrong way is to *disobey* him. Service like that does the very *opposite* of adorning God's doctrine, it *mars* it.

And this is what Paul means when he says that servants will *receive* for the wrong they've done. Not obeying your master is a sin. But if it is a sin that will be brought up at the Judgment Seat of Christ, it is a sin that will only be judged there because it is the wrong way to serve a master, and that damages a servant's work on the church. If a disobedient servant shared the gospel with his unsaved master, his words were more likely to fall on deaf ears, for they would be colored by the servant's tarnished testimony. That's an attempt to build the church with the wood, hay and stubble of disobedience to Paul's instructions to servants, and it

would cause the servant a loss of reward.

When a servant obeyed his master instead, he was working with gold, silver and precious stones. The difference in these valuable commodities is the difference found in "what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). That's talking about how, in any area of our spiritual lives, there is always a *good* way to go, a *better* way to go, and the *best* way to go. It is *good* for a servant to obey his master and not disobey him. It is *better* to serve him without eyeservice. But the *best* way to serve is "in singleness of heart...*heartily, as to the Lord, and not unto men*" (Col. 3:22,23).

That's building the church with gold, silver and precious stones. And if the Apostle Paul were here, he would tell you to *go for the gold!*

(To be continued)



SPOTLIGHT on Grace Churches

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Bowler, Wisconsin 54416

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Contact Church Board President:

Rick Block (715) 881-0706 or anetblock@gmail.com



Beginning with this issue, the *Berean Searchlight* will feature this new section. These practical articles will be written from the perspective of Man to Man, Woman to Woman, Father to Father, Wife to Wife, Grandparent to Grandchild, Pastor to Pastor, etc. They are for the purpose of biblical encouragement, challenge, and counsel, addressing specific issues pertinent to our roles at different stages of life. We pray that you will find this regular feature to be a blessing. —Pastor Kevin



MAN TO MAN

“But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth” (Luke 1:13-14).

God was gracious to Zacharias and Elisabeth in miraculously giving them a child when Elisabeth was barren and they were both up in years. The angel told Zacharias that his child, John (the Baptist), would bring joy and gladness, and not only to him, but “many shall rejoice at his birth.” The reason is given in verses 16-17,

“And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children....”

Many in Israel were saved and “turn[ed] to the Lord their God” because of John’s powerful ministry. And the many who repented and received the salvation of the Lord under the terms of the gospel of the kingdom praised the day that John was born.

Speaking man to man, do others rejoice at the day we were born? This may well be so as a result of our faithful service and testimony for Christ, putting others before ourselves, or because they heard the gospel of grace through us and were saved, or because they learned the truth of the revelation of the mystery.

With fearless passion, “in the spirit and power of [Elijah],” John turned “the hearts of the fathers to the children.” John would cause the belief in the hearts of the fathers of Israel, like Abraham, Joseph, Moses, Elijah, etc., to awaken in the hearts of their children, the children of Israel alive at the time of John. We, too, by our ardent service for Christ, may well awaken the passionate hearts of the believing from previous generations in *this* generation—to awaken the evangelistic hearts of men like Hudson Taylor, Billy Sunday, and D. L. Moody in the Church today—and to awaken those whose hearts burned for the Word of God rightly divided like J. C. O’Hair, C. R. Stam, Charles Baker in the Body of Christ today.

—Pastor Kevin Sadler

Berean Bible Society

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PASTOR KEVIN J. SADLER

BBS President

If you struggle with assurance of your salvation, you are not alone! Many believers have this struggle. This isn't a sign of possibly being lost, but rather of being very human. A lapse into sin, confusion over a passage of Scripture, or a lack of faith can cause believers to question their standing in Christ. Satan also fights us in this spiritual battle using guilt, worry, feelings of unworthiness, and causing us to focus on ourselves instead of Christ. When these times come, we must *not* follow our ever-changing and unreliable feelings and emotions. We must rest in the truth of the unchangeable promises of Scripture which tell us unequivocally that we are eternally secure in Christ.

...We Are Sealed with the Holy Spirit

"In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13).

Having heard the Word of truth, the gospel of our salvation, trusting that Christ died for our

sins and rose again, we are saved from all our sins, sealed by the Holy Spirit, and secure in Christ. As in legal matters, a seal indicates ownership and authority, and so it is with salvation. God the Holy Spirit is the seal of our salvation. He indwells us the moment we believe, and being "sealed with that Holy Spirit of promise" tells us that we belong to God forever.



In Esther 8:8, King Ahasuerus told Esther and Mordecai, "Write ye also for the Jews, as it liketh you, in the king's name, and *seal* it with the king's ring: for the writing which is written in the king's name, and *sealed* with the king's ring, may no man reverse." In Esther's day, when royal business was conducted and royal decrees were written, a spot of hot wax

was placed on the document and then it was *sealed* or imprinted with the king's signet ring. The king's seal signified that no one could reverse his decree.

Regarding our salvation, the Holy Spirit is our seal, and being sealed with the highest authority in the universe, the decree of our salvation cannot be reversed or revoked. God will not go back on His Word, and nothing has the power to break that seal. When we trust the gospel of salvation by grace, we are sealed by the Spirit, and our salvation is immediately and eternally secure.

...God Has Justified Us

"Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

"Who shall lay any thing to the charge of God's elect?" means "Who will come forward with an accusatory charge that would bring condemnation to one who belongs to God?" Paul's answer was, "It is God that justifieth." The moment we trust Christ as our Savior, we are "made the righteousness of God in Him" (2 Cor. 5:21). Being made righteous, we are immediately declared righteous in Christ by a one-time judicial act of God.

This legal decision of our justification is final and stands eternally because our Justifier is the ultimate Authority in the universe—the supreme and universal Judge. The One we sinned against, Whose law we violated, Whose judgment we deserved, has justified us on the basis of His sinless Son's perfect sacrifice for

sin. God justified us "freely by His grace" (Rom. 3:24), and the verdict He rendered, no power in the universe can invalidate. There is no higher court before which the case can be appealed. God's court is truly *the* Supreme Court! His decision cannot be overturned; it stands eternally.

...Nothing Can Separate Us from the Love of God

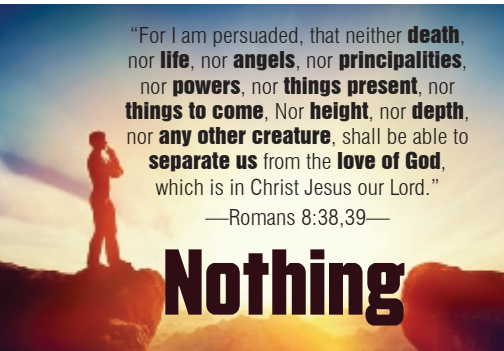
"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

Writing by the inspiration and authority of God, Paul wrote that he was "persuaded," fully convinced with absolute, unwavering certainty, that nothing can "separate us from the love of God which is in Christ Jesus."

In the strength of his persuasion, Paul wrote that "death" cannot separate us from the love of God. If we are in Christ, death is to step into God's glorious presence; it is not separation from Him or His love. God loves us in death. Nothing in "life," through all its highs and lows and any of the mistakes and bad decisions we might make, can separate us from God's love. God loves us in life.

Nothing in the supernatural realm, such as the hostile, demonic forces of "angels...principalities...powers," could even threaten to separate us from God's triumphant love. Nothing in the course of time or eternity,

“nor things present, nor things to come,” could break the bond of God’s unchanging love for us. No distance or place we might go, “nor height, nor depth,” could create separation between us and the infinite love of God. And lest any source of threat be overlooked, Paul added an all-inclusive assurance, “nor any other creature [created thing].”



“For I am persuaded, that neither **death**, nor **life**, nor **angels**, nor **principalities**, nor **powers**, nor **things present**, nor **things to come**, Nor **height**, nor **depth**, nor **any other creature**, shall be able to **separate us** from the **love of God**, which is in Christ Jesus our Lord.”

—Romans 8:38,39—

Nothing

With a great, sweeping statement, Paul gathered all the forces of creation together, whether they be time, space, matter, things seen or things unseen, and he asserted his persuasion: *Nothing* “shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” God’s love is forever secured to us in Christ Jesus our Lord.

...We Died with Christ

“It is a faithful saying: For if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: If we believe not, yet He abideth faithful: He cannot deny Himself” (2 Tim. 2:11-13).

Paul wrote that this “is a faithful saying,” or a statement

which can be fully trusted: “For if we be dead with Him”—if we have trusted that Christ died for our sins and thus have been spiritually “baptized into His death” (Rom. 6:3)—“we *shall* also live with Him.” The moment we believed, the Holy Spirit baptized us into Christ and identified us with His death, burial, and resurrection (Rom. 6:1-10); and as a result, we *will* live with Him eternally. Colossians 3:3 further reinforces this blessed truth: “For ye are dead, and your life is hid with Christ in God.”

The capacity in which we live and reign with Him for eternity, however, is up to the believer. As Paul taught Timothy in 2 Timothy 2:12, “If we suffer” as a result of an unashamed stand for the truth (1:8), “we shall also reign with Him,” or be rewarded with a higher reigning position in heaven with Christ. But “if we deny Him” or are ashamed of Christ and His truth, “He also will deny us” a higher reigning position in glory. We still go to heaven, because “we shall also live with Him,” but denying Him affects our eternal office in the heavenlies.

Then Paul reassures the believer that even “If we believe not” or are faithless or unfaithful to Christ, “yet He abideth faithful: He cannot deny Himself” (2:13). That’s how united with Christ we are by our spiritual baptism, that for God to deny us salvation, He would be denying or disowning Himself. That’s impossible! Thus, we learn that God could never deny salvation to those who are

“in Christ” and that salvation is not dependent on our faithfulness, but upon His.

...We Are Sealed Unto the Day of Redemption

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

When a believer fails and sins, salvation is not lost and is not endangered, but the Holy Spirit who dwells within us is grieved. When we do an unholy thing, the *Holy* Spirit is grieved, because He is holy. He grieves, but He doesn’t leave, because we “are sealed unto the day of redemption.” The day of redemption is the Rapture of the Church. We are sealed by the Spirit unto that day when our bodies will be redeemed, changed, and glorified (1 Cor. 15:51-52; Eph. 1:14), and we will be caught up to heaven, “and so shall we ever be with the Lord” (1 Thes. 4:17).

Believers in Christ do not ever need to fear that they have sinned too deeply, or that they have ever done something to endanger their soul. At the moment we trust Christ, we “are sealed unto the day of redemption.” God keeps our soul and salvation forever secure by His power and faithfulness. It’s not dependent upon us. The truth is, if we could do anything to lose our salvation, *all of us would*. Eventually, we would falter and sin, lose faith, or do something that would keep us out of heaven. But nothing can keep us out of heaven because *God* keeps us secure in Christ eternally.

...God Cannot Lie

“In hope of eternal life, which God, that cannot lie, promised before the world began” (Titus 1:2).

Our salvation is secure because God says so in His Word, and He cannot lie. Unlike man, who makes promises but often breaks them, God *never* breaks His promises: “For all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us” (2 Cor. 1:20). God keeps all His promises in Christ. And under grace, He has promised eternal life as a free gift (Rom. 6:23) to those who believe in Christ’s finished work. We rest in this because God “cannot lie” (Titus 1:2); it is actually “impossible for God to lie” (Heb. 6:18).



“In his book, *How to Begin the Christian Life*, George Sweeting suggests that doubting our salvation is like a prisoner who has been pardoned by the governor. A guard brings him the document, and there it is, signed and sealed. Suppose you ask the man, ‘Have you been pardoned?’

“He will say, ‘Yes.’


“Do you feel pardoned?” we ask.

“No, I don’t. It’s all so sudden.”

“But if you don’t feel pardoned how do you know you are pardoned?”

“Oh,’ the man replies, ‘it tells me so right here.’”¹

The promise of our eternal life is also spelled out in a document. The Word of God contains this promise of God. And so, when you don’t feel like you have eternal life, go to the Word. When you have worries, doubts, or fears, open the Bible. If you wake up

tomorrow needing assurance, all the verses on our eternal security in Christ will still be there (Rom. 5:9; Eph. 2:4-8; Col. 2:13). Knowing that we have eternal life is not based on feelings, but on truth—God’s truth. Assurance of salvation comes from trusting what has been written in the Word of God. 

1. Robert Morgan, “Our Birth Certificate,” Precept Austin, updated May 4, 2020, https://www.preceptaustin.org/1_john_512_commentary.

Question Box

“In the middle of this pandemic, someone asked me if Satan has to get God’s permission for each individual act of wickedness like he did with Job?”

In Job’s day, everyone knew that God was rewarding good behavior with things like wealth and good health (Job 1:1-3). That’s why Job’s three friends all told him, in so many words, that he must have sinned to have incurred the *loss* of his health and wealth. This is also how God dealt with the people of Israel under the law (Lev. 26; Deut. 28). In such cases, God would use Satan and his host to effect the punishment (1 Kings 22:22; 1 Chron. 21:1), as well as the natural wickedness of men (Isa. 10:5-7).

But we are not under that kind of conditional blessing because we are not under the law, we are under grace (Rom. 6:14,15). Today God blesses us *up front* with “all spiritual blessings” in Christ (Eph. 1:3), and then beseeches us to walk worthy of them (Eph. 4:1; Col. 1:10). That means that pandemics and natural disasters are not Satan’s doing, they are just the result of living in a creation that is cursed by sin (Rom. 8:22,23). Today Satan is “an angel of light” (2 Cor. 11:14), and his devils are “ministers of righteousness” (v. 15). They are busy teaching “doctrines of devils” (1 Tim. 4:1), not wreaking havoc in the material world.

—Pastor Kurth



The Ant and

Should Christians Lay Up

A CONTRADICTION?

Proverbs 6:6-8: “Go to the ant, thou sluggard; consider her ways, and be wise:

“Which having no guide, overseer, or ruler,

“Provideth her meat in the summer, and gathereth her food in the harvest.”

—King Solomon

Luke 12:24: “Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?”

—The Lord Jesus Christ

Here is one of those seeming contradictions in the Bible—and our use of the word *seeming* should not be taken as an indication that we intend to explain anything away. On the contrary, we agree at the outset that these two passages teach exactly opposite ways of living.

The sin of trying to explain away plain statements of Scripture is just what skeptics have so long accused theologians of doing. Nor are problems really solved by such methods.

We can almost hear some theologian, guilty of this practice, insisting that we are to draw spiritual

lessons from *both* these passages, for while one teaches that we should not be slothful or careless about tomorrow’s needs, the other teaches us not to be anxious either, since God cares for His own.

Granted! But this is merely bypassing the heart of the problem. Whatever spiritual lessons we may gather from these and other portions of the Bible, the fact remains that if we should hear one of the above statements from the mouth of God, we should take Him at His word and make it our rule to live by, we should live in a very different manner than if we had heard the other.

It would be impossible to practice both these programs at the same time.

TWO OPPOSITE PROGRAMS

Both Solomon and our Lord deal with the question of laying up material store for the future.

Says Solomon: You had better make provision for tomorrow. It will not always be summertime. The storms of winter are coming. “Go to the ant, thou sluggard; consider her ways and be wise.”

Says our Lord: Do not be concerned about tomorrow’s needs.

the Raven

Store for the Future?

PASTOR C.R. STAM

BBS Founder

Tomorrow will take care of itself—God will provide. *“Consider the ravens...which neither have storehouse nor barn; and God feedeth them.”*

Or, to put it more briefly:

Says Solomon: Consider the ant; she lays up store for the future.

Says our Lord: Consider the ravens; they don't! Yet God takes care of them.

This is just where some theologians attempt a solution by trying to explain away facts.

They say that our Lord's words as recorded by Luke do not actually mean that we should not *prepare* for tomorrow's needs—only that we should not *worry* about them. They argue that the *“Take no thought”* of verse 22 means only *“Take no anxious thought.”*

But this explanation is utterly unsatisfactory, for in verse 29 the Lord adds, *“Seek not ye what ye shall eat”* while in verse 33 He goes so far as to command His followers: *“Sell that ye have, and give alms.”* Strange that these things are not *practiced* by those who preach that the teachings of Christ on earth are for our obedience!

No, all attempts to neutralize our Lord's explicit directions are illegitimate attempts to escape difficulties. Sincere and honest men will far rather leave problems unsolved and await further light than to resort to strained interpretations and forced solutions.

We do not see how it can be fairly denied that the ant and the raven are used by Scripture to teach exactly opposite ways of life as far as economic practices are concerned.

How shall we explain this? Can it be explained? Shall we say, *“Behold, a greater than Solomon is here!”* and simply prefer our Lord's words to Solomon's? Surely not, for *both* statements are equally inspired by the Holy Spirit. *Both* are God-breathed.

THE ANSWER

The simple solution to the problem is again a dispensational one—a matter of “rightly dividing the Word of truth.”

When we obey 2 Timothy 2:15 and recognize the fact that from time to time God has changed His dealings with men, this difficulty vanishes.

In quoting from Luke 12, we purposely passed over the words

of our Lord which are the key to the whole passage:

“But rather seek ye the kingdom of God; and all these things shall be added unto you.

“Fear not, little flock for it is your Father’s good pleasure to give you the kingdom.

“Sell that ye have, and give alms...” (vv. 31-33).

Lest there should be any question as to the character of the kingdom here referred to, we quote Luke 22:29,30:

“And I appoint unto you a kingdom, as My Father hath appointed unto Me;

“That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

Surely this is not taking place today, but refers to the personal, physical reign of Christ on earth.

“How do you suppose we would fare...if we...lived like the ravens?”



This is the key to the problem.

Our Lord’s exhortation to His disciples to consider the ravens and stop being concerned about tomorrow’s needs was given in view of the fact that the “kingdom of heaven” or the establishment of the rule of the heavens on earth was at hand.

John the Baptist, the Lord Jesus and the twelve apostles all did a great deal of preaching, but

ask Matthew what was the *theme*, the *subject* of their message, and he will tell you so plainly that there can be no question about it.

Matthew 3:1,2: “In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand.”

Matthew 4:17: “From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand.”

Matthew 10:5-7: “These twelve Jesus sent forth, and commanded them...preach, saying, the kingdom of heaven is at hand.”

This glorious Kingdom of Heaven, the earthly establishment of the Kingdom of God (Dan. 2:44) was the very theme of our Lord’s message.

He taught His disciples to PRAY for it (Matt. 6:10).

He sent them to PREACH it (Matt. 10:7).

He told them to PRACTICE it (Matt. 10:8-10).

A CHANGE IN PROGRAM

Ever since David, this glorious kingdom had been *prophesied*. During our Lord’s earthly ministry, it was *proclaimed* “at hand.” After Pentecost it was actually *offered*. Acts 3:19,20 records Peter’s memorable proposition to the “men of Israel”:

“Repent...the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you.”

Israel’s answer?

Read Acts 4 to 7.

Read especially Acts 7:59-8:3:

"And they [the council] stoned Stephen....And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem....As for Saul, he made havock of the Church...."¹

Messiah had been officially rejected, not only in incarnation, but in resurrection.

And the favored nation stood by her rejection of Christ too, while Jews from Jerusalem to Rome confirmed what their leaders had done.

Surely the reader can see why the world's unrest continued as before, yea, has increased until this day. *Christ had been rejected and is rejected still*, not only by the Gentiles but even by His own chosen people.

How can there be peace without the Prince of Peace? How can there be justice and prosperity until He reigns? How do you suppose we would fare in "this present evil age" if we sold our investments, distributed the proceeds to the poor and lived like the ravens?

But there is a very bright side.

While the world, as such, and the nation Israel have rejected the Lord Jesus, God still offers Him to individuals. We, each for himself, may receive Him as our own *personal* Savior, while God holds the judgment of the world in abeyance. And so, strangely and wonderfully, though the nations have rejected Him, He seems to be brought closer to *us*!

"He was in the world, and the world was made by Him, and the world knew Him not.

"He came unto His own and His own received Him not.

"But as many as received Him, to them gave He [the] power [right] to become the sons of God, even to them that believe on His name" (John 1:10-12).

How simple! How wonderful!

Against the dark, black background of Jerusalem's great persecution of Messiah and His followers, we should read Romans 5:20,21:

"...But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

We are living today under *the reign of grace*: not the reign of *law*—that is past; nor the reign of *Christ*—that is future; but *THE REIGN OF GRACE*.

To demonstrate the riches of His mercy and grace, God *saved* His chief enemy on earth, the leader of the rebellion, Saul of Tarsus, the blasphemer, the persecutor, the evil-doer, and committed to him *"the dispensation of the grace of God"* (Eph. 3:1-3).

This is an evil age, the age of the rejection of the Son of God; but at the same time, it is the age of *grace*. Indeed, the exceeding sinfulness of man serves to emphasize the true character of grace, for grace is the kindness and love of God to the guilty and undeserving (See Eph. 2:1-10).

Thus, while "all have sinned and come short of the glory of God," we may be *"justified freely by His grace through the redemption that is in Christ Jesus"* (Rom. 3:23,24):

"In whom we have redemption, through His blood, the forgiveness

of sins according to the riches of His grace" (Eph. 1:7).

"The gospel of the grace of God!"

This is our glorious message to a world of lost sinners. Let us not confuse it with "the gospel of the kingdom."

The character of this age is one of exceeding sinfulness on man's part but exceeding grace on God's part, and our lives must be lived in accordance with these facts.

Nowhere does Paul, the apostle of *this* dispensation, instruct us to "take no thought for the morrow." Indeed, he teaches distinctly that parents should lay up provision for their children (2 Cor. 12:14) and that

"If any provide not for his own and specially for those of his own house, he hath denied the faith and is worse than an infidel [unbeliever]" (1 Tim. 5:8).

Our Lord said to a rich man: *"Sell whatsoever thou hast, and give to the poor..."* (Mark 10:21). But that was while the earthly establishment of His kingdom was being proclaimed. Nowhere does Paul, the apostle of the *ascended* Lord, teach us to do this. He *does* say,

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate [Lit. generous contributors]" (1 Tim. 6:17,18).

The apostle of grace does say, by inspiration:

"...see that ye abound in this grace [giving] also" (2 Cor. 8:7).

He *does* say,

"...he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

He *does* say,

"...God loveth a cheerful [or joyous, Gr. hilarious] giver" (2 Cor. 9:7).

But nowhere does he exhort believers in this present evil age to sell all they have and give to the poor, taking no thought for the morrow.

UNDERSTANDING WHAT THE WILL OF THE LORD IS

How much is gained when we thus rightly divide the Word of truth!



When once we see that the dispensation of justice and righteousness has been held in abeyance and that today God is dispensing grace to a condemned world, we will have no difficulty in accepting these words of Scripture at their face value. We will not need to resort to forced and unnatural interpretations.

To be always explaining away simple commands of God because they seem impossible to practice consistently must at last affect our consciences and our spiritual lives.

On the other hand, it will contribute much to our spiritual peace and joy to understand God's purpose for us in this present dispensation, for God does not expect of us what cannot be accomplished apart from His presence here in Christ.

Best of all, greater spiritual power will attend our ministry as we appreciate more fully the singleness of God's wonderful purpose in the present dispensation.


We do not work miracles as the twelve did (Acts 5:12-16). We do not all live out of one fund, as they did (Acts 4:32-35). We are not promised that whatever we ask in faith we shall have, as they were (See Matt. 21:22 cf. Rom. 8:26-28; Eph. 3:20; Phil. 4:6,7).²

No, this program of Messiah's kingdom is held in abeyance while

the sin and rebellion of the world go on. We are left here as ambassadors on enemy territory, with just one wonderful message: *"the gospel of the grace of God."*

It is ours to go to rebels against God, both Jews and Gentiles, offering them forgiveness and peace by grace through faith in Christ:

"That He might reconcile both unto God in one body, by the cross, having slain the enmity thereby" (Eph. 2:16).

"Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). 

1. The Church of that day must not, of course, be confused with the Church of *today*, which is called "the body of Christ." God has always had His Church (*Ekklesia*, a called out assembly) but the Church of today is "one new man" (Eph. 2:15) composed of Jews and Gentiles reconciled to God in one body by the cross (Eph. 2:16).

2. See the author's booklet: *Unanswered Prayer*.



"I want to thank *Berean Bible Society* because for me it goes all the way back a few years when I listened to your father, Paul Sadler's DVD, *'What it Means to Be a Grace Believer.'* I also listen to C. R. Stam and other teachings online. But now I want to thank you for the sound teaching of God's Word rightly divided as you pour your

life in the ministry. It shows how much you care about God and getting the grace message out to the world, the truth of Paul and his apostleship and message....I watch your TV ministry every Monday twice on WJYS at 9:30am and DirecTV at 5:00pm. I can't wait for them to come on. Also, I receive the *Berean Searchlight* and I get the *Two Minutes* articles online.

"I have learned so much from your teachings. It has opened up my understanding. I know now what it means to be a grace believer. I know my identity in Christ, that I am complete in Christ, that I have been blessed with all spiritual blessings in Christ, and most of all that I have been saved by grace through faith alone and sealed with the Holy Spirit of promise. *Transformed by Grace* has changed my life and my sister's life. We continue to grow by grace day by day, giving God the glory and praise."

BBS Letter Excerpts



From Iowa:

"You and the *Berean Bible Society* are a gift to me and many others! I came to Christ per Paul's Gospel when I was 64 years old. The church I attend is the church my wife attended as a child, and thanks to BBS, I can spot the mix of law and grace I hear....I have moved from 'milk' to 'meat.'"

From our Inbox:

"Thank you. I am teaching the Book of Luke in our Bible study at church, and this information and further study will help me to answer some of the many questions that I know will be coming from the group."

From California:

"Before I found BBS in Germantown and started reading pamphlets and books by Stam and O'Hair, my life was made a living hell by false Spiritual-lies-ers....I think there's a lot of people like me who wanted to serve God for years, but all we ever encountered were liars and thieves until someone taught us the mystery which explains the Bible. I appreciate your stand for God's Grace."

From Alabama:

"I love the *Searchlight* so much I pass them along to my 87-year-old mom. We also love to watch Kevin on Monday evening. We are so blessed!"

From West Virginia:

"The June *Searchlight* excerpt from the *Runaways* book was eye-opening. I feel I can relate to Jonah."

From Facebook:

"Very good lesson [*Two Minutes with the Bible*: 'Changing Our Want-To' by Pastor Kevin]. Couldn't have said it any better."

From Wisconsin:

"Just before Thanksgiving I came down with COVID....I was *extremely* ill and trying to get through it alone at home. Sleep and *Transformed by Grace* were the only things that helped me through the three weeks of extreme illness. Kevin's calm, reassuring voice and fabulous teaching blessed and reassured my spirit and comforted my soul. It truly helped me to heal."

From our Inbox:

"Please tell Pastor Kevin Sadler that I have been watching his videos on YouTube and find them so spiritually uplifting. My CBS group is studying the gospel of John, and I enjoyed all of the videos on the Cross in Prophecy. It was so exciting to see the associations in the Old Testament that I had not seen previously. I enjoyed them so much that I will undoubtedly watch them a second time. I also finished Rapture Ready. I am indebted to the *Berean Bible Society* and all that you do."

From our Inbox:

"I owe you a great deal of gratitude for your generous gift of your answer to my question involving the two witnesses of Revelation chapter eleven...."

From Wisconsin:

"I'm into page 80 of your *Rightly Divided Answers* book and yes, you've brought some things into a clearer focus for me! I'm already glad that I'm reading it....I'm studying commentaries by your ministry simultaneously.... **YOUR MINISTRY MAKES A HUGE DIFFERENCE IN MY LIFE!!!**"

From our Inbox:

"I am currently studying *Things That Differ*. What a wonderful resource. I may use it in my women's Bible study when we are finished with Revelation."

From Ohio:

"I ordered four volumes on the phone today, and I'm the one who gave Christine a problem, not having a list to go by. She was terrific! It was a joy to speak to her!" (We have the best receptionist in the business! —Ed.).

From Alaska:

"Thanks! I've been looking for this handout [*The Key to Understanding the Scriptures*] since it was first shared with us."

From Pennsylvania:

"This year's January issue of the *Searchlight* was outstanding! It's A Question of Value, John Mark, Don't Cloud the Issue and Should Christians Fast were all such interesting articles and led to a lot of extra Bible study! The articles in March were also excellent. I was especially enthralled by Pastor Kurth's testimony of 50 Years in the Grace Message."

From New York:

"Wow, that was amazing and convicting. [I'll Sleep By My Goats']. Thank you so much!"

From Oklahoma:

"Ricky, you said you had never been to seminary. I believe it. I have seen other posts of yours that while well intentioned lack so much Scriptural understanding. I do not doubt your heart and your intent. But your understanding of Scripture is so bent because of what you have understood and not the whole of Scripture.... Please get with a solid seminary and learn the whole of Scriptures."

From Maryland:

"I like the one page tract, *Not Too Narrow*. People are 'too busy' now to stop and read any more than that, I'm afraid. More of those, please...!"

From our Inbox:

"I wanted to alert you to the fact that fake news (*Two Minutes: This Little Light of Mine...*) is being sent out under your name. Everyone knows that communication from Pastor Kevin Sadler always starts out with a corny joke. Hence, I immediately spotted the forgery!" (Since I missed a joke in the article, here's a "corny" joke: What did the farmer say when complimented on his corn harvest? Aww, shucks! —PKS).

From Texas:

"It is with great gratitude of heart that I take advantage of Echo Month. In my 10-12 years of having come to a Holy Spirit eye-opener of the grace message, I have never really let you know how grateful I am to BBS for explaining the principle of right division, not to mention how blessed my Christian experience has been since then....I will forever be grateful...to your ministry that helped me take the hindrance off of my spiritual understanding."

**"Study to show thyself
approved unto God,
a workman that needeth not to
be ashamed, rightly dividing
the Word of truth."**



THE JUDGMENT SEAT OF CHRIST

“We must all appear before the judgment seat of Christ” (2 Corinthians 5:10), and adding these titles to the article on page 5 of this issue will help you prepare for your appearance!



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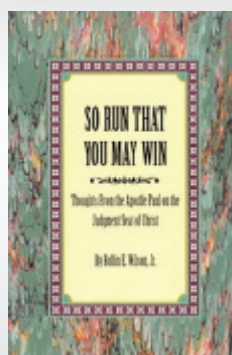
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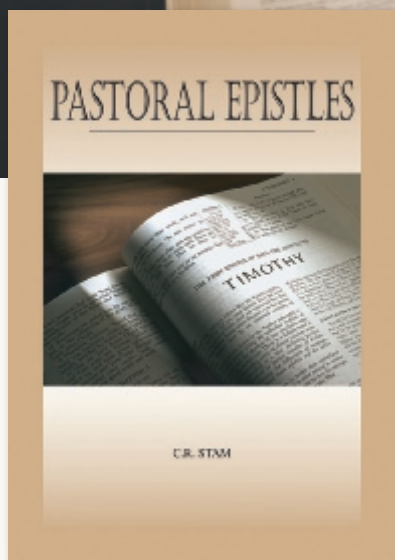
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News and Announcements

Play it Again, Sam! BBS webmaster Richard Church is now posting the most recent airing of each show on our *Berean Bible Society* YouTube channel. Now you can stay caught up with each new study of God's transforming grace, or play it again if you caught it the first time. Why not round up the usual suspects in your circle of friends and make an evening out of watching *Transformed By Grace*!

Arizona Bible Conference: If you've had just about enough of being cooped up this winter, the *West Valley Grace Fellowship* of Sun City West has the perfect cabin fever reliever. They've invited Pastor Ricky Kurth to teach the Word at their annual Bible conference, and your editor is preparing four messages on some of Daniel's types and prophecies. So cancel all plans for March 19-21, and let Pastor Mark Dilley know you are coming by ringing him up at (623) 377-3071, or email Elder Jim Humphrey at jhumph783@gmail.com.

Put It On Autopilot: For some reason, we've noticed more people are visiting the "Donations" link on our website lately to register for an automatic monthly bank account withdrawal. We're not sure what might have changed in our culture that has suddenly made this option more attractive to our readers, but if it suddenly sounds more attractive to you, it's easy to sign up! Just choose the amount you'd like to give, and which day of the month you'd like your contribution withdrawn. You can change your donation details at any time, and you will receive an email confirmation when your donation is submitted each month.

Are You up to the Minutes? *More Minutes With the Bible* is a weekly Bible study email that features articles that are longer than what you see in our daily *Two Minutes With the Bible* emails. Some recent titles include: "Growing in God's Grace," "A Guide To Godliness," "The Believer's Inner Conflict" and many more. If you're not up to the minutes, just visit our website, click on the "Bible Study" tab at the top of the page and scroll down to *More Minutes With the Bible*. Then get ready to spend your Sunday evening minutes with the Bible instead of with 60 Minutes!

UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Arizona Conference, March 19-21, 2021, Sun City West, Arizona

Maryland Fall Bible Conference, October 8-10, 2021, Cumberland, MD

BBS Footsteps of Paul Greece Tour, October 17-24, 2021

England Special Meetings, October 30-31, 2021

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**“Resolution One: I will live for God.
Resolution Two: If no one else does,
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— Jonathan Edwards



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