

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

January 2023



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This month’s cover features Port Boca Grande Lighthouse located in Boca Grande, Florida.

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

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A Note From the President

Dear Friends in Christ,

Last January, we made the exciting announcement about the new *Grace Study Bible*. This January, I thought I would give you an update on this continuing project.

We have created a *Grace Study Bible* “war room” at BBS headquarters. Our print room, where we used to have our old printing presses, is used for our staff meetings and devotions, storage of past editions of the *Berean Searchlight* in file cabinets, and now as the room where organization and strategy for the *Grace Study Bible* takes place. We put a large whiteboard in this room on which we posted a timeline to keep track of our progress with each of the 66 books of the Bible, plus the maps, charts, and glossary. This timeline details who is writing the notes for each book and where each book stands in the process of completion. The phases for each book are 1) writing the notes and introduction, 2) grammatical corrections, 3) doctrinal review, 4) Scripture reference check, 5) placement into the final layout, and 6) final proofreading.

Last year, we added a layer to the structure of organization, appointing BBS board member Pastor Jeff Bertram as the project manager. Working closely with Pastor Bertram is BBS consultant, Randy Wiskirchen, and our mailroom manager, Katelyn Sadler. They are keeping the 20-25 writers informed about various issues (such as consistency in abbreviations and capitalization), holding the writers accountable to meeting their deadlines, coordinating the steps after notes are submitted, and answering questions. We began last year with about 15 writers, but over the last year Pastor Bertram recruited more men so that we now have more than 20 writers.

I was assigned the books of Zechariah, John, 1 Thessalonians, Philemon, and Revelation. I have completed the notes for 1 Thessalonians and Philemon and am currently working on Revelation. The board of directors saw that this project is such a priority that they cut my conference schedule in half for 2023 so that I would have more time to devote to writing my notes for these books.

As of this writing, I am studying the seven churches in Revelation 2-3. Tradition holds sway on the teaching on these churches which are often spiritualized into church ages. But those churches have absolutely nothing to do with this dispensation of grace and the Church, the Body of Christ. It's such a blessing to be able to create notes for a study Bible, making clear distinctions as to what God did in the past with Israel, what He is doing today under grace, and what He will do in the future following the Rapture of the Church.

Grace and Peace,

Pastor Kevin J. Sadler, President



SEIZE THE OPPORTUNITY

While looking for a house, my wife and I became instant friends with the realtor. We all enjoyed our time together and met regularly. We even gave her the gospel while we looked at houses. We had purposed at our next meeting to share the gospel with our Bibles in hand. Then we got a phone call from her colleague telling us she had gruesomely committed suicide, leaving behind a husband and beautiful 5-year-old daughter. The news hit us like a ton of bricks. While looking for the right house was important and giving the gospel to her verbally was a start, we miserably failed this lost soul, and there will be no second chance.

Paul asks for prayer “...that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel... that therein I may speak boldly, as I ought to speak” (Eph. 6:19). We might think of an apostle or pastor as always having the boldness to speak to anyone anywhere or anytime. But this passage shows we all lack boldness at times. Like Paul, *we should pray for adequate boldness*. Then we should pray for several other things. In Colossians 4:3, Paul asks the saints to continue “...praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ....” Sometimes it is appropriate to begin a conversation about eternal matters. But it is wonderful when God so works in the heart of a lost soul that they open the door, allowing you to present God’s plan of salvation. An example would be Lydia, in Acts 16:14, “...whose heart the Lord opened...” when Paul shared the gospel with her. So pray for open doors. *Pray that the Lord would powerfully convict*, through the Holy Spirit, before and during your time of sharing the gospel. In 2 Thessalonians 3:1, Paul asked for prayer that, when he ministered the Word, “the word of the Lord may have free course.” So it is appropriate for us to pray that the power and effectiveness of God’s Word in the gospel will lodge in the heart unhindered.

Surely there is someone in your path that is lost and headed for eternal punishment. Learn from our mistake. Seize the opportunity now. Don’t delay in sharing the gospel, because they may not have much time left. Pray for prepared hearts, then go share the gospel today.

—Pastor John Fredericksen



Do You Hear What I Hear?

(Taken from episode 272
of *Transformed by Grace*)

PASTOR KEVIN **SADLER**
BBS President

“And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

“And there was a great famine in Samaria: and, behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver” (2 Kings 6:24-25).

In the days of the prophet Eli-sha’s life and ministry, the king of Syria, Ben-hadad II, mobilized his entire army and conducted a large, full-scale invasion of Israel. The Syrians were so successful that they penetrated far into the land of Israel and put Samaria, the capital of the northern kingdom of Israel, under siege. Inside Samaria were the king of Israel and all of the elders of the city. This would be something like laying siege to Washington, D.C., with the President and all of Congress trapped inside the city.

Daily Life in a Besieged City

The Syrians surrounded the city and prevented all business and trade from entering or leaving the city. No one dared to leave it, just as no one dared to enter it, without being captured or put to death. By cutting off the city from all its supplies and necessities, eventually the population would be starved into surrender.

And we learn from verse 25 that the stranglehold of the siege resulted in desperate starvation gripping Samaria. When we are really hungry we might say, “I’m so hungry, I could eat a horse!” Throughout history, however, people have become much more desperate than that in their hunger. And we see such conditions for the residents of Samaria during this siege.

A donkey was an unclean animal according to the law of Moses and was not to be eaten under any conditions. But those

in Samaria were so desperate for food that they ignored the law, and a donkey's head, one of the



least nourishing, most repulsive, and cheapest parts of this animal, became a highly valued commodity, selling for eighty shekels, or around two pounds of silver. Not only that, but “the fourth part of a cab of dove’s dung” sold “for five pieces of silver” (2 Kings 6:25). Dove’s dung, or bird excrement, would of course not have been clean to eat either. And a half pint of dove droppings sold for five shekels or two ounces of silver.

The king of Israel, King Jehoram, blamed the prophet Elisha for the plight of Samaria and for failing to do anything to relieve the situation. And so the king vowed to kill Elisha (2 Kings 6:26-31). However, when the king came to Elisha’s house, Elisha prophesied that, within 24 hours, God would completely reverse the situation in Samaria.

“Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria” (2 Kings 7:1).

Elisha told the king the word of the Lord that, miraculously,

the famine would end in one day. Supplies would then be plentiful; there would be both barley and fine wheat flour, which would be sold for remarkably low prices the very next day: seven quarts of flour would sell for one shekel, as would fourteen quarts of barley.

Do or Die

“And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

“If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

“And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

“For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

“Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

“And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came

again, and entered into another tent, and carried thence also, and went and hid it.

“Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king’s household” (2 Kings 7:3-9).

The scene shifts from inside the city to four lepers just outside the gates of Samaria. Ordinary people of the city were suffering from hunger, and these four, sick men were suffering even more. They were outcasts who were shut out of the city because of their disease, and they were likely beggars who relied on charity. They were dying, not only from the rotting of their flesh, but also from starvation. No one in Samaria had any food to share with them. These men were in an exceedingly desperate situation, and so they decided to take desperate measures.

The four men talked amongst themselves and reasoned that if they tried to go into the city, they would die, because there was no food there. If they stayed at the gate and did nothing, they would die, because no one in the city had enough food to share with them. If they took their chances and went to the Syrians, they might die there too, but it would be better to die quickly from the sword than to die slowly from hunger and starvation. But if they went to the Syrians, who knows, they might find some pity; the Syrians might feed them so they could live.

Having weighed all their options, they concluded that they

had nothing to lose by going to the Syrian camp where there was plenty of food. Their thinking was that it was better to die trying! Thus, they all agreed to go to the Syrians and beg for mercy.

Early the next morning while it was twilight, they arose and headed out to the Syrians. Now put yourself in the sandals of one of these men for a moment. As they approached the Syrian camp, they saw the tents from a distance. As they got nearer, they



saw the horses and donkeys, still tied up, but they did not see any guards; in fact, they didn’t see so much as even one, single, solitary Syrian.

They continued to make their way into the camp cautiously.



Campfires were still burning. It’s quiet—too quiet. After they finally came to the far side of the silent camp, one of them worked up the courage to pull back the flap of one of the tents. They all peeked inside, but no one was

there. But inside that tent were great treasures of food, drink, clothing, gold, and silver. And within the entire camp there was great abundance. These lepers looked at each other and realized, “We’ve struck it rich!”

An Alarming Sound

Verse 6 tells us the reason that the Syrian camp was empty:

“For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host....”

In the account immediately preceding this one, God had enabled Elisha’s servant to SEE the great host of the Lord on the mountain of Dothan: the horses and chariots of fire (2 Kings 6:17). Here in Samaria, we find that God enabled the Syrian army to HEAR unseen, supernatural chariots of fire and horses.

In the early morning light, hearing the sounds of onrushing horse’s hooves, on-coming chariot wheels, and the marching of a massive force of foot soldiers near the camp terrified the Syrians. The volume and intensity of the sounds made them believe that the advancing army was even

greater than theirs. And the only army this large was that of the Egyptians, or the Hittites, or perhaps even both, and so the Syrians thought that the king of Israel had hired them (2 Kings 7:6).

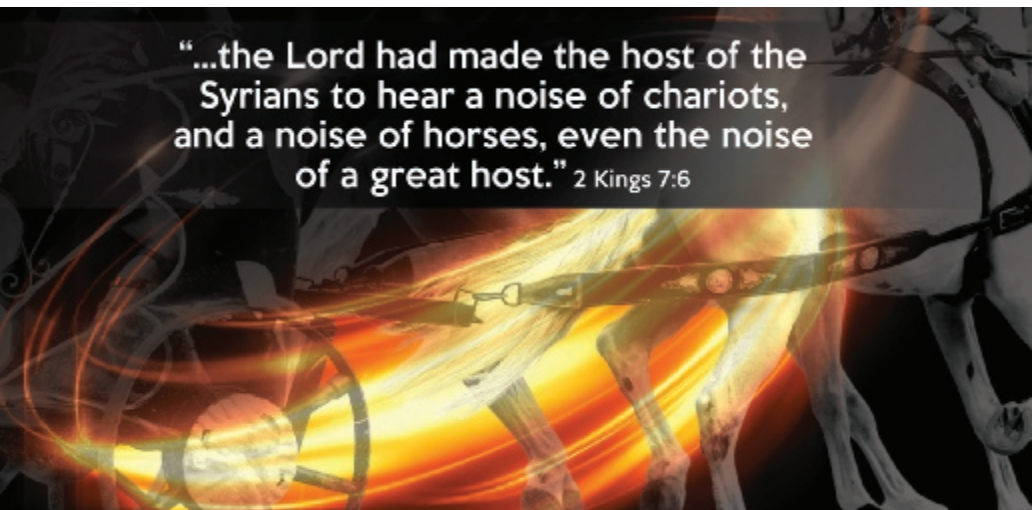
There was no time to calmly assess the situation or organize a response. Alarmed at the sound and thought of a massive military force descending on them, all the Syrians panicked, ran, scattered, “and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life” (v. 7).

Not long after that, four lepers wandered into the camp. After finding it completely deserted, they did what all starving men would have done: they went into



a tent and ate until they were stuffed. After their meal, they looted the tent of its wealth,

“...the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host.” 2 Kings 7:6



carrying out its silver, gold, and raiment, and then they went and hid it. Then they went to a second tent and spoiled it as well and again hid what they gathered (v. 8). But there was so much, there was no way they could possibly gather and hide it all.

An Attack of Conscience

“Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace...” (2 Kings 7:9).

The four lepers stopped to have another conference to assess their situation. They realized that, while they were stuffing themselves with food and gathering up wealth in this abandoned camp, the people back in the city were suffering and starving. It was only right that they return to the city and share the good news with the people. They understood that to remain silent and selfishly enjoy this blessing would be wrong. They had a responsibility to share the good, lifesaving news with others.

“So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were” (2 Kings 7:10).

The lepers returned to the gates of Samaria, where they called out to the “porter of the city” (v. 10), or the gatekeeper, and told the good news that the camp of the Syrians had been abandoned. The gatekeepers then passed this report on to the king’s house (v. 11).

The king, however, was suspicious that this was a trap. He

reasoned that the Syrians, knowing that Samaria was starving, had retreated and were hiding nearby in the fields, just waiting for the people of Samaria to come out of the city, where the Syrians could fall upon them, kill them, and invade the city (v. 12). From a military point of view, this was a very logical and reasonable suspicion, but the king did not connect the good news with Elisha’s prophecy of plenty on the previous day.

Elisha’s Prophecy Fulfilled

At the advice of one of his counselors, the king sent out scouts (vv. 13-14) and, to their amazement, they found the camp empty. They then followed the Syrians’ escape route all the way to the Jordan River, 25 miles away, and found the ground littered along the way with the clothing and equipment that the army discarded as they fled. They then returned to Samaria and reported to the king (v. 15).

The people of the city immediately went out and plundered the tents. They found an abundance of food to eat and to sell back in the city so that, as a result,

“...a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD” (v. 16).

Elisha’s prophecy from the Lord that food would be plentiful and cheap for the people of Samaria the very next day, as incredible and far-fetched as it seemed, was fulfilled exactly as he said, because God is faithful to His Word. And God, in His perfect wisdom, used those who had come

to destroy Israel to be the very means of her deliverance.

God dealt bountifully with Israel here on the basis of His mercy and grace. It was not that the people of Samaria deserved anything from God. In fact, their oppression at the hands of the Syrians was the just consequence of their unbelief and rebellion against God and His law. They deserved judgment. But in spite of their sinfulness and disobedience, God brought about a mighty deliverance.

Our Mighty Deliverance

Like those in Samaria, we are all sinners who have rebelled against God and His law, and are deserving of His judgment (Rom. 3:10,23). Much as those Israelites were trapped in a desperate situation and were dying, so we are trapped in a desperate situation in our sins (Eph. 2:1). But God, by His grace and mercy, has provided a mighty deliverance and has given His Son to die for us that we might be saved from our sins and find life in Him. God, in His perfect wisdom, used what would have destroyed us—sin and death—to be the very means of our deliverance: Christ became sin for us (2 Cor. 5:21), and in dying for our sins and rising again, He saves those who believe.

In Samaria's desperate situation, God provided a miraculous rescue, but no one in Samaria knew about it. They thought they were still trapped within their city walls. But four men knew the truth that they could be free. Like the four lepers, we who have trusted Christ have already learned and experienced the

benefits, freedom, and bounty of God's deliverance from sin. And, like the lepers, we must realize something very important: *now we have a message to deliver.*



The lepers “said one to another, We do not well: this day is a day of good tidings, and we hold our peace” (2 Kings 7:9). In other words, “We have good news; we shouldn’t keep it to ourselves!” Those four men knew that the enemy had been defeated. They knew that the people in the city could be saved. They knew that people who were starving did not need to die. And they knew they should not keep such an amazing, lifesaving message to themselves.

We are just like those four men in that we also have a lifesaving message of good news that we should not keep to ourselves. We say to sinners, “Our enemies, sin and death, have been defeated. You can be saved by Christ!” We say to those who are dying in their sins, “You can live in Christ!” We say to those who are spiritually starving, “There is bread enough and to spare through the Bread of life and trusting His finished work.”

When the king of Israel was told about the abandoned camp and Samaria's deliverance, he was skeptical and thought that

there must be a catch. Likewise, with many whom we tell about salvation in Christ by faith alone in Him, we get a skeptical response. They think if something sounds too good to be true, it probably is. But it is the truth of God's Word to just trust Christ alone and receive deliverance from our sins and have life eternal.


When we discover God's salvation in Christ, we find spiritual abundance. We have abundance in Christ entirely by the grace of God. We who have believed have experienced the riches of God's grace, and God wants us to tell others about the rich blessings of grace, hope, and forgiveness that are in Christ (Eph. 1:3-14).

Leprosy is a picture of sin in the Bible. The lepers were outcasts, poor, beggars, and they were dying. They had no resources and nothing to offer anyone.

They are a picture of the spiritual condition of all sinners outside



of Christ, separated from God. These men realized that, if they did nothing, they would perish. Their only hope was to go and ask for mercy.

Likewise, as a sinner, if you do nothing, you will perish in your sins. Your only hope is to go to Christ to receive mercy (Titus 3:5). If you do, and you trust Him as your Savior, you will find life, provision, deliverance, and abundance of blessing in Him. 

Sound Theology

Sometime ago I came across a Peanuts cartoon by Charles Schulz that really hit the nail on the head, as they say. Lucy, the one who is forever rambling, and Linus, the profound thinker, are at a window watching it rain:

Lucy: Boy, look at it rain...what if it floods the whole world?

Linus: It will never do that...in the ninth chapter of Genesis, God promised Noah that would never happen again, and the sign of the promise is the rainbow.

Lucy: You've taken a great load off my mind....

Linus: Sound theology has a way of doing that!

Truer words have never been spoken! Sound theology is a product of a proper hermeneutical approach (the science of interpretation) and right division of the Word of truth. Sadly, many Bible teachers fail to apply this rule today.

—Pastor Paul M. Sadler

Question Box

“Matthew 27:6-10 says the chief priests bought the potter’s field, and Acts 1:18 says Judas did. Which was it?”

Judas returned the 30 pieces of silver he received for betraying the Lord to the priests, but they said, “*It is not lawful for to put them into the treasury*, because it is the price of blood” (Matt. 27:6). Because of that, the money was never technically theirs to use to purchase anything. But Judas was dead, so technically he couldn’t purchase anything either. So it is not incorrect to attribute the purchase to both.

If that’s not clear, let’s say a Mafia hitman killed someone, then felt remorseful enough to donate the money he was paid to a church right before killing himself, in hopes of staving off God’s condemnation for his wicked act. If the church had a policy of refusing to receive ill-gotten gain from morally objectionable sources, they might in turn give the money to the family of the hitman’s victim.

In such a case, it could be said that the hitman actually donated the money to the victim, since the church policy technically prohibited them from receiving the money and being able to donate it to anyone. But it would also be correct to say that the church contributed the gift, because dead men can’t donate any money to anyone either. And in the same way, it’s not incorrect to ascribe the purchase of the field to both Judas and to the priests.

—Pastor Kurth

Seeing the Sight Unseen

In recent years, when a member of my congregation goes to be with the Lord, I’ve taken to announcing that he or she is “serving the Lord in person.” Now that my dear friend and mentor Dave Stewart is with Christ, I’m sure the Lord put him to work right away teaching His Word. I sometimes wish I could *watch* him teach those heavenly throngs, but I can’t, of course.

But when your time comes, there is a way your friends and family can watch you serve the Lord. The funds you leave *Berean Bible Society* in your estate will enable us to continue to serve Him as your partner in the Lord’s work here on earth. Then, each month when your loved ones read the letter excerpts we share from people who have been blessed by our ministry, they’ll be able to see the fruits of your service for the Lord abounding to your account, even after you yourself are serving the Lord in person (Phil. 4:17). —Pastor Ricky Kurth



Ultra-Dispensationalism: *A Personal Testimony*

PASTOR R. B. SHIFLET
Guest Writer

(R. B. Shiflet was one of our Grace Pastors who faithfully stood in the defense and confirmation of Paul's gospel for longer than any one can remember. As the founding pastor of *Eleventh Avenue Church* in Mineral Wells, Texas, where he pastored for 60 years, and as author of a number of popular booklets he brought many dear saints into a fuller knowledge of the Word, rightly divided. Brother Shiflet went to be with the Lord in November 2012.)

I have never met a man who admitted that he was an ultra-dispensationalist. I have never heard nor read a satisfactory definition of one. I know that ultra-dispensationalism has a synonym, “hyper-dispensationalism.” Thus the propagandist who enjoys resorting to name calling may have his choice of the Greek prefix (hyper) or the Latin one (ultra) to hurl at this victim. I am aware that these terms are sometimes thrown about promiscuously by Bible teachers who have status in conservative circles. The terms are also repeated parrot-like by thousands who are simply seeking notoriety among fundamentalists.

Usually someone is referred to as an ultra-dispensationalist if his system of dispensational interpretation of the Bible goes beyond one's own. That, of course, is the meaning of the prefix “ultra”—over or beyond.

There is another, and perhaps even more deadly, **ultra-dispensationalism**, for which little rebuke seems to be forthcoming from any of the publications dedicated to the right dividing of the Scriptures. I consider this form of ultra-dispensationalism as **practical ultra-dispensationalism**, rather than doctrinal. I submit to you that when we become guilty of any of the following practices, we are “ultra” or “hyper” in our dispensationalism: that is, we go beyond the Scriptures and become practical ultra-dispensationalists.

Make a Sect of our Dispensationalism. We refuse fellowship with any who do not agree with us in every facet of our teaching on

right division of the Word. By way of example: not long ago a woman called our home to inquire about our church services. She was fundamental in her beliefs and dispensational according to the Scofield-Darby system, but she belonged to an independent fellowship of fundamental churches. When she discovered that our church was not affiliated with her denomination with its system of dispensationalism, she became aloof and would not attend our meetings, even though we assured her of the soundness of our teaching and that she would be made welcome in our assembly. This woman was so ultra in regard to her denomination and its system, that she could not see the many, many things we had in common and missed the sweet fellowship we could have enjoyed together as fellow believers.

To be honest, we must admit that some of the most sectarian groups we have ever encountered were dispensationalists who took pride in the fact of their non-sectarianism. Many who boast in their being “non-sectarian Christians” are so hidebound in their dispensationalism that they refuse to admit to their fellowship any who vary even slightly from their particular “norms.”

Mutilate the Scriptures by our Dispensationalism.

Foes of right division of the Scriptures have often accused us of taking only a portion of the Word of God and casting the remainder aside. A well-known fundamentalist, who has been loud in his condemnation of dispensational Bible study, used to say that we took a slice of bread of God’s Word, while he took the whole loaf. He was, of course, inconsistent. He claimed to preach

the “Great Commission” of Mark 16, but at the same time attacked with all his might the “healing preachers” who were attempting to carry out the sign program of the same commission. But the other side of the picture is that we of the “Grace Movement” have often been guilty of preaching the Mystery and Pauline truths while neglecting or ignoring the remainder of the Bible. The error is not in preaching the great truths of Paul’s Epistles; it is in failing to give a balanced message, and so appearing to disregard or cast aside the rest of the Book. The revelation of truth concerning the Body of Christ needs the background of the Gospels. The Gospels would not be understandable without the Law, the Psalms, and the Prophets. Therefore, we need the whole Book. Let us not become so ultra in our emphasis on dispensationalism (wherever we find the boundaries) that we neglect parts of the Word.



Miss the Sweetness of Spiritual Applications. Closely associated with neglecting the Word of God other than Paul's letters is the failure to see spiritual applications from portions belonging to other dispensations. Dr. E. W. Bullinger said in his excellent book, *How to Enjoy the Bible*:

"All the sweetness, all the blessing, all the truth can be obtained by a wise application, without in the slightest degree impairing the true interpretation. This may be left and preserved in its integrity, and yet something really spiritual may be appropriated by application—all, in fact, that can be desired—without doing any violence to the Divine Word...."

I think it was Dr. Henry Grube who called attention to the fact that 1 Corinthians 10:11 authorizes four types of Bible study: (1) "Now all these things happened"—I can study the Bible as literally true, because these things actually happened; (2) "unto them for examples" (Greek, *tupos*, TYPES)—I can study the Bible for types and shadows; (3) "and they are written for our admonition"—I can study the Bible for spiritual applications; (4) "upon whom the ends of the world [ages] are come"—I can study the Bible to distinguish the ages or dispensations.

Surely some of God's elect from among the Plymouth Brethren have done the Body of Christ a great service through their detailed studies regarding spiritual applications of Old Testament truths! Who among us has not rejoiced with C. H. Mackintosh in many of his studies in shadow and type? If we become so dispensational that we miss the sweetness of these spiritual truths in type and shadow, we are Ultra.

Manifest the Spirit of Continuous Criticism. I believe that, by the grace of God, most of us who love Pauline teaching have grown out of this to a degree; but who among us cannot remember the time when a believer new in dispensational truth was almost afraid to open his mouth around older believers for fear of being criticized for his choice of words, choice of hymns, etc.? We did not dare refer to the Old Testament or the New without a dissertation on just when the Old was replaced by the New. We dared not use the words "Christmas" or "Easter," lest someone think we were observing days. It was heresy to sing "Stepping in the Light" because we surely were not "trying to walk in the steps of the Savior."

In our zeal to stress the fact that our Lord Jesus Christ was a Jew according to the flesh, made of a woman, made under the Law, living on Old Testament ground, and coming to die for our sins, not showing us the way but coming to be The Way, we forgot another side of the picture. While we do not follow our Lord in His Jewish religion with its Sabbaths and ceremonies, we do (or should) strive to "let this mind be in you which was also in Christ Jesus." As far as His humility, His kindness, His graciousness, and His love are concerned, we must remember that He

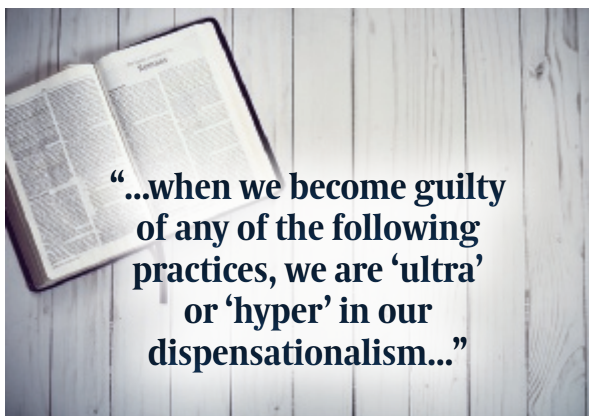
left us an example that we should follow in His steps, not to be saved, but because He lives in us. In our zeal to “know Him no more after the flesh,” we may have put a stumbling block in the path of weak Christians who did not even know what we were talking about. If our life is a pattern of criticizing those who fail to agree with us in that which has almost become dispensational jargon, we are Ultra.

This message is not an appeal to minimize or de-emphasize the precious truths of right division, nor is it designed to discourage anyone from making known the dispensation of the mystery. Surely, too few are doing enough to make these rich truths known. But I am convinced that Satan sometimes uses the friends of dispensationalism to be its greatest hindrance. This truth given to us by the risen Christ, through the Apostle Paul, was meant to stress the unity of the Spirit, the oneness of all believers in Christ. It is a sad commentary on our depravity that our message, through these forms of ultra-dispensationalism, has become a source of division.

A man of God of whom I have heard, and whose sweet spirit has been an inspiration to me, even though I was never privileged to meet him face to face, was Brother Elmer Leake, a Texas pastor, who, before any of us was born, was standing for many of the truths we hold dear. He was quoted as having said, “Brethren, if a wall of separation or sectarianism

is ever built between us and any other believers, let’s let them do the building.” In other words, this dear brother loved all believers and desired fellowship with them through the Lord Jesus Christ. Brother C. R. Stam once wrote, “We look forward to the day when, in God’s grace, denominational walls will fall and we can all enjoy our oneness in Christ. Meantime we seek what fellowship we can find with those who love and trust our Lord in truth, whatever their denominational affiliation.” This statement climaxed an article that Brother Stam wrote on “The Practical Effects of the Mystery,” in which he gave an impressive, clear-cut message on the preciousness of the preaching of Jesus Christ according to the revelation of the Mystery, showing the practical effects this message should have in our lives.

When we become so concerned with the minute details of dispensationalism that we lose the realization of our oneness in Christ, we have become Ultra.





WHAT IS OUR CROWN?

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy” (1 Thes. 2:19-20).

In 1 Thessalonians 2:18, Paul wrote about attempting to get back to Thessalonica “once and again; but Satan hindered us.” Satan hindered Paul’s attempts to reunite with the Thessalonians, but then Paul wrote about a meeting with the Thessalonians that Satan would never be able to hinder: the meeting in the air (1 Thes. 4:17). Often you’ll hear believers say, “We’ll see you here, there, or in the air.” That’s what Paul is saying in this portion of Scripture, that if he didn’t see them here or there, he would see them in the air at the Rapture.

Nothing could hinder Paul’s hopeful and joyful anticipation of seeing them again, if not in this life, then in the life to come and at the Rapture. Paul knew he would meet Christ and be in His presence at His coming, and Paul knew that the same was true for the Thessalonian believers. Thus, because they would all be there, Paul knew he would meet the Thessalonians again in the air.

Paul referred to these saints as his “crown of rejoicing.” This crown is referring to people (cf. Phil. 4:1). This gives us some insight into what will constitute our reward in heaven. Part of our reward will be seeing people whom we led to Christ, dwelling safely in Him, in Christ’s presence forever. Paul’s hope, joy, and crown of rejoicing were the men, women, and children in the presence of Christ at the Rapture, saints that he personally knew and had a part in leading to the Savior. Likewise, we will forever rejoice in seeing people saved by the grace of God, people whom we had a part in leading to the Savior, whether by prayer, financial giving, planting seeds, or being the one who personally led them to Christ.

Sometimes parents call their children their pride and joy, and they extoll the many virtues of their children out of their love for them. Paul felt the same way about those who were saved through his life and ministry. The Thessalonians were Paul’s spiritual children, and he their spiritual father, and so, like a parent overflowing with love, Paul stated, “For ye are our glory and joy.”

These saints will be Paul’s glory, joy, and crown for all eternity. And as we invest our lives in people by sharing the gospel of the grace of God, we too will glory in this crown of rejoicing in eternity.

—Pastor Kevin Sadler



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Location: *Bethany Bible Church*
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information, please contact:*

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michaelterbush@yahoo.com
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Saul's Dark Future

PASTOR RICKY KURTH
Berean Searchlight Editor

Are you tormented by the memory of things you've done in the past? If so, the next time the devil reminds you of your past, remind *him* of his *future*—in the lake of fire (Rev. 20:10)!

Speaking of torturous memories, the apostle Paul often spoke of *his* dark past in ways that imply that his past *haunted* him (cf. 1 Cor. 15:9). And I often wonder if the great thankfulness he expressed to God for saving him from his dark past (1 Tim. 1:13,14) was at least in part due to an inkling he might have had of the dark *future* that his past was leading him to.

We know Saul was a type of the Antichrist because he “destroyed” God’s people (Acts 9:21), and Daniel predicted that Antichrist “shall...destroy...the holy people” (Dan. 8:24). But I believe Saul was more than just a *type* of the Antichrist. If God hadn’t interrupted His prophetic program with the dispensation of the mystery, I think Saul would have *become* the Antichrist.

Consider what David said when he spoke prophetically of

the beast and his foot soldiers in Psalm 27, and see if his words don’t sound like Saul to you:

“...false witnesses are risen up against me, and such as breathe out cruelty” (Psa. 27:12).

Doesn’t that sound like Paul, back when he was “*breathing out threatenings and slaughter* against the disciples of the Lord” (Acts 9:1)?

If you’re wondering why I think David was talking about the Antichrist and his storm troopers in Psalm 27, let’s back up two verses to get the context and learn *when* David predicted his enemies would breathe out cruelty in that prophetic Psalm. He said it would be

“When my father and my mother forsake me...mine enemies...breathe out cruelty” (Psa. 27:10-12).

We have no record that David’s parents *ever* forsook him. But we know a lot of fathers and mothers will be forsaking their sons *in the Tribulation*, for the Lord described that terrible day by predicting that

“...the brother shall betray the brother to death, and the father

the son....when ye shall see the abomination of desolation...” (Mark 13:12-14).

The abomination of desolation is the image the false prophet will erect to the beast (Rev. 13:11-15). That means the context of Psalm 27 makes it a Tribulation passage. And Saul and his cronies certainly fit the bill and fit in nicely when it comes to David’s prediction of “such as breathe out cruelty.”

Woulda, Coulda, Shoulda

You say, “But Saul *couldn’t* have turned into the Antichrist, for he didn’t end up *being* the Antichrist!” If that’s what you’re thinking, compare what I’m saying about Saul to what God said about Elijah:

“I will send you Elijah the prophet before the...dreadful day of the LORD” (Mal. 4:5).

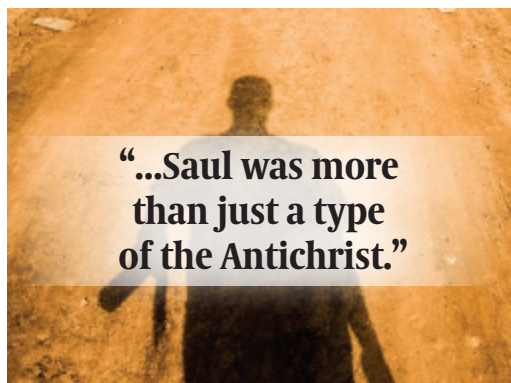
God promised to send Elijah back before the “dreadful” day of the Lord, i.e., the latter half of the Tribulation, the part known as “the *great* tribulation” (Matt. 24:21). But do you remember what the Lord said about that promise?

“John the Baptist...if ye will receive it...is Elias, which was for to come” (Matt. 11:12,14).

John *would have been* Elijah if the people of Israel would have received “it,” i.e., the kingdom the Lord came to offer them. As it is, *another* Elijah will rise up in the Tribulation.

And the same is true for Saul. If God hadn’t interrupted His prophetic program, I believe Saul would have been the antichrist. But now another antichrist will rise up in the Tribulation.

This means that Antichrist will not be some poor hapless soul who is doomed to become the beast, and won’t have a choice in the matter. God predicted that there will *be* an Antichrist, but He didn’t condemn some poor schmo to *become* him. It’s kind of like how the prophets predicted someone would betray the Lord, but they *didn’t* predict that *Judas* would do it. He was just a covetous man who wanted those pieces of silver, and so fit the bill.



“...Saul was more than just a type of the Antichrist.”

Saul *started* breathing out threatenings and slaughtering against God’s people in Acts 8. If you forgot how *good* he was at it, I remind you that

“...at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad....As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison” (Acts 8:1,3).

Saul went after the church so *ferociously* that all the saints in Jerusalem got out of Dodge and left town. But rather than sit back and enjoy the results of what he thought was a job well done,

Acts 9:1,2 says Saul went to the high priest for authorization *to go to Damascus* and start slaughtering God's people *there* as well.

Doesn't that sound like what John says of the beast, that *"the dragon gave him his power, and his seat, and great authority"* (Rev. 13:2). Antichrist is going to get his authority from Satan, just like Saul got his authority from that wicked high priest. As Paul himself put it,

"...many of the saints did I shut up in prison, *having received authority from the chief priests; and when they were put to death, I gave my voice against them*" (Acts 26:10).

This gives us even more reason to believe that Saul was heading toward becoming the Antichrist. It seems doubtful that Satan will show up personally to give the beast his authority. It seems more likely that the devil's unsaved religious leaders of the future will give it to him. But when *Saul's* religious leaders gave it to *him*, we see more evidence that he was on a path to become the Antichrist.

A New World Order

But God brought an end to Saul's murderous career by saving him in Acts 9. Of course, to do that He also had to bring an end to His prophetic program for Israel. You see, Saul was a blasphemer (1 Tim. 1:13), and the Lord said blasphemers couldn't be saved under God's prophetic program, "neither in this world, neither in the world to come" (Matt. 12:31,32). The world to come there couldn't have been a reference to the dispensation of grace, for the age of grace was a

mystery that the Lord couldn't even have been *hinting* at, for the mystery was still "hid in God" at that time (Eph. 3:9), until He later revealed it to Paul.

So we know the Lord was referencing the *prophetic* world to come, the Tribulation, another age when blasphemers cannot be saved. That means to save Saul, God had to introduce *a whole new world*, the world of the dispensation of grace.

This is one of the evidences we have that the dispensation of grace began with Paul's conversion, starting when this happened:

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven" (Acts 9:3).

In order to understand how this marked the historical beginning of the dispensation of the mystery, it helps to remember that this light was *"above the brightness of the sun"* (Acts 26:13). If you were walking down the street one day on your way to kill some people, and you saw a light that bright, you wouldn't



know what it was, of course. If you've watched too many sci-fi movies, you might think it was a UFO preparing to beam you up.

But Saul knew his Bible well enough to know what it was. He knew what the psalmist prayed in Psalm 104:1,2:

“O LORD my God...Who coverest Thyself with light as with a garment...”

Saul knew God was covered in light, and it wouldn't be hard for him to conclude that any light brighter than the sun had to be an appearance of God. That explains what happened to Saul next:

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?” (Acts 9:4).

I personally don't think Saul fell because the light's brightness knocked him down. A bright light might startle you, but it generally doesn't knock you off your feet or horse. I think Saul fell to the earth *on purpose*, as Ezekiel did when *he* saw a bright light:

“As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face...” (Ezek. 1:28).

Ezekiel knew the light he saw was no ordinary light *because it was like a rainbow*. If you've ever seen the way a glass prism refracts light, you know how it enables you to see all the colors that are always a part of natural sunlight but are undetectable to the naked eye until the prism refracts the light. A rainbow acts as a natural prism, with water droplets doing the refracting instead of glass. And since Ezekiel seemed *stunned* to see this bright

light, that means our God dwells in a light that must be *stunningly colorful*.



I believe Saul of Tarsus saw that same multicolored bright light on Damascus Road. As a learned rabbi, he would have been very familiar with Ezekiel's experience, so he would have known he was in the presence of God.

He Feels Your Pain

Later in Acts 9 we learn that the light was the Lord Jesus. In the meantime, you'll notice the Lord didn't ask Saul why he was persecuting *His disciples*. He asked why he was persecuting *Him*. That's because God takes it personally when you persecute His people, as we see when Isaiah said of the people of Israel, “In all their affliction *He* was afflicted” (Isa. 63:9). Zechariah told His countrymen in Israel, “he that toucheth you, *toucheth the apple of His eye*” (Zech. 2:8). And speaking of mistreating the people of Israel, the Lord Jesus said,

“Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me” (Matt. 25:40).

In the same way, the Head of the Body of Christ (Col. 1:18) feels *your* afflictions, just as the

head of a physical body feels the pain of all the other members (1 Cor.12:26). I hope you find as much comfort in that as I do.

But if Saul knew the light he was seeing was God, why did he ask what he asked in Acts 9:5:

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” (Acts 9:5).

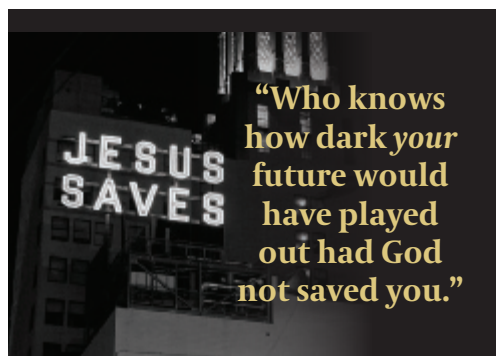
The answer is that Saul may have known the light was God, but he didn’t know if the God he saw was the *Spirit* he had read so much about in the Old Testament, or the *Son* of God he read about in Proverbs 30:4.

But when the Lord revealed Himself as the Jesus whom Saul was persecuting, I don’t think it came as much of a shock to him. I think he had always suspected that Nazareth’s carpenter was God. You see, “pricks” in the Bible were sharp sticks men would use to goad oxen into going in the direction they wanted them to go. In fact, a prick is another name for a goad (Judg. 3:31).

But if an ox didn’t *want* to go where he was being goaded to go, *he’d kick against it*. So the Lord must have been talking to Saul about the pricks of *conscience* he’d been experiencing while slaughtering the followers of the Lord Jesus. Saul knew the Bible well enough to know that the Lord matched the Old Testament prophecies of Israel’s Messiah, and God was using those prophecies to prick his conscience.

But Saul didn’t *want* to believe that the lowly carpenter from Nazareth was his Christ. So when he’d read his Bible, he’d kick

against the pricks of conscience that God’s Word was giving him.



Who Me?

Now I know a good Christian like you would never kick against the pricks of *your* conscience when it’s guided by God’s Word. Yeah, right. Of course, when you do, it usually doesn’t lead to people getting slaughtered like it did with Saul. But I guarantee it will cause misery of some kind, both for you and for the people in your life. You’re better off learning to do what God says to do *and doing it*, in every area of your life, as Saul offered to do in the very next verse of Acts 9:

“And he trembling and astonished said, Lord, what wilt Thou have me to do?” (Acts 9:6).

It’s not surprising to read that Saul was “trembling” as a result of his experience, for that’s what men always did in the presence of God. Habakkuk wrote,


“O LORD, I have heard Thy speech....God came from Teman... And His brightness was as the light....When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself...” (Hab. 3:2-4,16).

If you know your Bible, you know that any time anyone in the Bible saw so much as *an angel* they trembled, let alone when they got a glimpse of the Lord of glory.

But when it says Saul was also “astonished,” that begs the question: if Saul’s been suspecting that Jesus might be their Christ all along, what’s he so astonished about? I mean, it’s not like he just found out that *Zeus* was God, the false god of the Greeks. He wouldn’t have seen that coming. But his conscience had been telling him that Jesus might be his Christ, so why the astonishment?

Personally, I think the thing that astonished him was that *the Lord didn’t slay him on the spot!* He knew he’d been doing much more than *touching* the apple of God’s eye. He’d been making *apple sauce* out of His people, so now he expected God’s *wrath* to fall on him.

But the voice Saul heard was anything but wrathful! You can tell just by the words that Luke records that the Lord spoke them softly and tenderly: “Saul, Saul, why persecutest thou Me?” instead of words like “Die, you mongrel!” Instead of being destroyed by the “brightness” of the Lord’s second coming as the beast (2 Thes. 2:8), Saul was saved by the brightness of God’s grace (Acts 26:13). And it was this unfathomable grace that led Saul to ask the Lord what He wanted him to do.

If you find it astonishing that God’s grace saved you, have you asked Him what He would have *you* do? Who knows how dark *your* future would have played out had God not saved you. If you’re not asking God in prayer what He would have you do in response to His grace, there’s no time like the present to start. 

Arizona Bible Conference

March 24-26, 2023

Speakers: Pastor Ricky Kurth, Pastor Don Hosfeld

Location: *West Valley Grace Fellowship*
14465 R H Johnson Boulevard, Sun City West, Arizona

For questions or additional information, please contact:

Pastor Mark Dilley at jjdster@gmail.com, 623-377-3071 or

Jim Humphrey at jhumph783@gmail.com, 623-466-7636

A black and white photograph of three men sitting at a table, each with an open book in front of them. They appear to be in a study or classroom setting, focused on their reading. The image is slightly faded and serves as a background for the title.

MAN *to* MAN

Paul's Epistles have a lot to say to us men about what our role should be in this age of grace, but let's focus on the instruction he gives us in 2 Timothy 2:2,

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

First we'll look at the requirements for teaching, and then look at one significant way in which we can teach others.

The first thing we need to realize before we can teach others is that we must first know Christ as Savior. We see this in 1 Corinthians 2:14,

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

For any man to teach others, he must first know Christ, so that he himself can, by the Holy Spirit, understand spiritual things.

Next, he must then study the Word of God in a specific way in order to see what God is doing today. Second Timothy 2:15 gives us the formula for this when it says:

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

As we study the Bible rightly divided, we will see areas in our lives that God wants to change so we can be more Christ-like. This leads to an aspect of teaching that I fear is often neglected or overlooked in our lives. Philippians 4:9 says,

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

God desires to take the things we are seeing in His word and put them into practice in our lives, so that those around us will see the changes God is making in our lives. This is what Paul did, and it is what God wants us to do as men of God as well, so others will see Christ in us. We can't do it on our own, but God is there to help us each step of the way as we see in Philippians 2:13,

"For it is God which worketh in you both to will and to do of His good pleasure."

May we allow God to help us show Christ to others by the way we live our lives.
—Wes Barteck

BBS Letter Excerpts



From Oregon:

"I watch the program every day and record it. I've learned a lot through Kevin and Les Feldick. It means so much in my life."

From YouTube:

"I want you to know Brother Kevin that I call you 'my Sunday School teacher.' The gift you have to expound on the Scriptures the way you do is very edifying to me. It reminds me of the Sunday School of my youth....I'm in my sixties now. Very thankful to the Lord that He loves us so, that His 'Sunday School' continues. I watch the broadcast on WJYS here on the southside of Chicago."

From Facebook:

"For all my friends and anyone else who loves Kevin as I do...He is a blessing to me and I watch him every night....The Word...through faith in that Word is what does it....I will continue to share other videos...."

From Pennsylvania:

"Pastor Kevin, I've listened to a number of Bible teachers over the years, but you are my favorite ever. Thank you for your help in my spiritual growth."

From Ohio:

"I love Kevin Sadler's teaching. I watch him every day, Monday through Friday. He showed me how to study the Bible. He is a blessing. I just wanted to thank him."

From Florida:

"We watch the *Transformed by Grace* lessons in chronological order, and find them to be well organized if viewed in this order. My wife, a believing Jew, really enjoys these segments, since your teaching makes sense of the progressive revelation. I find the real treasure of your site to be the J. C. O'Hair and C. R. Stam audio and printed resources. They are very helpful."

From Georgia:

"With *Transformed by Grace* by Pastor Kevin, the Bible comes alive. Thank you so much."

From Missouri:

"I love your TV program and your monthly magazine. Knowing about the mystery given to Paul for us has finally cleared up my confusion. I had tried for 47 years to put the kingdom and grace together, not realizing I needed to know how to rightly divide the Word of truth. Thank you for helping me to understand."

From Wisconsin:

"While attending the *Berean Bible Fellowship* conference in Tipp City, Ohio...I heard Pastor Kurth for the first time. Truly a man that puts himself into *every* word he says. Though I must add, he looked much older than his picture in the *Searchlight*." (Yikes. My *Searchlight* picture is only two years old! But as everyone knows, the pulpit adds 10 years. —Ed.)

From Oregon:

"I sure enjoy all the articles in the *Berean Searchlight*, and listening to all the audio sermons. It's my second time through the Book of John. I teach a good news club and we did the wedding at Cana."

From Georgia:

"In the November issue, the articles, 'An Open Letter to a Pentecostalist' (of which I consider myself), and 'Things to Avoid Like the Plague' are particularly thought provoking....I don't always agree with what is written, but it always sends me back to my Bible to search for answers, and for this I am grateful."

From Michigan:

"Well, I was wrong about the interpretation of that verse! Glad to have been set straight. Keep up the great work. Even retired pastors can stand a little correction when it comes to God's Holy Word."

From Hawaii:

"My husband forwarded this email on *Two Minutes With the Bible* to me. Please add me to your mailing list to receive this great read. Mahalo!"

From Georgia:

"Do you have an answer key to questions in *Things That Differ?*...I've been studying dispensationally for several years now and have learned a lot! I'm *eternally grateful* that God led me to your website!...I want to know that I'm going in the right direction with the Scriptures in answering these questions, and will try and lock them into memory as I notate them in my Bible." (A copy of the answers is on its way! -Ed.)

From Ohio:

"I have all your commentaries and get the *Berean Searchlight*. I know the grace message well but sometimes I need help with some things. Thank you so much, I certainly knew that, and agree with your answer. Now I just have to get a reply from the elder I addressed!"

From Florida:

"I found your site after reading some authors like Larkin and hearing J. V. McGee....We now have the key to understanding how God works in the world today. The Bible now makes sense and is supported by the truth rightly divided, and is not confused and jumbled as it was before."

From Wyoming:

"Paul Sadler's book, *Exploring the Unsearchable Riches of Christ*, is solid gold! I read the introduction yesterday. My wife had beaten me in starting to read it, so I had to passively peruse it to see what she was beating me to....I knew I better read this fast before my wife, just for friendly competition sake...." (Let us know who wins! -Ed.)

From Australia:

"Thank you for kindly sending me issues of *Searchlight*....In recent years I have commenced deeper Bible studies; I seek to be blessed with a deeper—and more accurate and truthful—knowledge and understanding of Scripture. I read the daily devotionals and access the BBS site....To date, my understanding of multiple-attested Scriptures suggests to me I believe in the dispensational position as such relates to the Gospel of Grace and the Gospel of the Kingdom."

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



A winter night scene featuring a snow-covered gazebo with warm lights inside. Two children are building a snowman in the foreground. The scene is filled with falling snow, creating a magical atmosphere.

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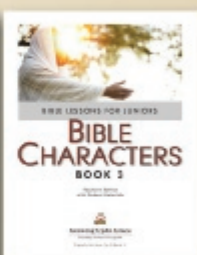
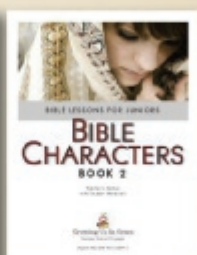
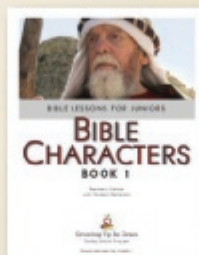
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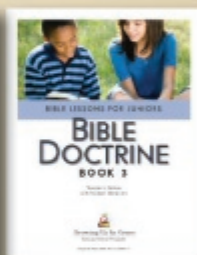
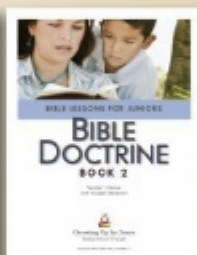
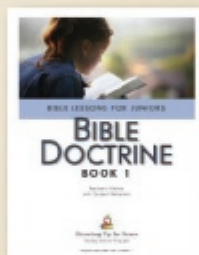
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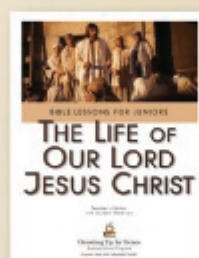
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News and Announcements

New Church Startup: Longtime *Searchlight* reader Jeff Lance has contacted us to let us know he wants to establish a new grace church in his neck of the Connecticut woods. If you live near his home in Vernon and would like to help him establish a new outpost for the truth, you can email him at lancelink_18@yahoo.com. Vernon is close enough to Hartford to interest grace believers in Massachusetts, so you may want to check the map if you live there as well.

New Church Facilities: After the saints of *Grace Bible Church* in Oshkosh, Wisconsin, left their old church building, they met in a Christian school for over a *decade*, during which time they looked at over *a hundred* buildings before finding the perfect one. Now that they've found it, they'd love to give you a tour. If you live nearby, Pastor Paul Turner will be happy to give you directions if you email him at prti9w6@gmail.com.

Two Minutes and More! If you enjoy reading *Two Minutes With the Bible*, but it always leaves you longing for more, we've got good news! Every Sunday evening, we send out *More Minutes With the Bible*, an email featuring longer studies in God's rightly divided Word. *More Minutes* showcases the same writers you see featured in *Two Minutes*, including C. R. Stam, Paul Sadler, Kevin Sadler, John Fredericksen, and Ricky Kurth. To sign up, just go to our website home page, click on the "Bible Study" tab, then scroll down and click on *More Minutes With the Bible*.

Help Us Do More! If you love reading the letter excerpts from people whose lives have been transformed by God's grace in response to our ministry, and you'd like to help us touch even *more* lives, here's how you can get involved. Click on the "About" tab on our home page, then scroll down to the "Donations" link. There you'll see how to make a one-time contribution, including a separate page for memorial gifts. You can also set up an automatic monthly donation from your bank or Paypal account, or sign up for Amazon Smiles, a program that will give us a percentage of every dollar you spend on Amazon. Help us do more!

UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Arizona Bible Conference, March 24-26, Sun City West, Arizona

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“Christ is **present**
in all believers;
He is **prominent**
in some believers,
and He is **preeminent**
in few believers.”

—Author Unknown

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