

# *The* **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

April 2021



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This month’s cover features Petropavlovsky Lighthouse located on Mayachny Cape, Russia.

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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## From the Editor to You

Dear Friends in Christ,

Right after the Apostle Paul talked about how God gave pastors to the church (Eph. 4:11), he made it clear what he gave them “for” (v. 12). It was “for” the perfecting of the saints “for” the work of the ministry. Most churches expect the pastor to do the work of the ministry, but that’s not his job! Paul instructed pastors like Timothy to “meditate” on the things of the Scriptures and, as he told that young man, “give thyself *wholly* to them” (1 Tim. 4:15). When pastors then teach the Word to their people, *they* are equipped to do the work of the ministry.

What a delight it is for me to pastor a church where this is understood and taken to heart! The accompanying picture shows Virginia Grosskurth, her daughter Ariane, and her niece Mai Erickson paying a visit to Sue Klepper in the hospital. The work of hospital visits like that is usually assumed to rest squarely on the shoulders of the pastor, and I still make them when my schedule allows. But whether it does or doesn’t, the members of our church family know that if they have to spend any time in the hospital, they can expect a visit from these three angels of mercy and others in our congregation.



I call these ladies “angels of mercy” because all three are registered nurses. That means after ministering to their loved one spiritually, they also ask about which meds and treatments the hospital is giving. They then either ask the hospital staff questions, or assure the patient that good medical care is being administered, an assurance that means a lot coming from trusted loved ones.

Others in my church are blessed with different abilities and talents. A few of our folks implement their computer skills to maintain our church website. Some of our men are carpenters, electricians, and jacks-of-all-trades who can handle just about any work that needs to be done on our church building. These are also duties that often fall to the pastor, but these helpful volunteers keep me from having to “leave the Word of God” to see to them, and allow me to give myself “*continually to prayer, and to the ministry of the Word*” (Acts 6:2,4).

As the old saying goes, many hands make light work! If you love your pastor and pray for him as he prepares his messages for you each week, why not put some shoe leather to your prayers and volunteer to help him in ways in which you yourself are proficient? You’ll reap the benefits of easing his workload every Sunday morning, and the rewards you’ll receive at the Judgment Seat of Christ will make you eternally glad you did!

Yours in Christ,

Pastor Ricky Kurth

Transformed by  
*Grace*



## New Networks

Last month, we let you know that we would no longer be airing on ION Plus and that we were looking for new stations to broadcast *Transformed by Grace*. A few unique opportunities presented themselves quickly, and our media representatives recommended three new places for us to air nationally. The blessing of these three outlets is that it costs basically the same as what we were paying for ION Plus, and it gives us a greater audience! Here are the three new networks and times we will be airing:

- **The Walk TV:** Sunday, 11:30 a.m. ET. This is a network of 90+ affiliate stations across the country. It has a combined reach of over 27 million households and is accessible via cable and antenna TV. Some of the affiliate stations do not have this timeslot available, so not all stations will be carrying our program. And some stations are airing it, but on a different day and time. For a complete list of affiliates and to see if The Walk TV is in your market, please visit <http://thewalk.tv/affiliate-news/> and scroll down to the list of affiliates, or contact us for a printout of this list.
- **World Harvest Television (WHT):** Sunday, 9:00 p.m. ET. WHT can be found on DirecTV Channel 367. This has a potential audience of 20 million households during a primetime spot for television.
- **Entertainment Studio Networks (ESN):** Monday, 9:30 a.m. ET. On Monday mornings, *Transformed by Grace* will be carried on up to seven ESN channels simultaneously, which has the potential to reach 122 million households. ESN operates seven national cable networks: Justice Central, Comedy.TV, MyDestination.TV, Cars.TV, Pets.TV, Recipe.TV, and ES.TV. These can be found on DirecTV, DISH, Comcast, AT&T U-verse, and Verizon FiOS.

Please pray for its outreach on our new networks to its new audience, that those who watch may be saved and come unto a knowledge of the truth.

We have updated business cards containing these new networks and times. If you would like a quantity of these business cards to share with others, we'd be happy to send you any amount free of charge. We've been told that word of mouth advertising is the best advertising for television programs. If you have found *Transformed by Grace* to be helpful in your understanding of God's Word rightly divided, you can help this ministry by telling others.

In order for us to be good stewards of the Lord's money, please be so kind as to tell us when, and on which TV station you are watching. This can be best done via email ([berean@bereanbiblesociety.org](mailto:berean@bereanbiblesociety.org)), commenting on BBS Facebook, or giving us a call at 262-255-4750. —Pastor Kevin Sadler



# The Reward Reckoned of Grace

(Part 2 of last month's article  
*The Builder and His Reward*)



PASTOR RICKY KURTH  
Berean Searchlight Editor

One morning as a boss finished parking his brand new Ferrari in the company parking lot, one of his employees pulled up and began staring at his new wheels in obvious envy. Seeing this, the boss said, “You know, if you work overtime every week, skip coffee breaks, and even work weekends and holidays, by this time next year—I just might have another one of these babies!”

As you may know by painful experience, employers don’t always reward good work the way they should. But that’s not the case with the Lord Jesus Christ! He plans to reward us for any work we do that edifies “the church, which is His Body” (Eph. 1:22,23) when we stand before Him at “the Judgment Seat of Christ” (Rom. 14:10).

Our Apostle Paul introduced his description of the Judgment Seat by remarking that he was the “masterbuilder” who had “laid the foundation” of the church (1 Cor. 3:10). He described how he and Apollos had been building on his foundation as “labourers together with God” (1 Cor. 3:9).

But he made it clear that edifying the church wasn’t the exclusive privilege of “ministers” like him and Apollos (1 Cor. 3:5) when he added,

**“If any man build upon this foundation...Every man’s work... shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor. 3:12-15).**

As you can see, “any” believer can participate in this epic building project, and the Lord plans to reward those whose work can abide the fiery test He plans to give our work in that day.

## Reasonable Doubts

But some grace believers have questions about the wording Paul uses here, questions that have even caused some to question the doctrine of the Judgment Seat itself. For example, some grace teachers hold that the very concept of rewards is inconsistent

with grace. But in speaking of justification by faith without works (Rom. 4:1-3), our apostle wrote,

**“Now to him that worketh is the reward not reckoned of grace, but of debt” (Rom. 4:4).**

That implies that there must be a reward that *is* reckoned of grace, or it wouldn't make any sense to say that. And the reward that is reckoned of grace is the reward Paul promises we'll receive if our work can abide the trial by fire the Lord plans to give it.

Of course, when it comes to how we judge *our own* labor for the Lord, most of us feel like the servants He talked about in Luke 17:10 who said,

**“We are unprofitable servants: we have done that which was our duty to do.”**

In and of ourselves, most of us wouldn't expect to be rewarded for doing that which is our duty. We believe it is our spiritual and moral obligation to live for the One who died for us (2 Cor. 5:14,15). Eternal life is reward enough! So when Paul tells us that God plans to reward us on top of everlasting life, we cry out, “I don't deserve this!” And when we do, God responds, as it were, “You're right, you don't. That's what makes it grace.”

The word “fire” (1 Cor. 3:15) has given other grace teachers pause, for they feel that fire is also antithetical to grace since Paul rarely uses that word in connection with the Body of Christ. But if we insist that a rare use of a word somehow negates its application to us, then to be consistent we would have to conclude that

we have not “received the atonement” that Paul only once says we *have* received (Rom. 5:11). And if we don't allow Paul to use the word *fire* to make a point, then we'd also have to conclude that we shouldn't feed a hungry enemy, for Paul says that “in so doing thou shalt heap coals of fire on his head” (Rom. 12:20).

The fire in 1 Corinthians 3:15 is *the fire of God's Word* (Jer. 23:29). What else would the Lord use to evaluate our work, since His Word tells us *how* to work for Him? But the fire of His Word won't try *us*. We ourselves won't be on trial at the Judgment Seat of Christ, only our labor for the Lord. And the fire cannot burn our work in the sense of making it as if it never happened. It will only “manifest” if our work is the “sort” that can be rewarded (1 Cor. 3:13). Once work is done, it can only be “burned” in the sense that it will cause the doer of the work to “suffer loss” of reward because it was work that didn't contribute to the edifying of the church.

### **No Sin Tax**

Still others are not comfortable with the notion of our work being judged, for they feel it implies our *sins* will be judged after Christ already paid for them. But our *works* won't be judged in that day, only our “work” (1 Cor. 3:13,14,15). That is, *our entire body of work as believers* will be on trial, not our individual works. The “loss” of reward we will experience won't be a sin tax. If our sins were to be brought up at all, it would only be in regard to how they affected our work. In

other words, our sins wouldn't be brought up because they hurt *the Lord*, but only because they hurt *our work* for the Lord.

If you're not sure what I mean by that, let's consider a verse that Christians think suggests we'll be punished for our sins at the Lord's Judgment Seat:

**"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).**

You say, "That sure *sounds* like we'll be punished for our sins!" But look at how the Bible uses that word "bad" in Numbers 13:1-20:

**"...the LORD spake unto Moses, saying, Send thou men, that they may search the land...whether it be good or bad...fat or lean, whether there be wood therein, or not."**

Now think about that. *Land* can't be "bad" in the sinful sense. When God went on to tell Moses to see if the land was "fat or lean," *that's* what determined if it was good or bad—whether it was a fertile land filled with fruitful forests. That's similar to how



"the Badlands" in South Dakota aren't called bad because sinful bad guys used to hang out there.

The Lakota Indians called them bad because of the extreme temperatures in that area, the lack of water, and the rugged terrain.

We see this definition of "bad" again when Jeremiah wrote,

**"One basket had very good figs...and the other basket had very naughty figs, which could not be eaten, they were so bad" (Jer. 24:2).**

Figs can't be bad in any moral sense. Sometimes they're just not good to eat. God even called the bad ones "naughty," another word we associate with sin. It kind of makes you wonder if your Fig Newtons are misbehaving before you open the package and expose their antics to the light of day!

Did you ever catch a sinful fish? If not, you might be wondering what the Lord meant when He said,

**"...the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they...gathered the good into vessels, but cast the bad away" (Matt. 13:47,48).**

Fishermen don't throw fish away because they've been misbehaving in "school"! They throw them away because they're not good to eat.

And that's what Paul means when he talks about receiving for the bad we have done. He's not suggesting we will receive some kind of punishment for our bad sins. He's saying we'll receive a loss of reward for *the bad job we did* in building the church.

### **Job Performance**

If you're not sure what the difference would be, imagine what

would happen if an Olympic runner got heavily drunk the night before his event. His subsequent hangover the next day would preclude him from running his race well. But he wouldn't suffer a loss of reward due to his drunkenness *per se*, only in that his drunkenness affected his performance.

When I was a tool and die maker, my boss would give me blueprints, and sometimes I'd follow them to the letter. When I did, my boss would tell me I did a good job. But there were other times when I'd machine the steel and miss the tolerance by a thousandth of an inch, and he'd say I did a bad job.

In those cases, I hadn't done anything sinful. I just didn't do a good job following the blueprints. And when it comes to building the church on the foundation of Christ that Paul laid, you can only do a good job if you follow the blueprints of what he wrote in his epistles. That's the only way to build on the foundation Paul laid with gold, silver, and precious stones (1 Cor. 3:12).

If you *do* manage to do a good job building the church, the Lord plans to "reward" you (1 Cor. 3:14). The dictionary says that the word *reward* refers to something that is given in recognition of one's *service*, and that's how the Bible uses it in Numbers 18:31, where Moses told the priests,

**"...it is your reward for your service in the tabernacle...."**

Of course, *our* reward is different than the one described in that passage for Israel's priests. God plans to reward *our* service with a "crown" (1 Cor. 9:25). And

what kind of man wears a crown? A *king*, a man who *reigns* over others. That explains why Paul wrote,

**"If we suffer, we shall also reign with Him: if we deny Him, He will deny us" (2 Tim. 2:12).**

If you refuse to suffer for the Lord, He will deny you the opportunity to reign with Him. You'll suffer the loss of that reward. He's talking about how we have the opportunity to "judge angels" (1 Cor. 6:3) in the government of heaven for all eternity.

### **Do Your Level Best**

But there are "stories in the heaven" (Amos 9:6), and not the kind that grandparents tell their grandchildren. That's talking about the kind of stories we have in mind when we say the Sears Tower in Chicago is 110



stories tall. In using that word, God means for us to know that there are different *levels* in the government of heaven. And He wants us to reign with Christ *at the highest possible level*. That's why He inspired Paul to write,

**"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain....They do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24,25).**



Now here, Paul is drawing some comparisons and contrasts to something we read about in secular history called the Isthmian games. The city of Corinth was located on an isthmus, and these games were Corinth's version of the Olympics. In games like that, only *one* can receive first prize. But the reason Paul makes that comparison isn't to suggest that only one Christian will be rewarded at the Judgment Seat. It is to encourage us to run *as if* only one of us will be rewarded. Now that's incentive!

But aren't you glad you're not striving for the "corruptible crown" they ran for in the Isthmian games? History says that first prize back then was some kind of leafy laurel that they wore on their heads like a pretend crown that was doomed to wither and fade away. That's another example of the comparisons and contrasts that Paul is making here, for we're running for a crown, but a crown that will last for *eternity*.

And there's *another* comparison to the Isthmian games that I believe Paul would have us envision. The kind of *judges* they had at those games were the kind that Paul had in mind when he says that the Lord will "judge" our work (1 Cor. 4:4,5). When prizes were awarded for the various sporting events, it was a *joyous* occasion, not a *frightening* one, such as we read about when John describes the Great White Throne judgment where the unsaved will be banished to the lake of fire to be punished for their sins for all eternity.

## A Holy Terror

I say that because it is easy to misunderstand what Paul went on to say after describing the Judgment Seat of Christ as an event where

**"...every one may receive the things done in his body...good or bad. Knowing therefore *the terror of the Lord*..." (2 Cor. 5:10,11).**

But now, do you really believe that we'll have to stand before the Lord in abject *terror*, fearing what He is going to do to us for not serving Him better? Your Savior is *not* a terrorist. He isn't now, and He won't be when you stand before Him at His Judgment Seat. The "terror" here is the kind the people of Israel felt in Exodus 20:18-20:

**"...the people saw the *thunderings*, and the *lightnings*, and...the *mountain smoking*: and...they...stood afar off...And Moses said... *Fear not*."**

The people of Israel were afraid, but they weren't afraid that God was going to kill them here—not after they saw God rain terror down *on the Egyptians*, and then part the Red Sea so they could escape them. They were just *in awe of His great power and majesty*. That is, they "were afraid by reason of the fire" (Deut. 5:5), but they weren't afraid that they'd be *harmed* by the fire as a punishment from God. If you study that event, you will see that they hadn't even done anything wrong! God wasn't even angry with them.

So when they said they wanted to send Moses to talk with God rather than speaking with Him personally "lest we die"

(Ex. 20:19), their fear of death stemmed from the rightful fear that all men would have in the presence of Almighty God. It's what Paul means when he says that even saved and secure believers like us should possess a healthy measure of the fear of the Lord (2 Cor. 7:1; Eph. 5:21; Phil. 2:12). We don't have to fear that God will harm us—not after He rained down terror on the Lord on the cross to help us escape the judgment of our sins. But we must never forget the awesome glory of His power and majesty that we would surely remember if we were standing in His presence.

If you don't understand this, and you don't possess an appropriate fear of the Lord now, you *will* when you stand before Him in that day. And “knowing therefore the terror of the Lord” that we'll surely have *then*, “we persuade men” *now* to be saved and come to a knowledge of Pauline truth (2 Cor. 5:11; 1 Tim. 2:4). But you needn't be terrified of any punishment you'll receive of the Lord for your sins when your work is judged.

### Mercy's Sake

You say, “If that's so, how come Paul said what he said about a man named Onesiphorus?”

**“The Lord grant unto him that he may find *mercy* of the Lord in that day...” (2 Tim. 1:18).**

We're not told what this dear brother did, but whatever it was, Paul hoped he would find mercy of the Lord at His Judgment Seat. But the “mercy” he was hoping he'd find wasn't the kind he'd need to be spared punishment for his sins. It's the kind we read about

when the Jews were in captivity and God let them out after 70 years. Speaking of that release, Ezra wrote:

**“...we were bondmen; yet our God hath...extended *mercy* unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God” (Ezra 9:9).**

Ezra says God had mercy on the Jews by *letting them out of captivity* to return home and rebuild their temple.



**“We ourselves won't be on trial at the Judgment Seat... only our labor...”**

Do you know the difference between mercy and *grace*? Generally speaking, *grace* is when God gives us what we don't deserve—a home in heaven for all eternity. *Mercy* is when He *doesn't* give us what we *do* deserve—an eternal home in the lake of fire.

When we apply that definition of mercy to the Jews in Ezra's day, we have to conclude that in using that word Ezra meant to say that they deserved to stay in captivity *forever* for their sinful disobedience to God. But God didn't give them what they deserved, He had mercy on them instead and released them.

And when Paul used that word *mercy* in reference to the Judgment Seat of Christ, he is telling us that Onesiphorus deserved to suffer a loss of reward, but Paul

was hoping that God would have mercy on him instead.

This is why the apostle compares the Judgment Seat of Christ to the judgment of the Isthmian games and not the judgment of the Great White Throne. When prizes were awarded at those games, contestants who were among those that finished last experienced sadness, of course. But in describing the day of the Judgment Seat, Paul assures us, “then shall *every man* have praise of God” (1 Cor. 4:5). While many will suffer a loss of reward in that day, “every man” will receive *some type* of reward. You have God’s word on it through your apostle Paul!

### **The Whys and Wherefores**

“Pastor, are you saying that we should be motivated to serve the Lord by the thought of how He will reward us?” Well, Paul knew you’d be curious about that! That’s why he went on to say,

**“Knowing therefore the terror of the Lord...the love of Christ constraineth us; because...He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Cor. 5:11-15).**

We know the terror of the Lord, but it’s His *love* that constrains us to serve Him! The love He showed in dying for us should motivate us to live for Him, and to run that we may obtain the rewards that He longs to give us.

You see, God is *tired* of watching the Academy Awards and seeing all the wrong people rewarded for all the wrong reasons. He longs to reward all the *right* people for all

the *right* reasons! And if it pleases Him to reward us, it should please us to *receive* His reward. Part of the challenge of the Christian life is to learn to think about things the way God thinks about them.

Finally, when Paul says that after our work is judged we ourselves will be saved “yet so as by fire,” it’s important to remember that even if nearly everything you’ve ever done is burned up because it is made of wood, hay and stubble, there’s something that *won’t* burn up *because it can’t*. And that is: the foundation on which our work is built. *Christ* is the foundation of the church Paul laid (1 Cor. 3:10,11), and foundations made of Rock *don’t burn!* So the fire that may burn the wood, hay, and stubble of your work *won’t burn you*. And that’s another thing that will make that day a joyous one.

When the medals are awarded in the Olympics, the only ones who feel *less* than joyful are the runners-up who say to themselves, “If I’d only studied my sport a little more carefully and trained a little more rigorously, I could have been rewarded a little higher.” And the only ones who will feel less than joyous than others at the Judgment Seat of Christ will be the ones thinking the same thing about their service for the Lord.


Oscar Schindler saved Jews from the Nazis in many different ways. One of those ways was by paying off Nazi officers. The movie depicting his life ends with a poignant scene. It shows him looking at his expensive watch and saying, “I could have sold this watch and saved more people!”

He then turned his gaze to his extravagant car and said, “I could have sold this car and helped even *more* people!”

You don’t want to be like that at the Judgment Seat of Christ. You don’t want to have to say, “I could have saved more people if only I’d have studied God’s Word a little more carefully and learned to be a better ambassador for Christ! I could have helped more believ-

ers understand Pauline truth if only I’d worked a little harder to understand it myself, and edified the Lord’s church more in line with the blueprints found in Paul’s epistles.”

If you’d like to avoid a poignant scene like that at the Judgment Seat of Christ, why not pray about it, right now.

You’ll be eternally glad you did. 



Many messages for women today focus on independence and individuality. The thought that you can be married and feel fulfilled within that relationship may be looked on as old fashioned or undesirable. We have a woman of influence in our Bible that not only embraced her role as a wife but also as a life partner in ministry.

We don’t read of her name alone, as it always accompanies that of her husband, Aquilla. Mentioned together, they were a team and a tremendous support to the Apostle Paul. There are so many things to love about this woman—she was a real go-getter! Active and energetic, Priscilla was right beside her husband in all their ministry adventures.

When Paul arrived in Corinth, he jumped right into their tent making business which provided them the opportunity to be taught by the Apostle himself (Acts 18:2-3). Leaving Corinth over a year later, the couple accompanied him to Ephesus and served there. Let’s consider takeaways from Priscilla’s life and marriage.

- They ministered together. Once they learned the Pauline truth, they were capable of teaching it to others. As leaders in the Ephesian church, the couple lovingly instructed the learned Apollos in truth. Both knew their stuff and were able to teach (Acts 18:26).
- They sacrificed together. Paul calls them out for risking their necks and lives for him, probably having to do with the Ephesus riots and ruckus. Bravely, they both stood by him (Rom. 16:3-5).
- They hosted together. We read of them hosting Paul, as well as church in their home. They opened up their doors to the saints and provided a place for them to learn, grow, and enjoy fellowship (1 Cor. 16:19). Priscilla was a woman of influence. Her desire to serve with her husband and honor God in their marriage is an example for women of grace today.

—Penni Wiskirchen

# LIVING IN LIGHT OF OUR CITIZENSHIP

PASTOR PAUL M. SADLER  
Past BBS President

**“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27).**

The word “conversation” in the Authorized Version is a translation of the Greek term *politeuomai*, which is a *verb*. The noun form of this word has the idea of *citizenship*. But Paul intentionally used the verb form meaning “to conduct oneself worthily as a citizen of the city or state.” Essentially all citizens have *rights* and *responsibilities* in a Republic, the latter of which Paul is emphasizing in this context.

As American citizens, our *Bill of Rights* guarantees us the privilege of the freedom of speech, freedom of the press, freedom of assembly, the right to keep and bear arms, the rights against unreasonable search and seizure, or cruel and unusual punishment, the right to a fair trial by jury, etc. With these unalienable rights comes the *responsibility* as U.S. citizens to serve on a jury, if chosen. Seeing that so many paid the ultimate price to secure our freedom, we are called upon to *vote* to preserve the liberties we enjoy. Furthermore, every April we are required to pay federal and state income taxes to keep the nation financially solvent, which benefits us all in one form or another. These are only a few of the responsibilities that we, as citizens, gladly bear for the sake of our country.

The saints at Philippi highly esteemed their citizenship as well, because it was such a prized possession. They willingly gave their loyalty and allegiance to Rome, which guaranteed them certain rights. Essentially, their citizenship was their life. Paul being keenly aware of this reminds them that they were also citizens of heaven; therefore they were to *conduct* themselves in a worthy manner for the sake of the gospel. Then he explains how this was to be accomplished:

**“That ye stand fast in one Spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27b).**



Paul points out the need for there to be *unity* among them. Apparently there were some within the assembly who were questioning one or more of the sevenfold unities of the Spirit. Consequently, there was a *union* in the assembly, but there wasn't *unity*. Allow me to illustrate: If you take two pieces of plastic and screw them together, you have a "union" between the two objects. However, if you take the same two pieces of plastic and melt them down and inject the molten plastic into a mold to produce a lens, the end result is *unity*—the two have become one! Unity is *oneness*! While the believers at Philippi were putting up with one another (union), there wasn't a oneness among them (unity). But how is oneness achieved?



**“Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:3-6).**

What some at Philippi failed to remember was that it wasn't Paul or the ones with whom they were disputing who established these doctrines of grace, but the Spirit of God. *Unity* in every local Grace assembly is based on adherence to the sevenfold unity of the Spirit. Those who had departed from one or more of these teachings were to *realign themselves* with Paul's gospel that the oneness of the assembly might be restored.

Paul charges the entire assembly to “stand fast,” that is, don't allow this to deteriorate into a division, one that could well cause irreparable damage. In our day many local churches can attest that failure to heed Paul's counsel here is catastrophic. They experienced the sad reality that once everything went to *pieces* “all the king's men” were unable to put them back together again. As we have seen, the Philippians were to be of “one mind” by maintaining the unity of the Spirit in the bond of peace—“striving together for the faith of the gospel.” The term “striving” here is the old English word for “fight.” In other words, the Philippians were to stand shoulder to shoulder *together* fighting the good fight of the faith. Believers today get this all mixed up, because all too often they are fighting with one another, which only serves to bring reproach to the name of Christ.

**“Whether I come and see you, or else be absent, I may hear of your affairs” (Phil. 1:27).**

Before we continue, we want to note how the apostle originally introduced his charge. Unsure exactly what the Lord's will would be upon his release, Paul was uncertain if he would see the Philippians

any time soon. But he did want to hear how they were progressing in the faith. You see, the apostle did not want these brethren to become too dependent upon him. While he was a spiritual father to them, he desired that they stand on their own two feet, spiritually speaking. Their faith was to be centered in Christ, not the apostle. God has graciously given the Church spiritual leaders to provide direction in the things of God. But it is the believer's responsibility to *prove* the things that differ so that he might grow in the grace and knowledge of our Lord Jesus Christ.

### TRIUMPHANT IN CHRIST

**“And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God” (Phil. 1:28).**

Paul challenges the saints at Philippi not to be “terrified” or *frightened* by their enemies. The term “frightened” was often used in biblical times to describe a herd of horses that stampede after being startled by an unfamiliar sound. These brethren were to *stand up* to the intimidation of their adversaries and not bolt from the faith.

On more than one occasion, Pastor Stam shared with me how his brother, John, and his wife, Betty, were undaunted by the threat that the Communists posed where they were ministering in China. In fact, just two weeks before their martyrdom at the hands of the Communists in 1934, John wrote home to say that their hearts' desire was that Christ might be magnified, “whether by life or by death.” Pastor Stam said that the world would have concluded this was the deathblow to missionary work in China. Who in their right mind would risk their life to go there after that happened? But within one month, more than 200 young Christian men and women applied to the *China Inland Mission* to go as missionaries to the very city in China where John and Betty were beheaded, and thousands of others consecrated their lives to missionary work at missionary conferences all over Europe and America. This is something the world will never understand.

We want to pause here a moment to say that the Lord dealt extensively with the subject of *eternal punishment* during His earthly ministry. According to the Scriptures, when the unsaved close their eyes in death, they are sent to the unseen world (Gr. *hades*) located in the center of the earth, where they are *presently* suffering in torment. Without hope of reprieve, they will remain in *hades* until the Great White Throne Judgment at the end of the millennial kingdom. All unbelievers of all past ages will stand before God at that day and will be judged according to their works. This will determine the degree of their punishment in hell (Gr. *gehenna*) for eternity (Luke 16:19-31; Rev. 20:11-15; Mark 9:42-47).

Seeing that the subject of eternal torment was so effectively addressed by our Lord, it wasn't necessary for Paul to belabor the

point in his epistles, especially since he was given the responsibility of dispensing the unsearchable riches of Christ. However, he does *confirm* the torment of those who spurn the love of God and reject Christ, as noted here in Philippians when he speaks of the *perdition* of the unsaved. According to Thayer, “perdition” in this context has the idea of “destruction which consists of eternal misery in hell” (See also 2 Thes. 1:9).

**“For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; Having the same conflict which ye saw in me, and now hear to be in me” (Phil. 1:29,30).**

When we believe the gospel, we receive the free gift of eternal life (Rom. 6:23). Furthermore, we will be richly rewarded if we suffer for His name’s sake. We learn here that the gift of God’s grace, in relation to salvation, is not only extended to us when we believe on the Savior, it is also a *grace* to suffer for Him, as the term “given”



conveys. Mankind has much to say about suffering, but it being a gift of grace isn’t part of the discussion. You see, this *grace* is not only for our benefit, but for the benefit of others. The Philippians, for example, were suffering the *same* conflicts Paul experienced when he first visited Philippi. As we know, the apostle suffered many cruel injustices at the hands of evil men, but it resulted in the furtherance of the gospel when the Philippian jailer and his household were saved.

If you were to name the head of any eastern religion in a public forum, the world could care less, but if you were to name the name of Christ, you had better prepare yourself for an adverse reaction.

Needless to say, the above passages fly in the face of the health, wealth, and prosperity ministries of our time, simply because it is given to us to “fill up that which is behind of the afflictions of Christ” (Col. 1:24). We experience many of the same afflictions that Christ encountered. Who among us has not suffered the *rejection* of family members? Perhaps you’ve been passed over for a promotion because of your Christian testimony, or worse, you lost your job! The world hated Christ without a cause, and the same is true of us. But we esteem the reproach of Christ as eternal riches, seeing that a great recompense of *reward* awaits all those who suffer for His name’s sake. That’s grace!



# Question Box

*“Les Feldick taught that Isaiah 53:2 doesn’t mean the Lord Jesus was ugly, but that there was nothing in Him that would attract the Jews to Him as their King and Messiah. What do you say?”*

I never thought about it that way, but Les is right! Isaiah wrote:

**“...when we shall see Him, there is no beauty that we should desire Him.”**

In the context, we find a description of the Lord just a few verses earlier that has to be taken into consideration to determine what the prophet meant:

**“...His visage was so marred more than any man, and His form more than the sons of men” (Isa. 52:14).**

This is a picture of the Lord after the scourging they gave Him just before nailing Him to the cross. This somber image of what He endured to pay for our sins is what believers will have in mind when the world observes “Good Friday” this month.

But that means Isaiah was saying there was nothing in Him that the “people” of Israel (53:8) would desire in a king. They rejected Him because they were looking for more of a “champion on a white horse who will save us from our enemies” kind of Messiah. The Lord may or may not have been a handsome man, but Isaiah wasn’t talking about the features that make up physical attraction. —Pastor Kurth

## KENTUCKY REVIVAL MEETINGS

May 15-16, 2021

**Location:** *Old Bethel Bible Church*  
352 Old Bethel Church Road  
Alpha, Kentucky

**Speaker:** Pastor Kevin Sadler, President, *Berean Bible Society*

For additional information, please contact:  
Pastor Jeff Bertram at 606-307-4396 or [bertramlumber@windstream.net](mailto:bertramlumber@windstream.net)



# The Spirit of Wisdom and Revelation

**“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him” (Eph. 1:17).**

Have you ever wondered exactly what Paul is praying for in this verse? What is this spirit of wisdom and revelation and how do we receive it? Well, let’s consider another place where a spirit of wisdom was required.

**“See, I have called by name Bezaleel...And I have filled him with the spirit of God, in wisdom...and in all manner of workmanship...that they may make all that I have commanded thee” (Ex. 31:2-6).**

God had given Moses instructions for building the tabernacle, along with the furniture and metal work, right down to the embroidery on the curtains. But there were no pictures, no illustrated drawings to follow. So God gave Bezaleel and others the spirit of wisdom and understanding to know how to do the work and to reproduce exactly what God had in mind.

Today, we don’t look for supernatural knowledge in metal work or embroidery, but we still need that spirit of wisdom to complete the work God has given us to do. Like Bezaleel, we have the revelation from God, but how to apply God’s Word in the details of our lives and ministries requires spiritual wisdom. And so, with Paul, we pray for “the spirit of wisdom and revelation in the knowledge of Him,” to know God’s mind through His Word that we might clearly see the stepping stones for us to follow as we serve.

But the fact that Paul must pray for the saints to receive this spirit means that some saints may receive it while others may not. So again we ask, to whom does the Lord grant this spirit of wisdom and where do I apply? Let’s check back with Bezaleel.

**“And Moses called Bezaleel...and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it” (Ex. 36:2).**

And so we have our answer. Who receives this spirit of wisdom? Those who show up to the work. Bezaleel didn’t know exactly what would be required of him. He just knew the Lord had a work to do and he presented himself to it. He received the spirit of wisdom because he was “wise hearted” enough to say, “Here am I.”

May God grant us all the spirit of wisdom and revelation in the knowledge of Him.  
—Dave Stewart



# The Most Wonderful Walk in History

PASTOR KEVIN J. SADLER  
*BBS President*



Perhaps never before nor since have two people gone from such depths of despair and disappointment to such heights of joy and exhilaration. The two on the road to Emmaus (Luke 24:13-36) went from believing that all their hopes, aspirations, and expectations were lost because Christ had been crucified to suddenly realizing that all their hopes, aspirations, and expectations were true because Christ was risen!

From that day on, the greatest joy of their lives was to find those who hadn't heard their story: "You haven't heard? Okay, so, one day we were walking to Emmaus, and you'll never guess what happened next...." Likewise, our greatest joy also is to tell others about our living Savior.

As a result of Christ's resurrection, we know that life is not just a short journey from nothingness to nothingness. For the believer, it's a journey with the Lord. Our lives are a "walk" with our risen Savior, Who walks with us and teaches us all the way until we arrive at home, like the two on the road to Emmaus.

## The Listening Stranger

**"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him" (Luke 24:13-16).**

This took place on the Sunday afternoon of the day of Christ's resurrection. Two of Christ's followers were heading toward their home. They lived in a village called Emmaus. They were going home because, as far as they were concerned, it was over. All their hopes of the Messiah had been crushed. Now there was nothing to stay in Jerusalem for following the Passover. And so they headed home sad and confused.

Christ's followers expected that He would become their King, that Israel would be freed from her enemies, and that the earthly kingdom of peace, safety, prosperity, and joy would be realized

through Him. Three days earlier, however, the One they thought was their Messiah was crucified and died on a Roman cross just outside the city walls.

The distance between Jerusalem and Emmaus was about 7 miles (v. 13), which would have taken at least a couple hours to walk. As the two walked to Emmaus, “they talked together of all these things which had happened” (v. 14), discussing all the events of the past week, from Christ’s entry into Jerusalem on a young colt of a donkey, to His arrest, trials, and crucifixion, and then to hearing that angels said He was alive and that others confirmed that His tomb was empty.

In verse 15, Luke described the conversation between the two of them: “they communed together and reasoned.” In other words, they were sharing ideas back and forth, discussing with great emotion in their search for answers as to why their expectations of the Messiah had come to such a tragic end and why everything happened as it did. While they were fervently talking, a Stranger drew near and began traveling with them and listening to their conversation. It was Christ Himself, risen from the dead.

Israel at that time was a walking culture. That’s how everyone went everywhere. The roads were traversed by many people walking, so it wasn’t uncommon for a stranger to come up alongside and join a conversation.

When the Lord walked up to the two on the road to Emmaus, they were not fearful of His

appearance. He looked like a normal man. Their eyes, however, were “holden,” or prevented from recognizing Him. In His resurrected body, the Lord could do this as He pleased (cf. John 20:14). And it was Christ’s purpose to hold back recognition from these two followers until the time He wanted them to recognize Him.

### **The Questioning Stranger**

**“And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not” (Luke 24:17-24).**

In this vivid account, Christ came alongside these two and listened to their conversation.

The Lord then politely engaged them in conversation and asked a question: “What manner of communications are these that ye have one to another, as ye walk, and are sad?” (v. 17).



The two were shocked by the Stranger’s question. This was absolutely front-page, common knowledge. They expressed surprise that anyone could have possibly been unaware of all that had recently happened. One of the two, named Cleopas, asked the Lord, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” (v. 18). It’s another way of saying, “Are you the only person who doesn’t know about the things everybody’s talking about right now?”

Talk about irony! The One that all were talking about was right there beside them. If anyone understood everything that had happened recently in Jerusalem, it was He. He lived it. He knew vastly more about it all than they did!

The Lord graciously replied, “What things?” Then “they,” meaning both of them, eagerly responded. They told the Stranger that it was about One named

Jesus of Nazareth. This was the name that was on everyone’s lips and Whom everybody in Jerusalem was talking about. Notice how they said that Jesus of Nazareth “WAS a prophet mighty in deed and word before God and all the people” (v. 19). They referred to Him in the past tense. They thought their experience with Christ was in the past and that He was gone forever now that He had been crucified and had died.

They remarked that Jesus of Nazareth was “a prophet.” A prophet was a spokesman for God, one who spoke the Word of God. It was foretold that the Messiah in Israel was to be a Prophet like unto Moses (Deut. 18:15,18). These two might have once thought He was that promised Prophet and Messiah, but now they simply called Him “a prophet.”

They told the Stranger that Jesus of Nazareth was “mighty in deed.” By His mighty actions and many miracles, He demonstrated power which could only be explained as being divine. They told the Stranger that He was also “mighty in...word.” As a Prophet, He spoke the truth of God with authority and wisdom. The testimony of one who heard Him was, “Never man spake like this Man” (John 7:46). In the minds of these two, Jesus of Nazareth substantiated that He was a genuine, distinguished prophet of God by His mighty deeds and words.

The Emmaus duo then explained how the chief priests and their rulers delivered Him to the Romans to have Him crucified.

They believed the death of Jesus of Nazareth disqualified Him from being their Messiah, telling the Stranger, “But we trusted that it had been He which should have redeemed Israel.”

Previously in the Gospel of Luke, John the Baptist’s father, Zacharias, had prophesied about Jesus Christ:

**“Blessed be the Lord God of Israel; for He hath visited and REDEEMED His people, And hath raised up an horn of salvation for us in the house of His servant David...That we should be saved from our enemies...that we being delivered out of the hand of our enemies might serve Him without fear, In holiness and righteousness before Him, all the days of our life” (Luke 1:68-75).**

Israel looked at the Messiah primarily as their Redeemer and Liberator Who would, in His kingdom, bring Israel magnified power, multiplied prosperity, peace, and deliverance from their enemies in His kingdom. And He will do all this. However, this will take place at His *second* coming.

Israel didn’t see that the Messiah must suffer, die, and rise again (Isa. 53:3-12) at His first coming to Israel, so that, by His payment for their sins, they could enter His kingdom in righteousness and new life. Their thought was not that the Messiah would come and be killed *by* Israel’s oppressors, but that the Messiah would come and *defeat* their oppressors and deliver Israel from them. As a result of not understanding the Scriptures concerning the Messiah and His two comings to Israel, the hopes

of the Emmaus duo concerning Jesus of Nazareth were dashed by the cross.

“...their hearts  
burned as  
a result of  
understanding  
the correct  
meaning of  
Scripture.”



“Beside all this,” they told Him, “to day is the third day since these things were done” and now there were rumors of a resurrection! They told the Stranger about the testimony of the women (to whom the Lord had appeared that day!). Cleopas and his companion had been in the upper room when the women told the disciples about the empty tomb. Luke 24:9 records, “And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.” These two were among “all the rest.”

They were astonished by what the women said about going to the tomb that morning and finding it empty and how angels had told them that Jesus of Nazareth was alive. However, this report did nothing to alter their thinking; it only confused them.

And the direction these two were walking demonstrated that they did not believe it was possible that Jesus was the Christ and that He had risen from the dead. They were not walking *to* the empty tomb to see it for themselves, or throughout Jerusalem

in faith and joy to find the risen Lord, but instead they walked *away* from the city in unbelief and sadness.

### **The Teaching Stranger**

**“Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:25-27).**

The Stranger chided and reproved them for their confusion and lack of faith, for not knowing and believing Scripture. Although they hadn't believed the testimonies of those who saw the empty tomb, they should have seen *from Scripture* that the Messiah would suffer, die, and rise again. This was what the prophets had foretold for the Messiah.

The Stranger asked them, “Ought not Christ to have suffered these things, and to enter into His glory?” The order for the Messiah from Scripture was first His suffering, then the glory of His kingdom. The Apostle Peter wrote how the prophets “testified beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. 1:11).

To help the two followers see, Christ reviewed and highlighted God's plan for the Messiah from Genesis to Malachi. And so, on a dusty road on a Sunday afternoon, during a walk of a few miles, the Messiah gave these two an Old Testament survey course *about Himself*. As they walked and

listened, they would've seen the suffering, crucifixion, death, and burial of the Messiah as the fulfillment of all God promised, not as the end of all their hopes.

These two followers of Christ did not have the eyes to see what should have been plainly visible from Scripture so, in light of this, the Lord kept His identity hidden until they saw and believed it all from Scripture. These disciples had been looking into the face of the risen Christ, yet they didn't see Him, just like they had been looking at the truth of His death and resurrection in Scripture but they didn't see it.

Christ wanted them to *believe God's Word*. The same is true for us. Like the Lord explained to these two, we need to believe what the Word says about the resurrection. This account teaches us to trust the Bible, believing what it says about the prophecies and the actual event of Christ's resurrection. By the Word, we KNOW Christ is risen and has triumphed over death for us.

### **The Stranger Revealed**

**“And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart**





**burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread” (Luke 24:28-35).**

As they approached the village of Emmaus, the Lord was going to continue walking on by. The Lord doesn't impose or force Himself to be accepted in any person's life, and He didn't want to impose on these people. However, as a result of His living, heart-moving words, they urged Him to stay.

It was now getting toward evening, and the day of the Lord's resurrection was nearly over. Christ accepted their offer and went in to stay with them. This wasn't just about hospitality though, this was about more teaching. They had heard enough to know that they wanted to hear a lot more, so they asked Him to “Abide with us.”

After a while, as the Stranger reclined at the table with them, He took the bread on the table and blessed it, broke it, and gave it to them. This was an unusual thing, because the breaking, blessing, and distributing of the food was customarily the responsibility of the host. But the

Lord was using the action of the breaking of bread and blessing it to graciously reveal His identity, because they had seen Him do this before at the feeding of the 5000 (Luke 9:16), the feeding of the 4000 (Matt. 15:36), and at the Last Supper (Mark 14:22).

Also, when He broke the bread, they would have seen His hands, which were different from when He had broken bread three days earlier at the Last Supper. They were nail-pierced! In that instant, they knew Him. And in that instant, He was gone.


Their spiritual eyes had been opened to the truth of Scripture, and now their eyes were opened to the reality of Christ's resurrection and His identity. They saw Him, recognized Him, knew that He really was risen, and they saw Him vanish. And in an instant, they went from depths of despair to transcendent heights of joy. They had hoped He was their Redeemer and now they knew He was.

“He vanished out of their sight,” but they do not even comment on the fact that He miraculously vanished. Instead, in their excitement, they said, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” In other words, “We should have known! Wasn't your heart burning when He was talking and sharing Scripture with us?”

Christ being mighty in word, their hearts felt lit on fire as He taught them. And their hearts burned as a result of understanding the correct meaning of Scripture. We experience this too! Our hearts are ignited and the Spirit produces an internal joy and enthusiasm when we understand the truth of Scripture. Those of us who have seen and understood the preaching of Jesus Christ “according to the revelation of the mystery” (Rom. 16:25) understand this kind of burning heart of joy.

The exhilaration in these two from Emmaus, resulting from Christ’s resurrection, was so overwhelming and overpowering that they jumped up from the

table and, even though it was toward evening, they ventured out into the dusk of the day to travel the same road back, 7 miles to Jerusalem, to declare that Christ was really alive and how it all agreed with Scripture.

When they got to Jerusalem that night, they found the disciples in the upper room. But before they could even speak and tell their story, the disciples began telling them that “The Lord is risen indeed, and hath appeared to Simon” (Luke 24:34). The two affirmed to the disciples that they already knew, and then they told their amazing story about the most wonderful walk in history, their walk with the Lord on the road to Emmaus. 

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# BBS Letter Excerpts



## **From Michigan:**

"I really enjoy your teaching [on *Transformed by Grace*]. Please send me a subscription of your magazine."

## **From Louisiana:**

"Kevin is greatly loved and appreciated. I'm 81 years old. I have studied the Bible for 40 years, but now I'm starting to learn, thanks to you and Les Feldick."

## **From New Jersey:**

"I've been watching *Transformed By Grace* for the whole pandemic. Thank you. I only wish I could give more. Thanks also for *Two Minutes With the Bible*. I never delete an email!"

## **From our Inbox:**

"I have really enjoyed your *Transformed By Grace* studies. I am so glad I was able to see the last one on Daniel's 70 weeks. It was very detailed and understandable and amazing."

## **From Nova Scotia:**

"I am loving EVERY PARAGRAPH, EVERY PAGE of *RIGHTLY DIVIDED ANSWERS*...thank you so much!"

## **From Illinois:**

"I am using Pastor Stam's commentary on Romans. So good! Just ordered seven more for my Bible study group...Thank you for the wealth of rightly divided materials and videos that you make available."

## **From Texas:**

"I'm attempting to start an online study group, the purpose of which is to provide some daily Bible thinking to the group....I had the thought of using the daily *Two Minutes with the Bible* message as the starter study. The group would read the daily message and then share thoughts together. Would it be permissible if I copied the daily message and posted to our group?" (Yes! Thanks for asking!—Ed.).

## **From Illinois:**

"Yes Pastor, you helped me to finally come to understand my question!"

## **From Oklahoma:**

"What an article! ['Satan In Derision']; that was wonderful and I'm very thankful....I'm moving through your MP3 sermons of Ephesians now, still in the first chapter but wonderful teaching!"

## **From Brazil:**

"Top notch article on fasting, Pastor Kurth. Love it! That Tribulation connection was amazing, and I really like the grace ending. Awesome teaching."

## **From South Carolina:**

"I have wanted to teach Paul's epistle to the Ephesians for awhile now...So, two Sundays ago I started.... I recently purchased Pastor Paul M. Sadler's commentary on Ephesians from Amazon, and I can't say enough about how much God is using it to enhance my teaching."

**From our Inbox:**

“Thank you for the *Berean Searchlight*. It is well written and thought-provoking. Often, I find myself referring to an article or sharing it with someone else. It is a valuable resource in studying God’s Word and rightly dividing Scripture.”

**From Indiana:**

“I have recently been blessed with a copy of your magazine.... Everything I read in your articles not only lined up with the Word, but also showed me a new perspective. I have just finished reading ‘*The Book of Hebrews, A Bible Teacher’s Perspective*’ by Dave Stewart. I had not broken down the Book of Hebrews in that way, but I really enjoyed it and learned from it.”

**From our Inbox:**

“I recently finished listening to your sermons on Philippians and have now started on your sermons on John. Thanks for posting them!”

**From Wisconsin:**

“I just wanted to tell you how much I enjoy your writings....I thoroughly grow by your writings and share what I learn. Pastor Kevin’s book helped me to see new angles in the Bible’s ‘Runaways.’”

**From our Inbox:**

“Wanted to tell you this devotional *Two Minutes* [‘Too Stressed to be Blessed?’] was wonderful. By God’s grace, I am right there with you. Yet I believe many, many people will be encouraged and enlightened by it.”

**From Facebook:**

“Keep shining that light of grace truth out there.”

**From Michigan:**

“Consider this to be my ‘stimulus check’ to you.”

**From Ohio:**

“I truly am so grateful for this magazine. I look forward to receiving it each month with anticipation. In December 2020, I did not receive it until Dec. 20th (mail...Covid). Felt totally disconnected! So relieved when it was in my mailbox!”

**From Florida:**

“In the March 2020 issue of the *Berean Searchlight* in your article on ‘Grace’ you mentioned having the answers to the questions after each chapter of C. R. Stam’s *Things That Differ*. I’m getting ready to read it a second time and would love to have a copy of your answers for the study.” (Ask and ye shall receive! —Ed.)

**From our Inbox:**

“Just wanted to thank you for the wonderful article today [‘Caring for Those Left Behind’ by Kevin Sadler] and all the truth you share. I read and reread and pass on articles from *Two Minutes* and the *Berean Searchlight*. I have had some great opportunities to share the truth of God’s love and grace and to warn of the wrath to come. Time is short for those who don’t know Jesus Christ as their Savior.”

**From Alabama:**

“I have been taught to understand the proper division of the Scriptures by brothers in Christ at my workplace where we have had studies for many years. However, your confirmation and addition to what God has taught me is so very well done and very encouraging. It is wonderful to use your studies in my ministry to the Body.”

**Be a Berean**

“These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”  
—Acts 17:11



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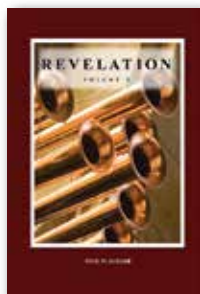
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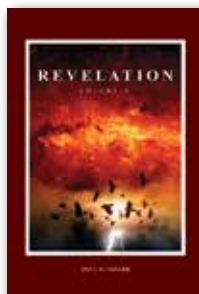
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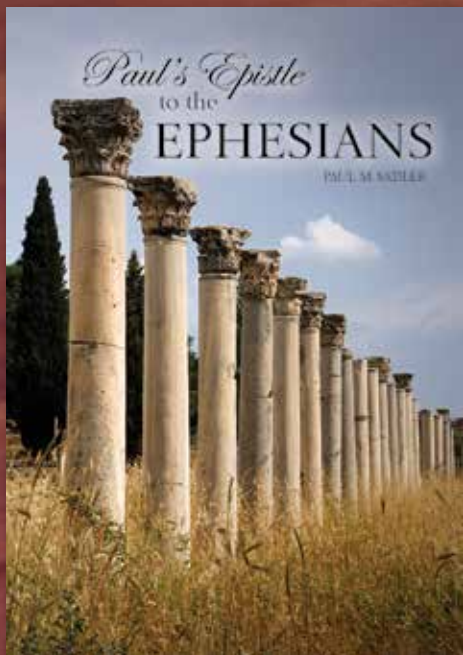
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# News *and* Announcements

**A New Outreach:** You can't judge a book by its cover, and it is even more difficult to judge a magazine you've never even heard of! So we recently reached out to Bible-believing Christians on the internet to ask if they'd be interested in receiving a magazine that promotes "rightly dividing the Word." Praise God, *1316 people* asked to be added to the *Berean Searchlight* mailing list! We mention this to invite you to pray that God's Word will work effectually in the hearts of these new readers. In addition, the printing and mailing of each *Searchlight* costs around 50 cents, so if you'd like to help us defray this additional \$658 monthly expense, just designate your monthly gift as "New Searchlight Outreach."

**BBS Social Media:** Missy Tollar has joined us here at BBS to help in the mailroom part time, but with her extra time she is our new Social Media Manager. Missy has been working hard to give us an active presence on Instagram and Twitter. She is doing regular posts of encouragement as well as promoting various aspects of our ministry. We would love it if you would follow, like, save, retweet or share us on these platforms.

**Spring Youth Retreat:** *Northern Grace Youth Camp* director Dave Green has invited BBS president Pastor Kevin Sadler to challenge the young people at their annual spring youth retreat. Whatever you have planned for April 30–May 2 just can't compete with the opportunity to fellowship with grace believers your age in the warm and friendly setting of this historic grace camp. Email Dave at [dave@ngyc.org](mailto:dave@ngyc.org) to learn more, or ring him up at (920) 785-4095.

**An Encouraging Connection!** Last December our "Letter Excerpts" page featured an excerpt from Pennsylvania in which the writer mentioned living in Carlisle. Seeing that, a lady wrote to say that she thought she was the only grace believer in that small town of 19,000, and asked us to give her contact information to the man who wrote that letter. Now that they've connected, she and the Paul McIlhney family have decided they would like to get a study group going with Paul doing the teaching. If you live within driving distance of Carlisle, why not email him at [macflycaster@icloud.com](mailto:macflycaster@icloud.com) to learn more about when and where they plan to meet.

## UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

**Kentucky Revival Meetings**, May 15-16, Alpha, KY

**BBF Summer Conference**, June 20-24, 2021, Tipp City, OH

**California Special Meetings**, July 11 & 18, 2021, Anaheim, CA

**BBS Regional Conference-Wyoming**, August 14-15, Laramie, WY

# BBS Bookstore & Other Authors

(This is only a partial price list. For a full price list please see our website or contact BBS.)

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## CHILDREN

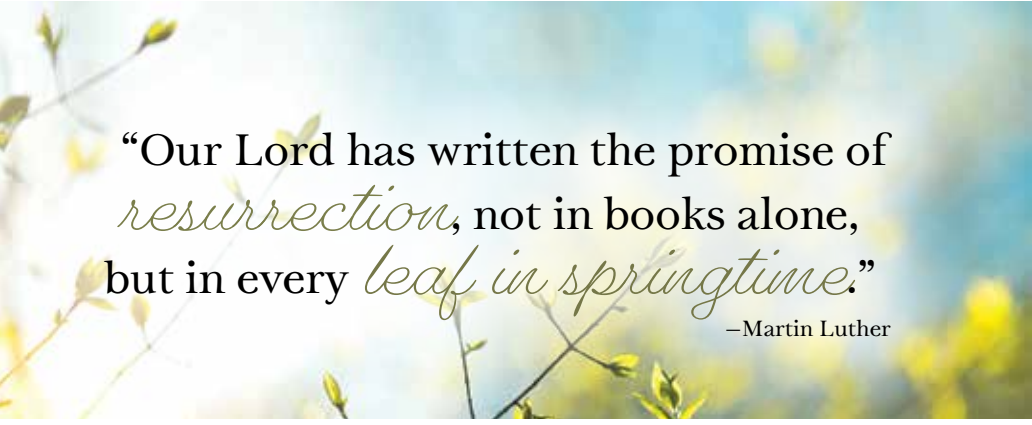
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but in every *leaf in springtime*.”

—Martin Luther

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