

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

February 2022



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This month’s cover features Cape Palliser Lighthouse, Wairarapa, New Zealand.

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,

Not long after I was hired in 2001 to respond to the Bible questions we receive here at *Berean Bible Society*, I noticed a *non-Bible* question that was asked on a fairly regular basis. Our readers often wrote to ask if there was a reference Bible that reflected our unique position as mid-Acts dispensationalists. For the past twenty years, I've had to respond to this hopeful inquiry with a "no."

But as Pastor Kevin announced last month, that's about to change. The pastors on our staff here at BBS, and those who serve on our board of directors, have teamed up with other grace pastors and teachers to address this sore need in the grace movement.

As I pondered the kind of influence a grace study Bible might have, I remembered something BBS founder Pastor C. R. Stam wrote about the influence of the *Scofield Reference Bible*. When I looked up what he had written, I felt I just had to share it with you. While I know you read the *Searchlight* for its Bible study articles, I hope you'll take the time to read his reflections on the influence the Scofield Bible had on a bygone era.

Pastor Stam spoke of how this monumental work was brought into existence on the heels of an unparalleled time of interest in Bible study. This interest was fueled by the recovery of dispensational truth that was going on in the church at large at that time. Dr. Scofield himself was a product of that exciting period, and the study Bible he compiled did much to ensure that that spiritually energizing era did not come to an end. Instead, it helped prepare the heart of many a Christian to more readily receive the truth that was advanced by the modern grace movement pioneered by Pastor J. C. O'Hair.

But to show you how old Dr. Scofield's Bible is, he fought in the Civil War, and the Bible he published in 1909 was finalized in 1917. That means it reflects little of the clarity that the grace movement brought to dispensational understanding in the ensuing decades, and *that* means there's been a need for a mid-Acts grace reference Bible for nearly 100 years now.

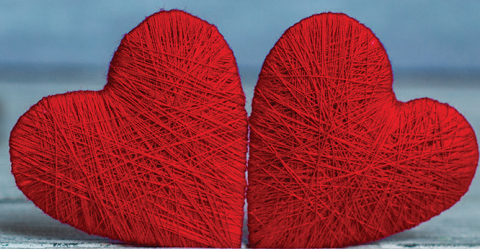
As you read Pastor Stam's glowing description of the impact that that tremendous reference Bible had on the 20th century, I'd like you to envision those words being used 100 years from now to describe the impact that the Bible we are preparing had on the 21st century, should the Lord tarry. I know that a vision like that will lead you to begin to pray that God will use our Bible as mightily as He used the Scofield, and it is only with "ye also helping together by prayer for us" that we can produce a Bible that is up to the task.

Yours in Christ,

Pastor Ricky Kurth

How to Show Your Valentine

True Love



In Paul's epistle to Titus, he gives some advice about love that is good for believers of all ages:

"...be...sound...in charity..." (Titus 2:2).

The word "sound" means *strong, healthy, and wholesome* (cf. Isa. 1:5,6), and all of God's people should aspire to be sound in "charity," the Bible word for *love in action*. But that can be difficult when the ones we love *test* our charity. That's why it interests me that *another* definition of "sound" is to *strike something* to see if it is whole, based on the *sound* it makes when you strike it.

When I worked in my father's tool and die shop many years ago, I worked with a surface grinding machine that had a grinding wheel that was two feet in diameter and spun at several thousand revolutions per minute. If the wheel was cracked and *unsound*, it could fly apart at that speed and take out your eye, or even end your life. But you can't tell if a grinding wheel is unsound just by looking at it. So my dad taught me how to test the wheel before mounting it on the machine by putting my fingers in the hole in the middle of the wheel, balancing it in my hand, and *striking it* with a brass hammer. If it made a *clunk* sound, that meant it was cracked and dangerous. If it made a *ping* sound, then it was healthy and whole.

Similarly, if you want to know if you are sound "in charity," just wait to see how you react when people you love *strike out at you* when you *offer* them charity. When I was a painting contractor, a lady hired me to paint her parents' home—while they were away on vacation. She wanted to surprise them by doing something nice for them. But I remember she was very apprehensive about how her charity might be received. She knew that the old saying, "No good deed goes unpunished," is often true.

But that's how you can know if you are sound in charity. If someone lashes out at you for giving it, and you *continue* steadfast in charity, that's how you know you've achieved the brass ping, so to speak.

As you can see, true love isn't easy, but it's the kind of love God gives *us* as His children. His love for us remains steadfast, even when we lash out at Him. It's the definition of true love, and it's the kind of love God wants us to show *all* the ones we claim we love.

Do you?

—Pastor Ricky Kurth



PRAYER WARRIORS

From a message given at the 2021 BBF
Fall Conference in Alpha, Kentucky

PASTOR KEVIN **SADLER**
BBS President

One author wrote the following: “Some of you pray like a Concorde jet—smooth, sleek, high, and mighty. Your words reverberate in the clouds and send sonic booms throughout the heavens. If you pray like a Concorde, I salute you.

“If you don’t, I understand. Maybe you are like me, more a crop duster than a Concorde. You aren’t flashy, you fly low, you seem to cover the same ground a lot, and some mornings it’s tough to get the old engine cranked up. Most of us are like that. Most of our prayer lives could use a tune-up.”¹

Prayer is vital to the growth, strength, and vigor of the Church. By faith and faithfulness to the Word, we can allow the Holy Spirit to tune up our prayer lives. And we need to do so because the Church needs prayer warriors.

We Pray Always for You

“Wherefore also we pray always for you, that our God would count you worthy of this calling,

and fulfil all the good pleasure of His goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ” (2 Thes. 1:11-12).

Up to this point in Paul’s second letter to the Thessalonian church, the apostle had expressed thanksgiving to God for their growing faith and abounding love (1:3). He commended them for their perseverance and faith in the midst of their persecutions (1:4). He then reassured them of God’s righteous retribution and vengeance toward those who persecuted believers (1:5-9). In the last two verses of this chapter, the Apostle Paul reported his intercession in prayer for this faithful church. Prayer was Paul’s practical response to the suffering and tribulations that the Thessalonians were enduring.

The Thessalonians were “always” on Paul’s heart and mind. Thus he was “always” lifting them

up in prayer. And not only Paul, as he wrote, “WE pray always for you.” The “we,” according to verse 1, was “Paul, and Silvanus, and Timotheus.” All three of these men were prayer warriors.

As they faithfully prayed for this church, they made a three-fold petition on their behalf. Paul’s first request, stated in verse 11, reflects back to verse 5 of this chapter: “that ye may be counted worthy of the kingdom of God, for which ye also suffer.” Paul’s prayer was that they would grow and remain faithful through their suffering and live up to their high calling as subjects of Christ’s heavenly kingdom. Like the Thessalonians of old, every believer today is given the privilege “not only to believe on Him, but also to suffer for His sake” (Phil. 1:29).

Paul’s second supplication was for God to “fulfill all the good pleasure of His goodness” through them. This prayer was that the Church would be willing and available vessels through whom God could always work and display His goodness. “Good pleasure” reminds us of Philipians 2:13: “For it is God which worketh in you both to will and to do of His *good pleasure*.” And the work that Paul prayed God would do through them was that of faith, empowered by the Spirit, so that their service would be “the work of faith with power.”

Finally, Paul told the Thessalonians that he prayed all of this and wanted all of this for them was so that the Lord Jesus Christ would be honored, exalted, and lifted up. In the end, our lives and service

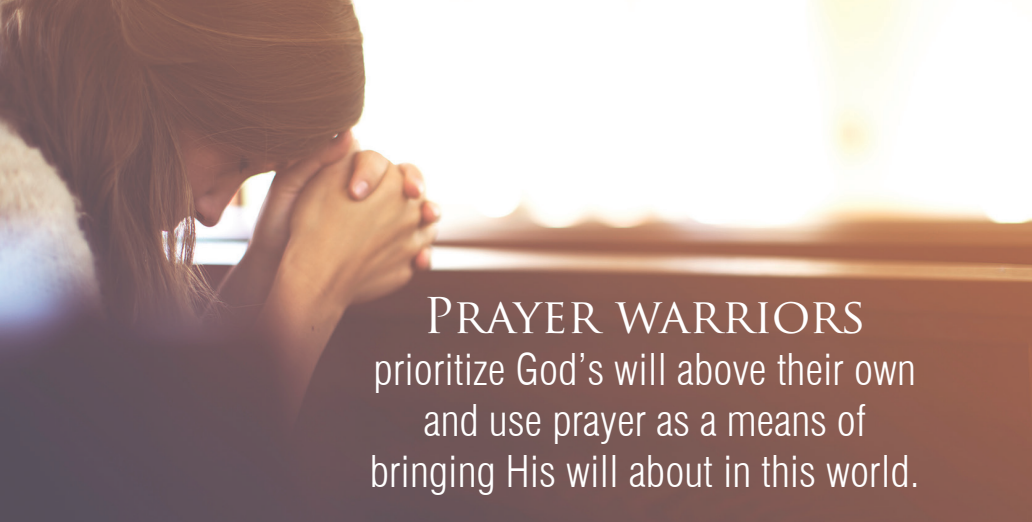
are all about His glory, in order “That the name of our Lord Jesus Christ may be glorified in you, and ye in Him.”

What do we learn from this prayer warrior example of Paul, Silas, and Timothy? First, we see from 2 Thessalonians 1:11 that prayer warriors “pray *always*.” Likewise, 1 Thessalonians 5:17 teaches us to “Pray without ceasing,” and Ephesians 6:18 exhorts us to be “Praying always with all prayer and supplication....”



Setting aside time to spend with God in prayer is important. But to “pray always” means that our prayer life is to be a way of living, a habit of life, something that we don’t stop doing. It’s a deep level of communication that continues in your heart and thoughts; it is an unceasing communion with the living God. Prayer is to be a total way of life, an open and constant communication with God. It is about relating the experiences of life to Him and centering our minds on our personal relationship with Him.

In one sense, prayer is the simplest thing in the world; it’s



PRAYER WARRIORS

prioritize God's will above their own
and use prayer as a means of
bringing His will about in this world.

just a conversation with God. Yet it is also one the deepest and most profound experiences of our lives. Prayer puts us in the closest possible connection with the true and living God.

Satan loves it when people think of prayer as a pointless exercise, and he hates it when God's people discover that prayer is direct, unobstructed access to the One Who formed the earth, hurled the stars through space, and spoke all things into being. As the Lord told Israel in Jeremiah 33:3, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Second, we learn from 2 Thessalonians 1:11-12 that prayer warriors pray *specifically*. Paul's prayers were pointed and direct. They were not vague, generic, or general. They were detailed and definite.

The heart of a prayer warrior is selfless and close to that of God. Thus, Paul's prayers were selflessly focused on the spiritual needs of others, and he prayed for

the spiritual maturity, growth, and development of God's people.

Paul didn't simply pray that the persecution the Thessalonians were enduring would go away and end soon. Although that would be a loving prayer request, instead Paul prayed more deeply, that "God would count you worthy of this calling," or that they would grow and be driven to God and live in a manner worthy of Him, in a way that would glorify Christ through remaining steadfast in their faith while under pressure.

Paul did not pray shortsighted prayers. He prayed with depth, in light of what is best for God's people in the long run and what is best for the Church *spiritually*. As prayer warriors, it is important to join our hearts to God's heart, and to pray with His mindset, understanding what God wants, what God longs for. And He longs for the Church "to be conformed to the image of His Son" (Rom. 8:29) and for the lost to be saved (1 Tim. 2:4).

Prayer warriors prioritize God's will above their own and

use prayer as a means of bringing His will about in this world. It is not that God can't work without our prayers, but that He has established prayer as part of His plan for accomplishing His will in this world. And prayer is about aligning ourselves with and participating in the purposes of God. Prayer is an essential link to God's active involvement in the world today. Thus, Paul prayed for God to "fulfil all the good pleasure of His goodness, and the work of faith with power" in and through the Church.

Pray for Us

"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you" (2 Thes. 3:1).

The story is told about a certain man of prayer who had a dream about "an army coming from a great center of light, bringing light with it wherever it moved. It was arrayed against dense darkness, but as the army advanced the darkness gave way before it. Insignificant in size compared

with the force against which it turned, it conquered wherever it moved. 'Invincible' seemed written all over this little host. As the captivated man looked again, he saw that this army was advancing on its knees."²

If the church is to be a strong witness and bright light in this world and advance the cause of Christ, we must find our power through God on our knees in prayer. Evangelist D. L. Moody (1837-1899) once said, "Every great movement of God can be traced to a kneeling figure."³

Paul prayed *for the Thessalonians* in 2 Thessalonians 1:11-12, and then in chapter 3, verse 1, he asked this small army of saints to "pray for us." The "us" is Paul, Silas, and Timothy. And again, Paul had a very specific prayer request. Prayer not only strengthens our relationship with God, but praying for and with other believers also strengthens the bonds that exist between us.

Praying for one another is an expression of love. Prayer draws you closer to the ones for whom you are praying. And prayer is a



responsibility between family in Christ. Paul asked his “brethren” in Christ to “pray for us.” United together as family in Christ, and as a family has mutual concern and care for one another, Paul asked this local church to pray for his team of three.

Paul *needed* the prayers of God’s people. Paul had many strengths and was gifted in many areas, but he also had weaknesses, struggles, and needs. But prayer warriors are people who choose to fight personal and spiritual battles through prayer instead of in their own strength.

Paul depended on the prayers of God’s people and was deeply conscious of his need of the power of God which was gained through the prayers of his friends. Paul told the Corinthians that they would be “helping together by prayer for us” (2 Cor. 1:11). When we pray for each other, we help each other. And Paul knew that God would work in response to the requests and prayers of His people. This is why he asked them to “pray for us.”

Paul humbly asked for this local church to pray for him. And as we follow Paul as he followed Christ (1 Cor. 11:1), this teaches us that it is good and right for us to ask fellow believers to pray for us when we have a need. All of us are dependent on prayer.

Paul’s request for prayer in 2 Thessalonians 3:1 had two specific points. First, “that the Word of the Lord may have free course.” In joining his heart with God’s, Paul asked the Thessalonians to pray that God’s Word would be

made known and would touch many hearts and lives.

“May have free course” is translated from the Greek word that means *run*. Paul asked for prayer that, as they made the Word of the Lord known, it would run freely from place to place, sweeping powerfully through people’s hearts, going as far and wide as it could go (Psa. 147:15). And if ever there was a time in the history of the world when the Word of God could spread rapidly, it’s right now. Through television, the internet, email, and social media, and using DVDs, podcasts, and MP3s, we as prayer warriors can and should pray this prayer for the Word rightly divided.



This leads to the second point of Paul’s prayer request in 2 Thessalonians 3:1, “that the Word of the Lord may...be glorified, even as it is with you.” Paul prayed that the Word would be honored by those who heard it. The way the Word of the Lord is glorified and honored is for it to be received, accepted, and believed. Thus Paul prayed that, as the Word was made known, it would run swiftly, and as it ran, it would be glorified as it was believed.

Paul wanted the Word to run and win, to win souls for Christ. He asked for prayer for it to run and triumph over hearts and lead to changed lives through Christ. And in grace and kindness, he told the Thessalonians that, everywhere the Word went, he wanted the response to be “even as it is with you,” because they had honored the Word by receiving it, believing it, and allowing it to transform their lives.

A Prayer Warrior Example

“Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God” (Col. 4:12).

Among all the coworkers of Paul, Epaphras holds the unique distinction of being the only one whom Paul explicitly recognized for his prayer ministry. He was a prayer warrior.

Epaphras “is one of you,” Paul wrote, that he was a Colossian believer in Christ. From Colossians 1:5-7, we learn that it was by Epaphras that they had heard the gospel, had believed, and were saved. Paul wrote Colossians from prison in Rome, and Epaphras was in Rome with him. In Paul’s letter to Philemon, who was a Colossian believer, we further learn that Epaphras was *in prison with Paul* in Rome: “There salute thee Epaphras, my fellow-prisoner in Christ Jesus” (Phile. 1:23). Thus, Paul bore witness to the Colossians that Epaphras was “always laboring fervently for you in prayers.”

A few verses earlier in Colossians 4, Paul instructed the Colossians to “Continue in prayer, and watch in the same with thanksgiving” (4:2). Epaphras was a living example of that instruction. He devoted himself to prayer and faithfully prayed for the Colossian church.

It’s been said that “Epaphras prayed well because he cared well.”⁷⁴ After leading them to Christ and founding their church, Epaphras had a deep care for the spiritual well-being of the Colossians (4:13). This led him to pray “always” for them.

The words “laboring fervently” show the heart and earnestness he put into his prayers. The words “laboring fervently” picture the intensity, effort, and strength put in by a wrestler as he tries to pin his opponent. “Laboring fervently” is translated from the Greek word *agonizomai*. This same word is translated as “Fight” in 1 Timothy 6:12 where Paul told Timothy, “Fight the good fight of faith.” Here this same Greek word describes a soldier fighting strenuously.

All of this gives us a picture of how Epaphras prayed. He strained, struggled, strove, and fought, praying with spiritual intensity. This reminds us that prayer is a battle, a battle against unseen forces. Ephesians 6:12 reminds us that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

“A. W. Tozer [1897-1963] portrayed a praying believer as a constant threat to the stability of Satan’s government, writing that ‘The Christian is a holy rebel loose in the world with access to the throne of God.’ Since prayer is detrimental to the evil one’s purposes, Satan and his minions do their utmost to interfere when we pray, especially opposing us when we try to take time for prayer, because the enemy knows better than most Christians the power of persistent prayer!”⁵

Prayer warriors are needed in the spiritual battle. In that battle, God would have us “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:18).


Epaphras was aware of the dangers that threatened the Colossians at all times in the spiritual battle, and he prayed accordingly. Their welfare was his predominant concern, and he prayed for them as a whole and individually.

“A story is told about an old pastor who every Saturday afternoon could be seen leaving his

study and entering the church building by the back door, and about sundown he would be seen going home. Someone’s curiosity was aroused enough to follow one day and watch through a window. It was in the days when the family pew was an institution of the church. The old pastor was seen to kneel at each pew and pray for every member of the family that was to occupy it [on Sunday]. He called each member by name as he poured out his heart to God for his flock. His was a ministry of power and his people reflected the grace of God....”⁶

The need is great in the church today for people like this, for prayer warriors like Epaphras, whose passionate and compassionate prayers are focused on the physical and spiritual needs of believers.

And like Epaphras we should labor fervently in prayer for God’s people to “stand perfect [mature] and complete in all the will of God.” Understanding and believing the message of grace committed to Paul for this current dispensation of grace is what establishes us in the faith and enables us to stand and mature



“Prayer does not fit us
for the greater work;
prayer IS
the greater work.”

—Oswald Chambers

in all the will of God (cf. Col. 1:9; 2:7). And it's a labor of love to pray for others to see the truth of God's Word rightly divided.

Oswald Chambers once said, "Prayer does not fit us for the greater work; prayer is the greater work."⁷ May each of us get involved in this greater work as prayer warriors.

1. Max Lucado, *He Still Moves Stones* (Nashville, Tennessee: Word Publishing, 1993), p. 97.
2. "Colossians 4:12 Commentary," Precept Austin, updated February 3, 2020 https://www.preceptaustin.org/colossians_412-18; excerpted from D. Edmond Heibert, "Epaphras, Man of Prayer," *Bibliotheca Sacra*, Vol. 126, January 1979, p. 53.

3. Goodreads, accessed January 7, 2022, <https://www.goodreads.com/quotes/288517-every-great-movement-of-god-can-be-traced-to-a>.

4. David Guzik, "Colossians 4-Prayer Life, Personal Life, Personal Witness, and Final Greetings," subhead 3.b., *Enduring Word Bible Commentary*, 2018, accessed January 8, 2022, enduringword.com/bible-commentary/colossians-4/.

5. "1 Thessalonians 5:17 Commentary," Precept Austin, updated October 29, 2021, https://www.preceptaustin.org/1_thessalonians_517_commentary.

6. Precept Austin/D. Edmond Hiebert, op cit.

7. Goodreads, accessed January 8, 2022, <https://www.goodreads.com/quotes/17304-prayer-does-not-fit-us-for-the-greater-work-prayer>.



Question Box

"If the Lord's resurrection body still had pierced hands (John 20:25-27), does that mean amputees will still be missing limbs in heaven?"

I'm sure you're asking this because you know that our resurrection bodies will be like the Lord's resurrection body (Phil. 3:20,21). With that in mind, it is interesting to read that He was able to change the "form" of His resurrection body (Mark 16:12). He changed it so dramatically, He was able to render it unrecognizable to those Emmaus Road disciples (cf. Luke 24:13-32). This would suggest that amputees can likewise change their form in heaven and once again enjoy the use of limbs they lost in life. This would also suggest that believers who die in old age needn't go unrecognized in heaven to those who only knew them as children here on earth.

This ability to change forms additionally implies that those who die as infants needn't *remain* infants in heaven. God knows what *all* who die before the age of accountability would look like had they lived to adulthood (cf. Psalms 139:16), so you would think infants would be able to change into that form in heaven. And since the Bible teaches that a miscarriage is the loss of a "life" (Ex. 21:22,23), Christian parents who have suffered this heartbreak can find comfort in the blessed hope of someday getting to know the children they lost.

What a wonderful hope is ours as believers!

—Pastor Ricky Kurth

CHURCH PLANTING:

Essential Activity in the Grace Dispensation

MISSIONARY BEN **ANDERSON**
Guest Writer



At the end of a list of sufferings in his ministry, the Apostle Paul stated his greatest concern: “Besides those things that are without, that which cometh upon me daily, the care of all the churches” (2 Cor. 11:28). Paul used the Greek *ekklesia* 24 times, meaning an assembly of people with a purpose. Nine of his epistles were written to such congregations.

Church planting is primarily a task of the dispensation of Grace. Israel’s dispensation was centered around the temple, while the Kingdom dispensation will be centered around the King, both in Jerusalem. The Grace dispensation is uncentered. Each believer is a temple of the Holy Spirit actively participating in the local congregation resulting in the Body of Christ being built up.

Paul’s church planting method is summarized precisely in Acts 14:21-23, with each verse presenting two steps.

“And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:21-23).

STEP 1—PREACH THE GOOD NEWS (14:21a)

A local church is birthed through the gospel of Jesus Christ. Paul told the Ephesians, “In Whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation.” Effective and unrelenting evangelism which expresses God’s grace for the people must be planned and executed.

STEP 2—MAKE DISCIPLES (14:21b)

New believers must be identified, befriended, and welcomed into the congregation. Evangelism without follow-up demonstrates a lack of love for new believers. For a church to form, there must be a way of knowing who has believed and joining them with others who have believed.

STEP 3—TRAIN THE DISCIPLES (14:22a)

One of Paul's final commands to Timothy was to entrust truth to faithful men "who shall be able to teach others also." Paul's greatest ministry was in Ephesus where he took the disciples with him and had discussions daily in the lecture hall of Tyrannus.

STEP 4—ENCOURAGE (14:22b)


Paul's letters and visits encouraged the members of the congregations to stand firm as they went "through much tribulation." Spiritual warfare is real, with Satan actively discouraging the new members.

STEP 5—APPOINT CHURCH LEADERS (14:23a)

Only when elders had been appointed does Paul refer to the Galatian believers as a church. Churches must have a leadership structure if they are to stand strong. Both 1 Timothy and Titus give qualifications of an ideal church leader.

STEP 6—COMMIT THE CHURCH TO THE LORD (14:23b)

The Lord owns the church. Once a church is planted, then it is no longer the church planter's personal ministry. Instead it becomes a ministry of the congregation and the leaders in obedience to the Lord. Jesus is the Head, and the purpose of the Body is to glorify Him and make Him known.

The local church is central to God's purpose through the generations. Paul gave a message to Timothy for the Ephesians, emphasizing that "the house of God...is the church of the living God, the pillar and ground of the truth." 





The Scofield Reference Bible

PASTOR CORNELIUS R. **STAM**

BBS Founder

As we announced in our last issue, *Berean Bible Society* is preparing a *Mid-Acts dispensational grace reference study Bible*. We hope you'll join us in prayer that it will have the same impact on the Christian world that the Scofield Reference Bible had, as BBS founder Pastor Cornelius R. Stam describes below. We've made great strides in dispensational understanding since Dr. Scofield's time, so we wouldn't be out of line to pray for even greater results, should the professing church give our Bible the same attention it gave his.

The original Scofield Reference Bible was published in 1909 under auspicious circumstances. The Introduction, by Dr. C. I. Scofield, reads in part: "The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created...."

A glance at our own modest library confirms Dr. Scofield's statement, for many of our very richest Bible commentaries come from the era to which he referred. While so many learned men today are studying about the Bible, these men, once convinced that it was the infallible Word of God, gave their lives to studying the Book itself and the results were far reaching indeed.

It was during this era that Dean Howson wrote, "How happy is England's state, with these great doctrines being eagerly discussed all over the land!" And this interest in the Word of God was by no means confined to England.


Taking advantage of this opportunity, Dr. Scofield, along with a group of consulting editors, compiled the Scofield Reference Bible in the face of many difficulties and much Satanic opposition. By God's grace, Dr. Scofield and his helpers produced what soon became the world's best loved and most widely used reference Bible.

The Scofield Reference Bible contained many helpful features, including its subject headings and helps at the hard places where they occur, but the underlying reason for its tremendous influence through the years has been the fact that it was built upon the dispensational principle of interpretation which Darby, Scofield, and others had been emphasizing.

To thousands who studied the Scofield Reference Bible, seeming discrepancies in Scripture disappeared as they saw how God's dealings with man have been progressive, unfolding step by step with the advance of the ages. Passages which had meant little or nothing to them now sprang to life and became vital and meaningful. The Bible became an open Book to them. They now enjoyed Bible study. As a result, the spiritual experience of thousands was enriched, multitudes were added to the Church in the right way, by faith in God's Word intelligently understood. The Bible conference and Bible school movement flourished, and missionaries in unprecedented numbers were sent to carry the gospel to foreign lands.

“...God had used the Scofield Reference Bible... to bring about a spiritual revival...”

Not that the Scofield Reference Bible was the ultimate in dispensational truth. By no means. But it was an excellent start and demonstrated how God blesses the Church when she goes forward in the study of His Word.

There were some sincere believers, especially in the Reformed and Presbyterian denominations, who never accepted the dispensational principle of interpreting the Bible, but the really live segment of the evangelical Church was the dispensational segment. It was among the dispensationalists that pastors expounded the Scriptures from the pulpit. It was among the dispensationalists that people carried their Bibles to church and followed the preacher as he taught the Word. It was the dispensationalists who were studying the Scriptures in their homes and using their Bibles to win others to Christ. There was no doubt about it; God had used the Scofield Reference Bible and those who stood for dispensational truth to bring about a spiritual revival in the Church, the results of which are still felt among us. 

A person with short brown hair, wearing a grey hoodie and dark pants, is sitting on a large, weathered log. They are looking down with their hands clasped in front of them. The background shows a calm body of water under a warm, golden sunset sky. The overall mood is contemplative and somber.

Is Suffering the Result of God Punishing Sin?

PASTOR KEVIN SADLER
BBS President

“And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him” (John 9:1-3).

Somewhere in Jerusalem, the Lord and His disciples encountered a man born without sight. The man had been blind his whole life. He couldn’t see Christ; he’d never seen anything, ever. But the Lord saw the man. The disciples saw him also, but they did not see him as one needing mercy, but rather as a subject of a theological question to pose to the Lord.

They asked, “Was the blindness a result of the man’s sin or his parents’ sin?” The disciples saw the man’s affliction as God’s punishment of someone’s sin, either his own or that of his parents.

Their question is one that is still asked today. I recently heard a story of a young woman asking a pastor why her father was sick with a terminal illness. The pastor told her that it was the result of God punishing some sin in her life or her family’s life and that she and her family needed to repent and seek the Lord.

In a sin-cursed world, suffering is part of living (Rom. 8:18-23), and all physical problems are the result of the fall when sin entered the world through Adam (Rom. 5:12). In that sense, sin does cause suffering and death. Also, sometimes sinful behavior directly brings about unwanted consequences and suffering. God often allows our actions and decisions to produce the naturally occurring negative consequences, and we reap what we sow (Gal. 6:7).


However, the disciples’ question was whether any personal sin by this man or his parents had caused his blindness by way of God’s

punishment on him. This is the line of thinking that Job's friends had. Job hadn't done anything wrong, but he suffered greatly. And Job's friends kept telling him that his suffering was because of some sin in his life and that he needed to 'fess up and admit it (Job 4:7-11; 11:4-6,14; 22:5).

The answer Christ gave His disciples was "Neither this man sinned, nor his parents." The Lord's response was that no sin committed by the man or his parents was the cause of his blindness. With one simple statement, He completely obliterated the whole idea that suffering is a direct result of God punishing people because of sin in their lives.

Christ gave no judgment as to anyone's sin causing the man to be born blind; He simply said that the man's blindness provided an opportunity to manifest the works of God. And Christ had come to reveal the glory and power of those works. Christ said the man was blind so that they could come to this moment and the works of God could be put on display and God could be glorified through him. The disciples asked why. The Lord was interested in what: *what* could be done to help the man in his great need? And then the Lord proceeded to heal the man's blindness (John 9:6-7).

We learn from this passage that we shouldn't suppose that anyone's suffering is linked to God's punishment for doing something wrong. Rather than looking for the reason for one's suffering, we should just trust the Lord, knowing that

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:9). 



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Introducing the Apostle Paul

PASTOR RICKY KURTH
Searchlight Editor

Two young men were talking at work, when one said to the other, “You look a little down today. Did something happen?” The other replied, “Well, yeah! I brought my girlfriend home to introduce her to my parents last night, and my mother said, ‘You couldn’t find anyone better?’ I said, ‘Leave her alone, I love her!’ And she said, ‘I was talking to her.’”

Speaking of introductions, in this study we are going to give careful consideration to Paul’s introduction to his epistle to the Galatians, where he wrote:

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;)”

Now if you’re familiar with Paul’s epistles, you know that he didn’t *always* introduce himself as an apostle. But he does here, and probably for the same reason he did when he wrote the Corinthians. We know that the Corinthians were *doubting* his apostleship, or Paul wouldn’t have had to write them things like:

“Am I not an apostle?...If I be not an apostle unto others, yet doubtless I am to you” (1 Cor. 9:1,2).

“Truly the signs of an apostle were wrought among you...” (2 Cor. 12:12).


But the Galatians must *also* have been doubting his apostleship, or Paul wouldn’t have had to affirm that he was an apostle, “not of men, neither by man.”

If you’re not sure what he meant by that, let’s compare those words “of men” to something that happened to the Lord when Israel’s religious leaders asked Him:

“By what authority doest Thou these things? and who gave Thee this authority....Jesus answered...I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men?” (Mark 11:28-30).

When those religious leaders questioned the Lord’s *authority*, He replied by asking them about the source of *John’s* authority. We

know it was *God* who authorized John to baptize, for he called Him “He that sent me to baptize with water” (John 1:33). That made his baptism “from heaven,” and *not* “of men.” That is, neither John himself, nor any other man, had authorized his ministry. The God of heaven was the *source* of it, not men. That’s what the word “of” meant when the Lord asked Israel’s religious leaders if they believed John’s baptism was “of men.”



“...*saved* Jews *quit* telling Gentiles they had to keep the law to be saved.”

So when Paul said that *his apostleship* wasn’t of men either, that means *men* didn’t come up with the idea of making him an apostle. The idea didn’t originate with him, or with any other man. Men were not the source of his apostolic authority.

God Didn’t Do Any Outsourcing

When Paul adds that his apostleship was “neither *by* man,” he wasn’t talking about *source* any more. He was talking about *instrumentality*. That is, God didn’t come up with the idea of making Paul an apostle and then use *men* as His instruments to bring it about. Later in this chapter, Paul is going to make

clear that after he got saved, God didn’t send him *to men like the twelve apostles* to outsource the job of making him an apostle *to them* (Gal. 1:17).

So his apostleship was not of men, neither *by* man. And this was something he knew he needed to make clear to the Galatians from the outset, for he knew they were *doubting* his apostleship—and he knew *why*. He knew it was for a *different* reason than the reason the Corinthians were doubting it.

The Corinthians doubted Paul’s apostleship because he didn’t look or sound like they thought an apostle *should* look and sound. In quoting his critics in Corinth, Paul wrote,

“...**his letters, say they, are weighty and powerful; but his bodily presence is *weak*, and his speech *contemptible***” (2 Cor. 10:10).

Paul’s weak bodily presence didn’t look like what they envisioned an apostle should look, and his speech didn’t sound like how they dreamed an apostle should sound either.

But the reason *the Galatians* doubted Paul’s apostleship was that Paul had taught them the same fundamental truth he had taught the Romans about his apostleship, a truth the Galatians had come to doubt. He had taught them that God sent him to proclaim salvation by grace *apart from the law of Moses*, as we see in Romans 3:21-28:

“But now the righteousness of God *without the law* is manifested....Being justified freely *by His grace*...a man is justified *by His grace without the deeds of the law.*”

But not long after Paul began preaching that revolutionary new message, some people began to *question* it, and the apostleship of the man who was preaching it. And this doubting of Paul's apostleship, and this questioning of the grace message he taught, eventually reached Galatia.

Let's backtrack for a moment to see how it got started. In Acts 15:1-6 we read:

"...certain men which came down from Judaea taught the brethren, and said, *Except ye be circumcised after the manner of Moses ye cannot be saved.* When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas...should go up to Jerusalem unto the apostles and elders about this question...."

"And when they were come to Jerusalem...there rose up *certain of the sect of the Pharisees which believed*, saying, That it was *needful* to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter."



As you can see, Paul's new message was causing quite a stir among the Jews to whom the law of Moses had been given, even among Jewish leaders "which

believed." So the apostles and elders of the Jewish kingdom church met in what Bible teachers like to call the Jerusalem Council to determine if Paul's apostleship and message were from heaven, or of men.

The Counsel of the Council

After hearing the testimonies given at that council meeting, and weighing the evidence that those testimonies presented, *saved* Jews, like those Pharisees which believed, recognized that God had made Paul an apostle, and had sent him to preach salvation apart from the law, and the law's introductory rite of circumcision (cf. Gal. 5:3). And those saved Jews included *the very leaders of the twelve apostles*, as we see in Galatians 2:9, where Paul wrote:

"...when James, Cephas, and John...perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

After those apostles and the rest of the elders "perceived" that God had made Paul the apostle of grace, they did what we read later in Luke's record of that grand council meeting:

"...they wrote letters...after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles...we have heard, that certain which went out from us have *troubled* you with words...saying, Ye must be circumcised, and keep the law: *to whom we gave no such commandment...*" (Acts 15:23,24).

The leaders of the Jewish kingdom church wrote letters to assure the new Gentile members of the Body of Christ that the Jews who were insisting they had to be circumcised and keep the law to be saved were doing so with no official authorization from them.

And this was an assurance that must have prompted a great deal of *rejoicing* among those Gentiles. I mean, talk about being “troubled”! If you think you are saved by grace through faith *apart* from circumcision and the law, it’s pretty troubling to hear someone say you’re not. But the issue had been decided at the Jerusalem Council, and what those three apostles bound on earth there was bound in heaven (Matt. 18:18,19).¹ Ever after that, *saved Jews quit* telling Gentiles they had to keep the law to be saved.

But *unsaved Jews* didn’t agree with the decision made by the Jerusalem Council, so they *kept on* troubling Gentiles with those unsettling words about the law. And we know that eventually they delivered that troublesome message to the new Gentile believers in Galatia, because a few years later Paul had to write them and say,

“...there be some that trouble you, and would pervert the gospel of Christ...he that troubleth you shall bear his judgment....I would they were even cut off which trouble you” (Gal. 1:7; 5:10,12).

When Paul used that same word “troubled” that the Jerusalem Council used, you know that the Galatians were being troubled by men who were *still* telling them they weren’t saved without circumcision and the law in *defiance* of the decision of the Jerusalem Council. We call those men *legalizers*, because they were trying to force Gentiles like the Galatians to keep the law of the Jews.

Second-Guessing God and Christ

Judging from the words Paul used to open his Galatian epistle, the legalizers in Galatia were probably saying things like:

“Paul wasn’t an apostle of *God*, he was an apostle of *men*—the men of the Jerusalem Council!

“...unsaved Jews...kept on troubling Gentiles with those unsettling words about the law.”



1. Matthew 18:18,19 is commonly believed to be a prayer promise, but if it is, it’s one that doesn’t work very well. Two or three believers often pray for things that God does not grant. The Lord was rather granting His apostles the authority to make official decisions in His absence after He ascended into heaven. At that same Jerusalem Council meeting, those same three apostles “loosed” their commission to go to the Gentiles *to Paul*, and “bound” themselves to confine their ministry to “the circumcision” (Gal.2:9), i.e., the *true* circumcision found among *saved Jews* (Rom. 2:28,29).

They're the ones who made him an apostle, not God."

But as we clearly saw, the men on that council didn't *make* Paul an apostle. They just "perceived" that *God* had made him one. Later in this epistle, Paul talks about the men on that council meeting and said,

"...they saw that the gospel of the uncircumcision was committed unto me..." (Gal. 2:7).

As it says there, those apostles and elders just "saw" that Paul "was" *already* "the apostle of the Gentiles" (Rom. 11:13).

When Paul went on in Galatians 1:1 to say that he was an apostle "by Jesus Christ, and God the Father," this suggests that the legalizers were reasoning something like,

"When those goofballs on the Jerusalem Council made Paul an apostle, they weren't acting by the authority of God or Jesus Christ. God the Father would never send an apostle to preach grace instead of the law. He's the one who *gave* Moses the law! And we know that Jesus Christ would never send an apostle to preach grace not law, for Christ sent *the twelve apostles* to preach *the law*, not grace!"

Now all of that was true, even the part about the Lord Jesus. Before He ascended into heaven, the Lord told His apostles,

"Go ye therefore, and teach all nations...teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19,20).

What things had He commanded them to "observe"? Many things, of course, but among them He commanded:

"The scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do..." (Matt. 23:2,3).

There Ought to Be a Law

What kind of things would the Pharisees tell them to observe? The law of Moses, of course! After all, they sat in Moses' seat. That means they were Moses' representatives in Israel in that day. And as you read the gospel accounts, you get the idea that the law was pretty much all the Pharisees cared about. They seemed to care more about the law than they cared about the God who gave it. Speaking of the Lord and His apostles, Mark wrote:

"...the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful?" (Mark 2:24).

"...the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him" (Mark 10:2).

So it is clear that the Pharisees taught the law, and it is equally clear that the Lord told His twelve apostles to observe the law that they taught. Then He told them to *teach all nations* to observe the law as well!

In light of these instructions that the Lord gave the twelve, the legalizers were probably telling the Galatians, "Paul couldn't be an apostle *by Jesus Christ*, for Jesus Christ sends *His* apostles to preach the law, not grace! Besides, Christ died before Paul was *made* an apostle, so how could Christ have made Paul an apostle after He was dead? Dead men tell no tales, and dead men send no apostles either!"

The reason I suspect they may have been raising that second argument is that Paul concludes Galatians 1:1 by saying he was an apostle by Jesus Christ “and God the Father, *who raised Him from the dead.*” You see, it was after Christ rose from the dead that He made Paul an apostle, as he wrote in Romans 1:3-5:


“...Jesus Christ our Lord... was...declared to be the Son of God...by the resurrection from the dead: *By whom we have received grace and apostleship, for obedience to the faith among all nations.*”

Paul received the grace message, and his position as the apostle of grace, from the *risen* Son of God, who told him to *teach* grace to “all nations”—unlike the twelve, who Christ sent to preach *the law* to “all nations” (Matt. 28:20 cf. 23:2,3). What a contrast!

An Apostleship Made in Heaven

And what a sad commentary on the spiritual state of the

church that now, 2,000 years later, men *still* doubt that Paul’s apostleship and message were separate and distinct from that of the twelve. On every hand, his apostleship is confused with theirs. This causes Bible teachers to read Paul’s message of grace into the New Testament books penned by James, Peter, and John, and it’s simply not there. What’s worse, confusion about Paul’s apostleship causes men to read *their* message of the law into Paul’s epistles. What a mess!

What a challenge this lays on grace believers like us to champion the message that Paul’s apostleship was “not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.” If Paul’s gospel isn’t the answer to all the religious confusion in the world, let’s forget it and go preach something more popular. But if it *is* the answer, let’s dedicate our lives to making it known. Who’s with me? 



EXCERPT EXTRA!

“As I was driving to the BBF Fall Bible Conference, I had some car trouble and stopped at a garage to see what was the matter. It was serious, as it would take over four hours to fix. I decided to whip out the latest *Berean Searchlight* and finish

reading it while they were working. I came across an article called ‘Learning to Rejoice’ by John Fredericksen. Although I already knew most of what John wrote, the Lord used it to speak to my heart and lift my spirit.

“I soon found a new attitude toward my trial. I began to quiet myself and rejoice in the things that God had done for me and what He is planning for me in glory. I would suggest that our *Searchlight* readers keep this article close at hand during those ‘little trials’ to keep them in perspective and help keep their eyes on the One who holds the future. Thank you for consistently bringing us such high quality spiritual articles that we may grow up into Him in all things.”



SON-IN-LAW TO FATHER-IN-LAW

From the first day I met my wife's father, he talked to me at length, asking many biblical questions. Once Terri and I were married, those spiritual conversations continued. One Christmas, Lee and his wife Jane gave me a complete set of all of Pastor Stam's writings. For two years I spent very little time reading them. But, with patience, love, and wisdom, Lee (Dad Bekemeyer) didn't give up on me.

While we were visiting over a Christmas break, Dad Bekemeyer engaged me in a number of casual spiritual conversations. He would ask what I thought about a passage in the Gospels and listen to my explanation. Then he would skillfully guide the conversation by asking what I thought about a contrasting passage in the letters of the Apostle Paul. After I'd given my best explanation, he would concisely say, "There is a difference between the Jewish program in the Gospels and Acts and the Gentile program in Paul's epistles. They were under the Law, looking for a Millennial Kingdom, while we today are under Grace, awaiting the Rapture into the heavens."

That week we spent three or four nights, and many hours, looking at contrasting principles in the Scriptures. He would always ask what I thought, respectfully listen, show me Paul's instruction, and remind me of the difference between Law and Grace, and between Israel and the Body of Christ. His approach was *not* pushy or condescending. Instead, his was such an example in graciously sharing the principles of rightly dividing the Word of Truth, that it made me hungry to learn more. That week was the beginning of my journey into a clearer and more consistent understanding of God's Word.

I thank God for Dad Bekemeyer. Much of anything positive that has been accomplished in my ministry over the past thirty-five years, from a human perspective, is because of the impact of his ministry to me. He has been a friend and a father figure, but most importantly, he has been a spiritual influence in my life. It is my prayer that there will be many others who will take someone under their wing and graciously share with them the principles of rightly dividing the Word of truth. Thank you, Dad, I love you.

—Pastor John Fredericksen

BBS Letter Excerpts



From Texas:

"I discovered your wonderful TV program a few weeks ago. I love Pastor Kevin Sadler's teaching....I have signed up for your monthly magazine....I am enclosing my first donation."

From Wyoming:

"I was watching *Transformed by Grace* in somewhat strict order.... Then one sunny morning, it was episode 107 and Kevin was talking about the rock of Horeb...and for whatever reason, it all clicked together! I literally looked out my window and loudly yelled, 'I get it!' I have been on cloud 9 ever since and there is no such thing as a bad day anymore!"

From our Inbox:

"We just discovered Kevin Sadler's program on CTN. It's exactly what people need to hear now in this end times scenario. It's the sound doctrine with the principles of love and grace. None of the other programs lead me to tears because of the grace involved."

From Pennsylvania:

"I absolutely love your show. Pastor Kevin is so calm. And that guy is hilarious!" (The boss made me print this one! —Ed.).

From Missouri:

"We love the show *Transformed by Grace*. We can now get it four times a week, instead of just one on DISH."

From Florida:

"I want to let you know how much I enjoy and appreciate getting to watch *Transformed by Grace* more than once a week on CTN. What a blessing for me!"

From our Inbox:

"The more we watch, the more uplifted I am. Pastor Sadler is giving a message of hope and love that the Body of Christ needs right now. I can't explain how he comes across except that he exudes God's love that the true believer is supposed to have. No chalk board, but the lessons are spiritual." (Chalk boards can be very effective, but God can use each and every kind of teacher. —Ed.).

From Florida:

"Your article 'Imposters on the Roster' was very edifying. I had a difficult time understanding why Ananias and his wife died after failing to give all to the church; it had seemed a harsh penalty for withholding a small amount. Your thorough examination of the words of Jesus during His ministry as well as Peter's words to Ananias in Acts shed the light I had not seen....For me the Berean writings have cleared up questions that I had."

From Florida:

"I appreciate your ministry very much and am presently finishing the reading of the four books on *Revelation* for the third time. Each time I have gleaned truth I missed before."

From Our Inbox:

"This video message on tithings is the best message on giving I have ever seen. I will pass it on."

From Washington:

"Thanks for answering my question, Pastor Kurth. I am recently retired (disability) and the blessing is I have more time to study God's word....Also, I want to take this opportunity to thank you. I've been listening to your audio sermons on Ephesians (along with Pastor Stam's) and they've both been a blessing."

From California:

"I remember how totally shocked I was when I read C.R. Stam's pamphlet titled *False Teachers*....For several years I was under the tutelage of such a false teacher...who actually said 'I know about Paul and his dispensation of Grace given to him by Christ,' but he never taught it to me or his congregation in my two years there when I was seeking to be right with God."

From the Philippines:

"I really appreciate the work and resources available in your ministry....Could BBS books be sold as Kindle eBooks? Here in the Philippines, I struggle with our international delivery services; and for me, I think eBook/Kindle is a way to go for a cheaper and quicker alternative to ordering paperback/hardcover." (Many of our titles are available in ebook format in our online bookstore. —Ed.).

From Florida:

"Your *Berean Searchlight* has been a staple in my life for over a decade.... Thank you for your efforts to reach incarcerated people like me, and give us a solid foundation in our faith."

From Florida:

"My husband records all Pastor Kevin's programs, and we study those messages as well as watching... yourself as well as Brother Lawson and Brother Fredericksen....We had planned to attend the BBF conference in Ohio in 2020 but Covid hit our country. We're hoping to attend a conference next year."

From our Inbox:

"You truly blessed us with this *Two Minutes* explanation ["The Rest of the Story"]. Thanks!"

From our Inbox:

"Perfect timing, Pastor!!! Our Bible class finished Daniel yesterday and I will forward this *Two Minutes* ["It Didn't Add Up"] to my group. Unfortunately, from my perspective, not enough attention was given to this prophecy."

From Kentucky:

"Kevin Sadler is like Cracker Barrel. You get a lot of sensational meals there, but whatever they serve is always going to be really good." (Plus, he can do the peg-puzzle! —Ed.).

From our Inbox:

"Thanks so much for this exposition of God's Word concerning our apostle Paul ["Was Paul the Chief of Sinners?"]. I now have a better understanding of what I already knew. I enjoy your articles and praise the Lord for your Spirit-led insight."

From Michigan:

"Thank you all for keeping the marvelous, matchless message of God's grace going out to the world. May God continue to meet all your needs for the ministry He has given you."

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

Paul's Apostleship and Message

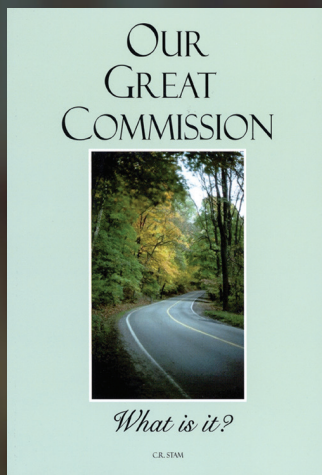
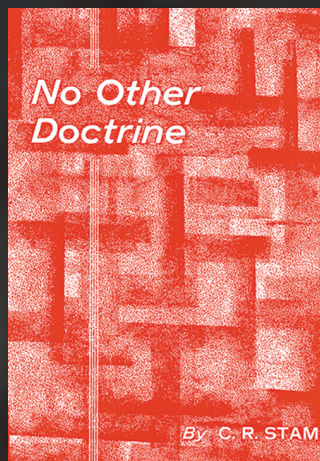
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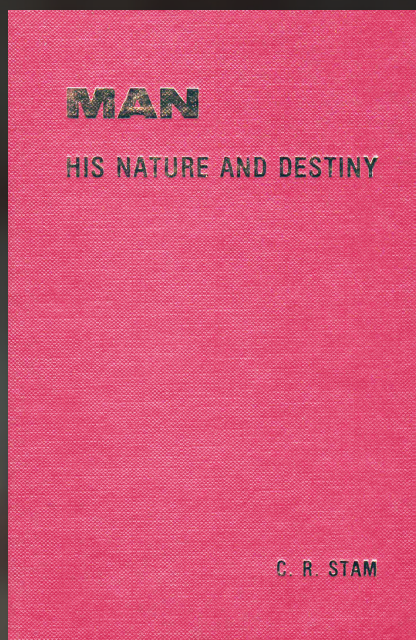
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News and Announcements

Transformed By Grace Update: For those of you who enjoy our TBG broadcast on DISH, you may be wondering what's become of us. That's because the *Christian Television Network* was moved from channel 267 to 262, a change that went into effect on December 8. We apologize for the inconvenience, for we know you'll agree that *Transformed By Grace* is a DISH best served when you know on which channel it is appearing!

Plans for a New Church: Now that Randy Ross is retired, he's been canvassing his Greenville neighborhood in Georgia with Paul's gospel, and would like to start a home church. Greenville is about an hour south and west of Atlanta, and less than an hour north and east of Columbus, so if you're anywhere in between, why not join him in studying God's rightly divided Word and promoting it in your neck of the woods. You can email him at jlross62@hotmail.com, or call him at (706) 977-7876.

New Church Startup: Our new friend John Woods has already established a home church that meets on Thursday evenings at 6 in his home in Vestavia Hills, Alabama, just a few minutes south of Birmingham. If you live in the area, and would like to help him and his wife Liz build a solid testimony to the gospel of God's grace there in the heart of Dixie, you can call John with any questions at (205) 789-6653. You can also reach out to Liz at (205) 243-5161, or email them at jwoods1768@gmail.com.

Another Church Startup: After years of answering our friend John Auclair's Bible questions, we were recently pleased to hear that he has begun a home church to share Pauline truth in his area of Vermont. Members of *The Charleston Grace Movement* assembly are now meeting on Sunday morning at 11 a.m. to edify one another with the word of truth. If you live near East Charleston, you are only a phone call away from learning more about what God is doing in the Green Mountain State. Dial John up today at (802) 723-4831.

Join the Club! Isn't it exciting to read about these new churches? If you've always longed to establish a grace work in your area, just supply us with the kind of information you see in the news items above, and we'll announce your intentions in the hope that someone in your area will see it and decide to join you.



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

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The theme of the Bible,
Old Testament as well as New,
is the Lord Jesus Christ,
the riches of whose saving grace
are unfolded to us in the Epistles of Paul,
the chief of sinners saved by grace.

—C. R. Stam

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Grace

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