

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

April 2020



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This month’s cover features the historic Grosse Point Light located in Evanston, Illinois.

The Purpose of the Berean Bible Society is to help you understand and enjoy 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 Christian life, and to encourage the local church.

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A Note From the President

Dear Friends in Christ,

Years ago, I used to help my parents understand their computer or fix the problems they were having with it. Now I'm the one struggling with technology! When I can't get my smartphone or one of its apps to do what I want, I turn to my teenage children to help. They often tease me when they see me hunting and pecking and texting with one finger. They tell me, "Dad, everyone texts with two fingers." Just when I figure out Facebook, my kids tell me that Instagram and Snapchat are what everyone their age uses now. It can be hard to keep up.

In the past, BBS Founder Pastor C. R. Stam used various methods to get the truth out. He made use of an answering machine, offering short Bible study lessons via the telephone. *Berean Bible Society* had a "Bible Time" radio broadcast that aired nationwide in the past. "Two Minutes with the Bible" articles were printed in hundreds of newspapers around the country. We had a free Tape Lending Library, from which we lent out cassette tapes of sermons.

In 1998, my father, Pastor Paul M. Sadler, saw the growth of the internet and knew that BBS needed to be ahead of the trend by having its own website. Since that time, our website has grown and become an enormous resource for information about the Word rightly divided. He also furthered the dissemination of our daily "Two Minutes with the Bible" via emails, which so many appreciate and use to share the truth with others.

Along with our website and email outreach, we currently use the following media to make the truth known: eBooks, BBS App, *Transformed by Grace* videos on broadcast TV, BBS Network Channel on Roku and Apple TV, BBS YouTube Channel, MP3 audio sermons, DVDs, and the social media of Facebook, Twitter, and Instagram. And of course, we continue to work in our traditional, print ministries: the *Berean Searchlight*, books, booklets, and tracts.

We use these methods to "Preach the Word" and to "do the work of an evangelist" (2 Tim. 4:2,5). While technology and methods are always changing, the Word of God never changes. BBS celebrated its 80th anniversary last month. As we go into the future with the various ministries of *Berean Bible Society*, with God's help, we will not waver in our stand for Paul's unique apostleship and message. Our methods may change with the changing times, but our desire to proclaim the riches of God's amazing grace will never change.

Grace and Peace,

Pastor Kevin J. Sadler, President

Show the Lord's Death



St. Paul's Cathedral

After our Bible conference last fall in Alcester, England, my son Jesse and I did some sightseeing in London. As we waited for one of London's legendary double decker tour buses to pick us up, I noticed that the Ritz Hotel across the street had some pockmarks on the exterior of their otherwise beautiful building. These marks didn't look like the kind of deterioration that all buildings suffer from age. They looked more like the kind of damage that is inflicted when something impacts the building. That got

me to wondering if those marks might be injuries sustained during the Blitz of London in World War II.

Sure enough, our tour bus driver later pointed out similar pockmarks on St. Paul's Cathedral, and confirmed that they were indeed the result of shrapnel from the countless bombs that rocked the city during Hitler's horrendous eight-month onslaught of England's capital.

Our tour guide said nothing further about the marks, but I began to wonder why those damaged areas were never repaired. Surely a hotel as fine as the Ritz could easily have afforded to erase the scars of the Nazi barrage. And I have to assume that at some point the Church of England could have scraped together the money to restore the flagship church of their religion, and put the memory of that horrific bombing behind them.

The only conclusion to which I could come is that they don't *want* to put it behind them. They don't *want* to forget the suffering they had to endure as a city. They don't *want* to forget the price they had to pay for the freedom from fascism that they continue to enjoy to this day. And it's not likely that they *will* forget. Those pockmarks won't let them.

That got me to thinking of how we'll never be able to forget the price *the Lord* paid to save us *from our sins*. The pockmarks in His blessed face won't let us. Isaiah describes how His face was brutalized (Isa. 52:14), and He retained those scars after He rose from the dead (cf. John 20:27). We know He *continued* to bear them *even after He ascended into heaven*, for in a vision of heaven John describes Him as "a Lamb as it had been slain" (Rev. 5:6). So once the Lord raptures us to heaven, His pockmarked face will "shew the Lord's death" for all eternity.

But "till He come," our apostle Paul says it is important to "shew the Lord's death" *in the communion service* (1 Cor. 11:23-26). If God's people didn't tend to forget Him, He wouldn't have had to keep telling His people in Israel *not* to (Deut. 6:12; 8:11,14,19). No wonder the Lord tells *us* to partake of the bread and the cup "in remembrance of Me" (1 Cor. 11:24,25). —Pastor Kurth



Sanctification by Grace

(From a message given at the
Berean Bible Fellowship 2019 winter
conference in Inverness, Florida.)

PASTOR KEVIN J. SADLER
BBS President

“Day one: I went for a walk down a street. I fell into a hole. I didn’t see it. It took me a long time to get out. It’s not my fault.

“Day two: I went for a walk down the same street. I fell in the same hole. It took me a long time to get out. Why did I do that?

“Day three: I went for a walk down the same street. I fell in the same hole. I got out quickly. It is my fault.

“Day four: I went for a walk down the same street. I saw the hole. I walked around it.

“Day five: I went for a walk down a different street.”¹

We all fall and have fallen into the hole of sin and find it hard to get out of sin’s consequences. However, we don’t need to continue in sin and keep falling in that same hole habitually day after day. That is Paul’s teaching in Romans 6. Here Paul addresses sanctification: change in the daily life of the believer, and walking “down a different street” for the glory of God.

By Grace We Are Dead to Sin

“What shall we say then? Shall we continue in sin, that grace

may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom. 6:1-2).

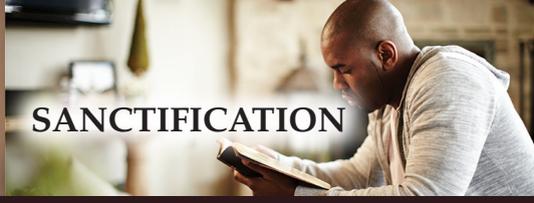
Romans 6 explains the power in the believer to live apart from the sins of the unbelieving world listed in Romans 1:18-3:32. In those verses, we learn about the sins of ingratitude, wickedness, perversion, covetousness, envy, deceit, backbiting, pride, disobedience to parents, cursing, bitterness, and so on. Because we still have an old nature after we believe, believers are still capable of committing these sins, any and all of them. The believer can continue to live unrighteous and ungodly after getting saved. However, Paul teaches in Romans 6 that the Cross of Christ broke the power of sin, and the believer can live righteously and godly by grace.

There is a sharp turn going from Romans 5 to Romans 6. Paul’s subject turns from justification to sanctification, that is, practical sanctification. Let’s look at some differences between justification and our practical sanctification.



JUSTIFICATION

- Justification is the act whereby God declares a person righteous.
- Justification happens at the moment one trusts Christ as Savior.
- Justification is an event.
- Justification happens once and only once.
- Justification delivers from the guilt and penalty of sin.
- Justification cannot be repeated.
- Justification is the work and miracle of a moment.
- Justification gives you the merit of Christ.



SANCTIFICATION

- Sanctification is the act whereby God works out Christ's righteousness in a believer's life.
- Sanctification happens moment-by-moment as the believer surrenders one's life to the Lord.
- Sanctification is a process.
- Sanctification is gradual and continuous.
- Sanctification delivers from the control and the power of sin.
- Sanctification must be repeated as an ongoing process.
- Sanctification is the work and miracle of a lifetime.
- Sanctification gives you the character of Christ.

Now, Paul had just written in Romans 5:20, "But where sin abounded, grace did much more abound." In light of this, he next asked, "What shall we say then? Shall we continue in sin, that grace may abound?" (6:1). God, in His super-abounding grace through Christ, redeems from sin, justifies, and gives the gift of righteousness to those who believe.

Therefore, Paul asks, "What shall we say then?" about this super-abounding grace. Perhaps believers should not worry about sin in their lives, and we could continue in sin because this would only result in the manifestation of God's abounding grace over sin and His greater glory. Would not God's abounding grace shine all the brighter if we kept on sinning? Since we're righteous forever in God's sight, can't we just sin and live however we want? This is the question Romans 6-8 is meant to answer.

Paul's emotional answer to this kind of thinking is clear: "God forbid," or "By no means!" "May it never be!" "Perish the thought!" Justified believers in Christ should never continue in sin that grace may abound. Paul's teaching is how God's super-abounding grace not only justifies us, it sanctifies us, or sets us apart from sin. His grace doesn't free us to sin, it frees us from sin and gives us power over it.

The basis of Paul's answer is in the form of a rhetorical question: "How shall we, that are dead to sin, live any longer therein?" By posing the rhetorical question, Paul expected the reader to see the answer in the question. Rhetorical questions are not asked in expectation of answers; rather, they make statements.

For example, if I went into my son's or daughter's room and asked, as I could, "How are you going to keep your room neat if

you throw your clothes on the floor and never hang them up or put them in your dresser?" I'm not looking for an answer or for information. I'm making a statement: You will not keep your room neat if you just throw your clothes on the floor and never hang them up or put them away.



That is the way Paul uses the rhetorical question in Romans 6:2. "How shall we, that are dead to sin, live any longer therein?" In other words, you should not live in sin any longer when you are dead to sin. Then he goes on to explain what he means by this, that by the process of sanctification, believers are to become in practice what we are in Christ: dead to sin and alive to God.

By Grace We Are Baptized into Christ

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

Christian living depends on Christian learning. Duty is founded on doctrine. If Satan can keep believers ignorant, he can keep them weak. Our sanctification is based on what we "know." Paul asked, "Know ye not?"

This is something crucial for every believer to know: When we believed the gospel, that Christ died for our sins and rose again, at that moment we were baptized into Christ by the Holy Spirit (1 Cor. 12:13). This does not refer to water baptism. When you read the word "baptized" in your Bible, it does not always refer to water. And there is no water in these verses. These are dry verses. To put water baptism in these verses is to rob us of the truth and power that God is intending to convey.

Romans 5:8 teaches, "Christ died for us," whereas Romans 6:3 teaches that we died with Christ. John Gregory Mantle once wrote, "There is a great difference between realizing, 'On that Cross He was crucified *for me*,' and 'On that Cross I am crucified *with Him*.' The one aspect brings us deliverance from sin's *condemnation*, the other from sin's *power*."²

Baptism means being placed into, united to, joined to, or identified with. The moment we trusted Christ for our salvation, we were placed into Christ, united with Him, and joined to Him eternally *by the Holy Spirit*. This is a most beautiful reality, that an unrighteous sinner is made righteous and joined to God's righteous Son by faith alone. This is only possible by super-abounding grace.

This leads Paul into the second step in his logic. If believers were baptized into Christ and joined to Him completely, then we were also united with His death. And because we are united with His death, then we are united with His burial. And because we are united with His death and burial, we are joined to and united with

His resurrection, and therefore we can and “should walk in newness of life.” That’s the logical sequence of thought.

The believer is united with Christ, so God counts what happened to Christ as having happened to us. God established this union. We are in Christ. His death is our death. His burial is our burial. His resurrection is our resurrection. His newness of life is our newness of life.

Thus, when Paul asked, “How shall we, that are dead to sin, live any longer therein?” it refers to our death with Christ when He died. Christ’s death is applied to us *now*, but because Christ died once for all in the past, and we were united to that, our death to sin happened, to God’s way of seeing things, on the day Christ died. Thus, the instruction is not a present progressive, ongoing tense: “We are dying to sin.” It is not a future tense: “We will die to sin.” It is not an imperative: “Die to sin!” Nor is it an exhortation: “You should die to sin.” It is a final, past tense: “You died to sin.”



The simple truth is that if you are a believer, you have already died to sin. It’s a past event and an accomplished fact. It means that, now and forevermore, you have been set free from the

ruling power of sin in your life by the Cross of Christ. Now, having been crucified with Christ, we are to move forward with knowledge of this unchangeable truth so that we might not live in sin any longer. Through our union and identification with Christ and His death, burial, and resurrection, we are now dead to sin and alive to God.

What Paul wanted believers to “know” is that, when we believed the gospel, even though we didn’t see it, hear it, or feel it, before God, we were made one with Christ by the Spirit’s baptizing us into Him, and at the same time we were also united with Christ in His death, burial, and resurrection.

Now His death is my death. His resurrection is my resurrection. His victory over sin is my victory over sin. His triumph over death is my triumph over death. His life is my life. His resurrection power is my power, which He wants me to use to live a life that glorifies Him. This is practical sanctification. It is made possible entirely by grace.

We have been forever freed from sin’s penalty and sin’s power. Because we are united with Christ in His resurrection life, “even so we also should walk in newness of life” (v. 4). We have newness of life in Christ. By God’s grace, now we “*should*” live a new life because we *can* live a new life. By virtue of our union with Christ’s resurrection, we can even appropriate the power of His resurrection, a power that enables us to live in righteousness.

By Grace We Are Freed from Sin

**“For if we have been planted
together in the likeness of His**

death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin” (Rom. 6:5-7).

“Christian author and teacher Dr. Bill Gillham likes to illustrate how our behavior is linked to our position and identity in Christ through a humorous analogy. He describes a scene in which a man is suddenly accosted by a ferocious bear while on a walk through the woods. The man runs into a shack.



Though the structure is securely buttressed by thick timbers, he is unaware of that fact, and he thinks the grizzly will burst through at any moment. This man was safe the moment he fled into the shack. However, since he was ignorant of that fact, he trembled in terror. As Dr. Gillham points out, the poor man could have died of a fear-induced heart attack even though he was secure. Dr. Gillham’s premise is: If we do not understand who we are in Christ and our security in Him, we will act accordingly.”³

That is what Paul wants the believer to now in this passage, that we are secure in Christ. By the connecting word “For,” verse 5

is given as the basis for our walking in newness of life (v. 4), that we do so in the security of our future resurrection (v. 5).

We are united with Christ in His resurrection, and this guarantees our future resurrection. God’s grace and the security we have in Christ is to motivate the believer to live unto God. We don’t need to live by fear, but instead, by grace. Having been justified by faith and baptized into Christ, we live with certainty, knowing that being in Christ, “we shall be also in the likeness of His resurrection.”

The reason we know this is that we have been joined to Christ’s all-sufficient payment for sin at the Cross. This secures our freedom from sin. Thus, death cannot hold us, just as it could not and did not hold Christ, and He rose again. Being in Christ, sin has no power over us. The certainty of our future resurrection shows that we are, in fact, dead to sin and free from its power over us.

Every believer retains the “old man” (v. 6) at salvation, but Paul teaches us that the power of that old nature was “destroyed,” broken, and defeated at the cross. Being joined with Christ’s death, Paul tells us that we are “freed from sin” and have liberty and power in Christ not to serve sin any longer.

The old man is like a chicken with its head cut off: it’s dead, but it still flops around and gives us trouble. But we have power over it. While the old man is still active within us experientially, positionally, before God, it’s crucified, dead, and buried. Thus, by faith God wants us to live according to

the fact that it's dead and buried and to live unto God in newness of life.

The issue of this chapter is *living* in sin. Paul is not teaching sinless perfection, that the believer can never and does never commit a sin. The issue Paul is talking about is that we have been enabled not to “*live* any longer therein” (v. 2). In other words, we have been empowered for sin not to be the master of us, that we not sin habitually, that sin does not reign in our lives as a lifestyle. Paul wrote about *continuing* in sin in verse 1, *living* in sin in verse 2, *not serving* sin in verse 6, and not letting sin have *dominion* or authority over us in verse 14.

We all fall into sinful attitudes, thoughts, and actions—the “hole in the street.” Paul’s teaching here is that when we place our faith in Christ as our Savior, we were joined to His death and thus joined to His mastery over sin. Now believers, through Christ, can have mastery over sin, and we don’t need to be a slave to sin, or be held down or held back by sin any longer. God doesn’t want us to accept bondage to sin, which pulls us down; He wants us to stand in our liberty from sin, and live unto God.

Our bodies are no longer helpless to sin. The power of sin is not to be the defining direction of our lives. *Christ* is to be the defining direction of our lives! We are crucified with Christ (Gal. 2:20). The power of the old man, our body of sin, was destroyed in Christ. In Him, we are freed from sin, and the body can now become the instrument of righteousness to the glory of God (Rom. 6:13).

In our sanctification, God would have us live our lives manifesting Christ’s resurrection life and power, living a life of freedom from sin’s control. The believer has died to the old life of sin and has been raised to enjoy and live a new life of righteousness in Christ.

By Grace We Will Live with Christ

“Now if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God” (Rom. 6:8-10).

Paul wrote that “we believe that we shall also live with Him” (v. 8). Verses 9 and 10 support this belief in 5 steps.

1. Verse 9a: We know that Christ rose from the dead. The work was done. Sin was dealt with completely at the Cross. Death could not hold Him in the grave.
2. Verse 9b: We know that He “dieth no more.” Jesus Christ is life and He will never die again. He arose and lives forever. As the Lord said, “I am He that liveth, and was dead; and, behold, I am alive for evermore” (Rev. 1:18).
3. Verse 9c: We know that “death hath no more dominion over Him.” Christ arose triumphant over death. Death is a defeated foe. Christ is master over death. Death has no dominion or authority over Him. He is the Destroyer of death.
4. Verse 10a: We know, “in that He died, He died unto sin once.”

He died unto sin once for all. He dealt with and paid for sin completely, powerfully, and perfectly, and the Father was satisfied.

5. Verse 10b: We know, “in that He liveth, He liveth unto God.” He died and was raised from the dead. He lives, and He lives unto God.



“Knowing” and trusting all this is how we experience the present power of Christ’s resurrection in our life. God means for us to feel the firmness and truth of those five steps in our soul by faith. We have been baptized into and united with Christ’s death and resurrection. These things that are true of Christ are true of us in our union with Him.

1. Christ was “raised from the dead” and, in Him, we were and will be raised from the dead. Death could not hold Christ because sin was paid for in full. Because we died with Christ, death will not hold us in the grave, and we will be raised. And we “shall be also in the likeness of His resurrection” (v. 5).
2. Christ, being raised, “dieth no more.” Likewise, when we are raised, we will die no more. We have eternal life in Christ and we will live with Christ forever.

3. Death has “no more dominion over” Christ. In Christ, death has no more dominion over us. We can live confidently for Christ without the spirit of fear. Christ won the victory over death and has authority over it. In Him, we have authority and victory over death.

4. Christ “died unto sin once.” Having been crucified with Christ, we died unto sin once. The penalty and the power of sin have been dealt with once and completely in Christ. Now we go forward in life with this knowledge of already having died unto sin in Christ, and we live in our freedom from sin.

5. Being raised, Christ “liveth unto God.” In Christ, like Christ, we live unto God.

Paul wanted the Body of Christ to believe and experience the confidence, power, victory, hope, security, and grace of these truths. Living by faith in them is what makes our union with Christ a powerful experience. Sin cannot enslave people who put their focus on their life, power, and future in Christ. Doing so, we will walk in newness of life.

By Grace We Should Yield Ourselves unto God

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as

instruments of righteousness unto God” (Rom. 6:11-13).

These spiritual realities are to affect our lives by faith. Pastor C. R. Stam used to say, “What God has done for us by grace, we should appropriate by faith.”

In light of all these wonderful truths that are true of us by grace, Paul teaches us to “reckon...yourself to be dead indeed unto sin.” “Reckon” means making a decision based on rock-solid reality. We are “dead to sin” in Christ. We should constantly view ourselves this way by faith. We should reckon ourselves to be what God has made us in Christ by grace.

If we fail to believe that sin no longer has power over us, we will be much more vulnerable to temptation, to live in sin, and allow it to rule and direct our lives. But knowing the truth that we are dead to sin in Christ, and then, by faith, reckoning it to be true and applying it to our hearts, we can live “dead indeed” to sin, and we can, by grace, live in victory over sin. This is practical sanctification.

We do not have to live habitually in sin or let it “reign” in our mortal bodies (v. 12). Instead, because the power of sin has been broken, we can, by faith, choose not to obey the lusts of the old man. The believer can instead obey God’s Word and let Christ reign in life.

Negatively, Paul wrote in verse 13 that we should not yield our members as instruments of unrighteousness to commit sin. Positively, Paul wrote we should instead yield ourselves unto God as people who are alive from the dead. Speaking of our “members,”

with our eyes and what we look at, our ears and what we listen to, our mouths and what we say, our hands and what we do, our feet and where we go, our hearts and what we love, our minds and what we think about and the decisions we make, God wants these all to be “instruments of righteousness.” God wants us to be people who allow His righteousness to touch every area of our lives and who live alive unto God.

When asked the secret of his service for Christ, George Muller (1805-1898), known for his great faith and ministry to orphans, answered: “‘There was a day when I *died*,’ and, as he spoke, he bent lower, until he almost touched the floor. Continuing he added, ‘Died to George Muller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God.’”⁴

That is the testimony of one who lived “alive unto God through Jesus Christ our Lord” (v. 11). That’s what sanctification by grace is all about. May that be our testimony for the glory of God! 

1. James MacDonald, *Lord Change Me* (Chicago, Illinois: Moody Publishers, 2012), eBook.
2. John Gregory Mantle, quoted by R. W. DeHaan, “Galatians 2:20 – Outstanding Servants,” Bible.org, published February 2, 2009, <https://bible.org/illustration/galatians-220>.
3. “Romans 1-6 Devotionals & Sermon Illustrations,” subheading “Romans 6 – Freedom,” Precept Austin, updated November 10, 2016, https://www.preceptaustin.org/romans_illustrations_-_part_2.
4. “The Secret of George Muller’s Service,” Webtruth, September 7, 2015, <http://www.webtruth.org/great-quotes/the-secret-of-george-mullers-service>.

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HEAVEN'S NEW GRAMMARIAN

Our hearts are hurting here at *Berean Bible Society* as we mourn the loss of heaven's recent gain, Charlie Fouché. His warm nature and quick wit won him a place in our hearts several years ago when he became one of our proofreaders for the *Berean Searchlight* and many of our other publications. Others knew him as a capable teacher of God's rightly divided Word in his own right.

My favorite memory of Charlie came to pass the day I met him at a Bible conference many years ago. As I drew my message to a close, I began to talk about the gospel of salvation for the benefit of any who might not know the Lord. When the pastor does that, many Christians take it as a signal to close their Bibles and start packing their things to leave. Not Charlie. I will never forget how instead he bowed his head to pray.

If anyone came to know Christ that day, that redeemed soul will surely want to look Charlie up in heaven someday to thank him for his prayer. But he'll just have to take a number and wait his turn, for he will be only one of a crowd of grateful saints whose lives were touched by this faithful man.

—Pastor Ricky Kurth

A Blessed Roundup

Hearts are hurting all over the grace movement now that Cowboy Lee Homoki has taken his final ride. This faithful man of God pastored several churches before founding Bible Doctrines To Live By in 1981. BDTLB's printed ministry included Truth Aflame magazine and numerous books and booklets that championed the truth of Pauline dispensationalism.



Lee was a gifted Bible teacher, but he also had the heart of an evangelist. I'll never forget the advice he gave grace believers who struggle to share the grace message with Christians who are steeped in denominational teaching. With his tongue planted firmly in his cheek, he quipped: "Why ruin a perfectly good Baptist? If you lead a soul to the Lord, you can teach him anything you want."

Lee's evangelistic campaigns were invited to such a wide variety of churches that he could tell stories of unsaved pastors coming to know Christ at his meetings. And his cowboy camps were used of God to lasso young people who were often more open to listening to a preacher who knew his way around a lariat.

So if they allow campfires in heaven, Cowboy Lee is already warming the hearts of the saints with stories that need no exaggeration to sound like tall tales, for they stem from a life lived in the service of the Lord Jesus Christ.

—Pastor Ricky Kurth



How to Be a **Lion** and a *Lamb*

DAVE STEWART
Contributing Writer

“And one of the elders saith unto me...behold, the Lion of the tribe of Juda...and I beheld, and, lo...a Lamb” (Rev. 5:5,6).

They say that March comes in like a lion and goes out like a lamb. The lion, in this case, describes the harshness of winter while the lamb represents the milder weather of spring. And unless you're one of those people who really loves the winter cold, you're probably enjoying the thought of having now moved through the change from one to the other.

But the Lord Jesus Christ is described in the passage above as being both a Lion and a Lamb. At first, this seems like a paradox. The lion is powerful and bold, while the lamb is gentle and meek. Yet these two depictions appear here, not just in the same person, but in the same person at the same time.

I believe that these “opposing” pictures are primarily representations of our Lord at His first and second comings. He came first as a Lamb, gentle and meek. But He will come again as a Lion, strong and bold. However, wasn't the Lord strong and bold at His first coming when He opposed the Pharisees and endured the sufferings of the cross? And will He not be gentle at His second coming when He saves His people and shepherds them safely into His kingdom?

In fact, boldness and meekness are not opposing attributes at all. And it's not a paradox to see the two working together in the same person at the same time. Simply picture the hero in every Hollywood Western confronting the gunman in front of him while keeping the lady safely behind him to understand how boldness and meekness, strength and gentleness, work perfectly together.

The secret of the lamb/lion is easy to learn. Like the movie hero, our Lord knows who the bad guys are, and He stands boldly against them because of His tender heart toward their victims. He confronted the Pharisees to save His beloved from their ungodly ways. He will come again to destroy His enemies that His saints might live with Him safely and without fear. The boldness Christ embodies is born

of love: love for the truth, love for His Father and for those whom His Father loves. He knows who His enemy is and He makes a distinction between the peddlers of lies and those who are taken captive by them.

But Jesus Christ is not just the hero in every Western movie. He is seen in the Father who defends his son against the bully, then teaches his son to defend himself. He is the pastor who models love and longsuffering to his flock, and then bares his fangs at the sight of the wolf. And He is in the saint who lovingly shares the gospel with her neighbor while knowing full well that the enemy has a stronghold in that house. The lamb/lion is boldness and meekness together, a force to be reckoned with for compassion's sake.

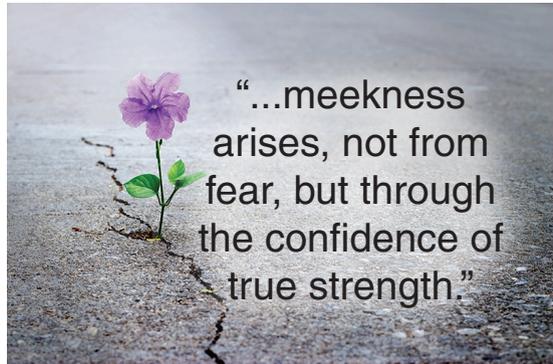
As members of the body of Christ, you and I have been set in the role of the hero in this present evil world. We are members of the One who is both the Lion and the Lamb. We are called to battle with all boldness against forces of tremendous power, that we might, with all meekness, rescue the powerless. Our children, our families, our neighbors, and our friends depend on us to be steeled in the fight, while being tender toward them in love.

We should be careful, however, never to mistake pride for boldness, nor timidity for meekness. The Lord was not proud and He was certainly not timid.

Pride and timidness are natural inclinations to which we (carelessly) submit ourselves, each, depending upon his or her own personality. Boldness and meekness, on the other hand, are of the Spirit. They must be practiced by the conscious exercise of truth, in faith, by the power of God.

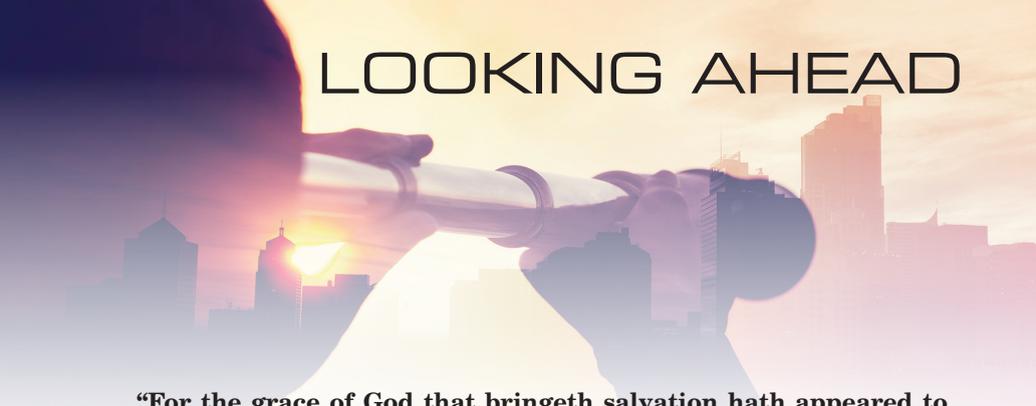
If you suffer from a timid spirit and praying for boldness hasn't helped, we suggest praying for a good understanding of meekness instead. Study it. Learn that meekness arises, not from fear, but through the confidence of true strength. Likewise, if you struggle with a prideful heart, pray for a spirit of boldness to replace your pride. True boldness never lifts up itself, but lifts up those who cannot stand for themselves.

And again, the lion and the lamb show themselves, not just in the same person, but at the same time. The salvation of the weak IS the enemy's undoing. Share the gospel of God's grace. Do so in the spirit of meekness. And every time you do, don't forget to let out a roar for the wicked one to hear.



“...meekness arises, not from fear, but through the confidence of true strength.”

LOOKING AHEAD

A silhouette of a hand holding a telescope against a sunset city skyline. The sun is low on the horizon, casting a warm glow over the scene. The city buildings are silhouetted against the bright sky.

“For the grace of God that bringeth salvation hath appeared to all men,

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus 2:11-14).

We live in the present, but we look to the future. There is nothing wrong with that. We, as believers in the Lord Jesus Christ, look for His appearing when we shall be caught up together to meet the Lord in the clouds of heaven. When Paul wrote to Pastor Titus, he called his attention to the “blessed hope and glorious appearing” of our only Lord and Savior.

At the present time, things are not going well in our country. Many Americans are no longer ashamed of immorality or concerned about the disintegration of home and family or the increase of crime of every description. Our government is bewildered by problems for which it seemingly has no solutions.

Saddest of all is the decline of the church in America. Instead of sound expository Bible doctrine, we hear more and more a philosophy of Christianity and religion. This should not really surprise us. Paul told Timothy in 2 Timothy 3:1 that in the last days “perilous times shall come.” The list that follows that verse can hardly be a description of the ungodly world. The world has had all these unfavorable features since Adam and Eve began having children. Verses 2-7 are describing the decrease of godliness within the professing church.

The preaching of the Word of God, rightly divided, with a strong emphasis on Pauline dispensational theology is accepted by very few Christians. Sin is becoming more acceptable and tolerated. As believers in the Lord Jesus Christ, let us make it our resolve to follow the admonition of Romans 12:1-2—namely our reasonable service, unconformed to this godless world system, daily renewing our minds through the Scriptures, making every effort to please the Lord Who bought us.

If we follow Paul’s advice and “continue thou in the things thou hast learned,” we will not go astray doctrinally. —Pastor Whitey Myers

Question Box

“In last May’s Question Box, you said the she bear killed the children in 2 Kings 2:22-24 because of Israel’s sin (Lev. 26:14,22). Others explain those difficult verses by saying the Hebrew words for ‘little children’ referred to older kids, who may not have all died. Could this be so instead?”

If these were not little children, they were over the age of accountability. And since most older children are not saved, that would mean most of these children went to hell because of the sins of their nation. It is far more just to believe that they were little children who went to be with the Lord when they died.

And I don’t think there is any way to read that word “rob” (Lev. 26:22) and conclude those children didn’t die. Wild beasts don’t rob parents of their children by *injuring* them. They rob them by *killing* them.

The law was a *covenant*, which is an old word for a *contract*. If the people of Israel broke the terms of the contract, God was bound by the laws of justice and righteousness to keep His part of the contract and punish them in the manner specified in the covenant. If He didn’t, He could rightly be charged with breaking His Word and being unfaithful to His own covenant.

—Pastor Kurth

DAY OF GRACE BIBLE CONFERENCE

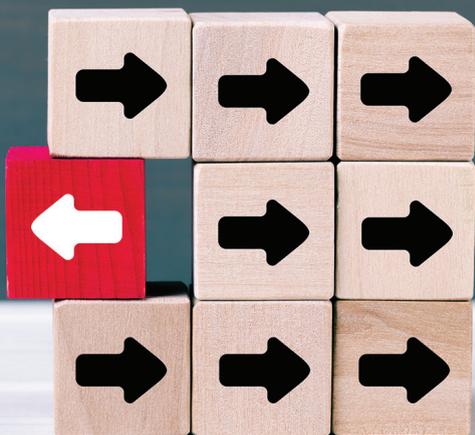
May 16, 2020

Location: Kachemak Community Center
59906 Bear Creek Dr, Homer, AK 99603

Pastor Ricky Kurth, *Faith Bible Church*

Contact: Josh Dennis (907) 299-3803 or
jdennis1201@gmail.com

THE COMPLETE OPPOSITE WAY



PASTOR KEVIN J. **SADLER**
BBS President

“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4-5).

In our witness for the Lord, Romans 4:4-5 are good verses to commit to memory. The reason is that they state the opposite of what most people think about how to be saved. Most believe that the way to be right with God is to be good and to earn your way to heaven by doing good things. These verses say something different.

When people work at their jobs and get their paychecks, they are entitled to their wages. They earned them. They worked for it and have a right to expect whatever they have coming based on an agreed-upon salary. And the employer is indebted to pay employees for their work. People don't go to their employers after receiving their paychecks, thank them for the gracious gift of money, and protest that they didn't deserve it. Instead, people take that check and go home, knowing that they earned it and are being reimbursed for their time and labor.

Many want to believe it's the same way for going to heaven, that you work for it and earn it, that you get what's coming to you, and salvation is a reward. But that is not the way it is with salvation. It is the complete opposite way. Salvation is “to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (v. 4).

No one receives salvation and God's righteousness by working for it. It is given “to him that worketh *not*.” We have nothing to offer God in our unrighteous state. And God's righteousness is not and cannot be earned. It's not something we work for and so God owes it to us; it is something we receive by faith alone in Christ.

Work yields wages that the person working deserves or earns. Faith receives a gift that the person believing does not deserve or earn. To have God's righteousness imputed to our account, and to be justified and declared righteous by God, we simply "[believe] on Him that justifieth the ungodly." We trust in the Lord. We take God at His Word. We place our faith in Him when His Word tells us that Christ died for our sins and rose again (1 Cor. 15:3-4). Trusting God and His good news, we are made righteous by God.

God justifies, not the godly or the good, but "the ungodly" by their faith in Him. Romans 3:10,23 tells us, "There is none righteous, no, not one" and "all have sinned, and come short of the glory of God." We are all unrighteous sinners. God justifies the ungodly because there are no godly for Him to justify! All are ungodly in His sight. God justifies any who believe in Him.

You don't need to clean up your act first or repent and turn from your sins to be saved, as is commonly taught. You just come as you are, as an ungodly sinner, throw yourself on the grace and mercy of God, and believe. You just trust Christ as your personal Savior and that's it. The righteousness of God is received by faith alone strictly as a free gift from God. **Have you believed?** 

SPOTLIGHT on Grace Churches

GRACE BIBLE CHURCH

Pastor Jim Tollar

1928 Colony Court
Beloit, Wisconsin 53511

Sunday mornings:

9:30 Sunday School/11:00 Worship Service

Wednesday:

6:30 pm Bible study (please call for location)

Last Thursday of the month:

6:30 pm Service at Autumn Lake Healthcare

The purpose of Grace Bible Church is to preach the Lord Jesus Christ according to the revelation of the mystery, and to prepare believers to offer their lives as a living sacrifice to God (Rom. 12:1, 2). Our goal is to equip each saint to share the gospel with the lost (1 Cor. 15:1-4), and help all believers grow in their knowledge of God's mystery program for today (Eph. 3:9).

Contact: (262) 581-6228 or www.gbcbeloit.org

Does God Chasten Us Today in the Dispensation of Grace?

(An excerpt from Pastor Kurth's upcoming book, *More Rightly Divided: Answers to Frequently Asked Questions.*)

PASTOR RICKY KURTH
Berean Searchlight Editor

A little boy was disappointed to see a failing grade on his report card. So before taking it home to show his father, he asked the teacher, "Are you sure this is the grade you want to give me?" The teacher replied, "Well, yes, why do you ask?" The boy answered, "Because my dad told me that if I don't start getting better grades, *somebody* is gonna get a spankin'!"

Well, as you may know, the Bible says that when a child disobeys, he should be *spanked* (Prov. 19:18; 29:15). And God minces no words when it comes to what He has to say about parents who *don't* spank their children, even going so far as to say,

"He that spareth his rod *hatheth his son*: but he that loveth him chasteneth him *betimes*" (Prov. 13:24).

Now as I'm sure I don't have to tell you, this is one of the most *misquoted* verses in all the Word of God. The world misquotes it to say, "Spare the rod, *spoil the child.*" And it is true that if you don't spank your kids, you will spoil them. But that's not what

the Bible says. God takes it much further and says that if you spare the rod, *you hate your son.*

Now I know that unbelievers say that the opposite is true. They say that if you *do* spank a child it means that you hate him, for they confuse *spanking* a child with *abusing* him. But God says you have to hate your son to let him grow up *without* spanking him.

You see, if you let your child grow up without spanking him when he is young, you pretty much guarantee that he'll have a miserable life when he is older. Because if you let him grow up thinking that it's okay to disobey your authority in the *home*, he is going to have trouble in *school*, for he won't respect the teacher's authority either. And he won't be able to hold a job after he graduates, for he won't respect the authority of his *boss*. And if he can't hold a job, he's likely to turn to a life of crime, because he won't respect the authority of *the law* either. And if he gets arrested and sent to jail, he's going to have trouble in prison, for he won't respect the authority of the

guards! These are just a few of the reasons the Bible teaches that children must be spanked.

The Reason Christians Ask About Chastening

But since the Bible *also* teaches that Christians are “children of God” (Gal. 3:26), I’m frequently asked if God spansks *us* when we disobey what He says in His Word. And *the reason* I’m asked this is because that’s how God dealt with the people of Israel under the law when *they* were His children. Speaking to them, God said,

“Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee” (Deut. 8:5).

“...didn’t Paul, the apostle of grace, talk about chastening?”



When Moses says that God chastened His people in Israel “as” a man chastens his son, it prompts the question, how *does* a man chasten his son? And the answer to that question is: by spanking him with something the Bible calls “the rod of correction,” as we see when Solomon wrote:

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Prov. 22:15).

So when Moses wrote that God chastened the children of Israel “as a man chasteneth his son,” that means God chastened them *physically*. He spanked them with

what we call “corporal punishment”—punishment that causes *pain* and *suffering*. Look what God told David about his son:

“I will be his father, and he shall be My son. *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men*” (2 Sam. 7:14).

God told David that if his son disobeyed Him, He would take him over His knee, as it were, and *chasten* him with physical punishment.

But how would God accomplish that? That is, He couldn’t *literally* take David’s son over His knee. So how could He chasten him, and the rest of the people of Israel, when they disobeyed Him?

Well, when King Saul disobeyed God, Samuel explained *exactly* how God would punish him:

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God...now thy kingdom shall not continue... because thou hast not kept that which the LORD commanded thee” (1 Sam. 13:13,14).

As you can see, God chastened King Saul *by taking away his kingdom*. I’m sure that caused him a great deal of pain and suffering!

But now, if you want to talk about pain and suffering, when King David committed adultery with Bathsheba, and murdered her husband to cover it up, God sent a prophet named Nathan to confront him, and explain how God planned to chasten *him*:

“Nathan said to David...because by this deed thou hast given great occasion to the enemies of

the LORD to blaspheme, *the child also that is born unto thee shall surely die*" (2 Sam. 12:7,14).

I'm sure that caused David much more pain and suffering than Saul experienced when he lost his kingdom. Anyone who has ever lost a child can attest to the unfathomable heartache caused by such a loss.

What About Us?

But the question is: Does God chasten *us* in ways like that when we as members of the Body of Christ disobey Him in the dispensation of grace? Will He take away the "kingdom" of a man's house by means of a fire, a tornado, or some other form of disaster? Or will God allow *your* baby to die in order to chasten you, or allow you to suffer the loss of your mom, or your dad, or your spouse? These are questions that can literally *haunt* believers when they lose a loved one, or a home, or a job, or when they suffer any other kind of life-changing loss. At such times God's people are prone to ask, "Is God chastening me?"

But the difference between us and Saul and David is that *they lived under the law of Moses*, while we live under *grace* (Rom. 6:14,15). And as we're about to see in this chapter, God *doesn't* chasten us with physical punishment under grace like He chastened His children in Israel under the law.

Perhaps you are thinking, "But didn't Paul, the apostle of grace, talk about chastening?" Yes, he did! When the Corinthians were acting sinfully, Paul pointed out what they were doing wrong (1 Cor. 11:17-29), then added,

"For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:30).

When the Corinthians were getting drunk and acting selfishly during their observance of the Lord's Supper, God *chastened* them with weakness and sickness—and even the "sleep" of *death*, when weakness and sickness didn't get their attention.

Now I know that some good grace pastors and teachers hold that the sickness and death that the Corinthians were experiencing was due to the natural consequences of their drunkenness. However, God wouldn't have needed an apostle to point out that they were sick and dying due to a continual abuse of alcohol if that's what was going on, for men have always known that an abuse of alcohol can lead to sickness and death. God *did* need an apostle to point out the connection between their abuse of the Lord's Supper and their chastening, however, and so He inspired Paul to make that connection.

But here we have to remember that this took place during the transition period from law to grace. In the very next chapter, Paul talked about things like tongues and prophecy and healing, things that faded away once the Bible was complete, as Paul predicted they would:

"...whether there be prophecies, they shall fail; whether there be tongues, they shall cease...when that which is perfect is come" (1 Cor. 13:8-10).

We know that those things *did* fade away once the Bible was perfected, for we don't see them mentioned anywhere in Paul's

later epistles. But we *also* don't see any reference to *physical chastening* in Paul's later epistles. That's how we know that physical chastening *also* ceased once the transition period came to an end.

A Non-Prophet Dispensation

And here's something else to keep in mind about chastening. Any chastening that God did today would be completely ineffectual, for today there are no *prophets* or *apostles* around to make the connection between your sin and whatever physical affliction or setback you might be experiencing.

Think about it. Saul had Samuel to tell him why he lost his kingdom. David had Nathan to explain why he lost his son. The Corinthians had Paul to tell them why they were weak and sick and dying. Without Nathan, David might have thought that his son died of natural causes. When Saul lost his kingdom, he might have concluded that it was just one of those things that happens, were it not for Samuel making the connection for him. And if Paul hadn't told the Corinthians that God was chastening them, they too might have thought they were dying for reasons other than the chastisement of God.

But today, in the dispensation of grace, there are no more prophets, because the *gift* of prophecy ceased when the Bible was complete. And there are likewise no more apostles, for the work of both apostles and prophets was *foundational* in nature (Eph. 2:20). If we are still laying the foundation of "the church, which is His Body" (Eph. 1:22,23) two

thousand years after it began with Paul's conversion, there is something *seriously* wrong with our building efforts!

No, the gifts of apostles and prophets enabled men to speak on a par with inspired Scripture, building tools that were needed in the early days of the church. But once the Bible was complete, those gifts were no longer needed, for today the church is built by the words of God found in the Scriptures.

But if there are no more apostles and prophets, then there is no one who can make the connection between your sin and the hardships that come into your life. That's why I say that any chastening God might do today would be ineffectual. I mean, imagine spanking your child *but not telling him why*. The bewildered child would never be able to figure out which of his sins had been discovered and had warranted chastening, and which of his infractions had merited many licks, and which had merited few.

And if God is spanking you today, but not sending you a prophet or apostle to tell you why, you can't be sure of which infraction on your part resulted in the tire on your car going flat on your way to work, which one



led to your latest bout of stomach flu, or which one resulted in your spouse's cancer diagnosis. And you will drive yourself crazy trying to guess. And believe me, Christians *do* try to guess!

What's God Trying to Teach Me?

And there's something else about which they try to guess. When a believer's pet dies unexpectedly, or he is involved in an auto accident, or some other calamity of life besets him, you will often hear him say, "I wonder what God is trying to teach me?" But nowhere in the Bible did God ever issue pain and suffering to teach people His will. He always used *His Word* to teach His will. Corporal punishment was administered under the law when God's people *disobeyed* His revealed will. In other words, God spanked His children to teach them *the consequences of not obeying Him*, not to teach them His will.

And it is *still* true today in the dispensation of grace that God only uses His Word to teach His children. When you suffer physical adversity, that is *not* a result of God trying to teach you something that you are left on your own to try to interpret. God speaks *only through His Word*, where He spells His will out *clearly*—that is, if you know how to rightly divide His Word (2 Tim. 2:15). And He never says, "Well, it looks like Ricky isn't listening to My Word, so I guess I'll have to try chastening him to further explain My will to him." God doesn't have a "Plan B" when it comes to communicating His will to His children.

This is not to say that the calamities of life don't often serve to get our attention, and cause us to become more spiritually minded, for they frequently do. It is the nature of the difficulties of life that they help us prioritize things in our lives, and remind us that "the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

I mean, if this life were perfect, no one would ever think about the life to come. And Christians should not only be *thinking* about the life to come, they should be *living* for it, and not for this present life. And afflictions and adversities and setbacks all serve to focus our attention on spiritual and eternal realities, and help us put this life in proper perspective. But there is no evidence in Paul's later epistles that God Himself is still engaged in *sending* these types of things into our lives to chasten us.

But God did chasten the *early* members of the Body of Christ when they disobeyed His revealed will during the transition from law to grace. This not only enforced the teaching of His will found in His Word, it helped establish the apostleship of Paul. You see, in the early days of the dispensation of grace, *Paul himself* had the ability to inflict physical chastening.

The Signs of an Apostle

Now if you're wondering, "Why would God give Paul an ability like that?" He explained it when he told the Corinthians... 

(To be continued in Pastor Kurth's upcoming book, *More Rightly Divided Answers to Frequently Asked Questions*).



BBS Letter Excerpts

From our Inbox:

“Hi Kevin, I want to thank you for your piece that you wrote on your Dad [*Grieving with Hope*]. I couldn’t get through it with dry eyes of course, but a piece like that is very comforting and I was able to pass it on to an in-law in Michigan who just lost her Dad. This is the first opportunity I’ve had to share His Word with her, through your pamphlet.”

From Illinois:

“I have a degree in theology and religious education, and I never ever thought about how you all ‘rightly divided’ or broke down the explanation about where the law stops and grace begins, where Paul starts and works end, how and where this dispensation started at Romans and goes through to Philemon. How that is so well explained. Great to learn and fills me with joy...makes so much sense.”

From England:

“I was a member of the...Church of England...I have become unsettled. The reason for this is I have been helped by others in the last year or so to rightly divide the Word of truth and am learning about dispensations. Something for many years I knew nothing about.” (Keep studying and your unsettling will be “settled” [Col. 1:23]. –Ed.).

From Oklahoma:

“Your article on tongues is the best I’ve ever read. I’m going to give it to my Assembly of God pastor.”

From Nova Scotia:

“My wife and I have watched the 87 videos [*Transformed by Grace*] three times now and are still getting great truths from each one we watch daily! In fact, we are just watching #45 ‘What must I do to be saved?’ Absolutely FANTASTIC, CLEAR teaching on salvation! Can’t say enough! All your videos are so clear. The teaching is incredible! THANK YOU!”

From Florida:

“Your letter is much appreciated and so helpful in strengthening my foundation with the truth...it helped me to realize how secure my salvation is in Jesus...I look forward to whatever lies ahead...because you have truly encouraged me.”

From Facebook:

“Well said, Kevin. Thanks for taking a stand and sharing the truth when so many are looking elsewhere for solutions.” (A response to Pastor Kevin Sadler’s August 2019 donor letter concerning the tragic mass shootings in El Paso, Texas, and Dayton, Ohio).

From Iowa:

“The article ‘Easy Believism’ by Tracy Lesan was excellent. I find that most disagreements between Christian denominations...are contrary to Biblical truths... founded in undivided Scripture. This article helps me further teach the truth about faith alone for salvation in this dispensation of grace.”

From Florida:

“I am concerned about being misled, misguided....or deceived....I saw a booklet from you guys about rightly dividing the Word....I had just prayed and cried to God about why I couldn’t pray in tongues. After reading your pamphlet, I think I understand why. It’s not for this age.”

From Michigan:

“Thank you so much for this *Two Minutes*. I honestly could not have received this at a better time while praying about this very thing and looking at Ephesians 1:3 and Colossians 2:10, then to get this message.”

From New York:

“I was just reading the *More Minutes with the Bible* about the Judgment Seat, and I feel like I need to do more to further the gospel. How do I order some of the Bible tracts you make for witnessing?”

From Facebook:

“Brother Ken, thank you for your inspiring and edifying message [*What Does the Bible Say?* video on Colossians 3:1-4]. God bless you and all the Bereans.”

From our Inbox:

“SOO thankful for your ministry!”

From Minnesota:

“Will Pastor Kurth’s *More Rightly Divided Answers to Frequently Asked Questions* be released in print? That is what I’m waiting for as eye conditions have made it difficult to spend much screen time. I’ve so enjoyed the *Searchlight* articles that end with ‘to be continued....’” (Sorry for the tease, but we don’t have room for whole book chapters in the *Searchlight*. –Ed.)

From Wisconsin:

“I received my *Two Minutes* book and love it! I want to order eight more copies.”

From Sri Lanka:

“I got your Bible tracts [*Berean Searchlights*]. Thanks for them... I’m happy about your teachings. We believe same revelation. I am preaching about that mystery to our home church.”

From Massachusetts:

“We watch *Transformed By Grace* on Channel 376 here in Massachusetts. I am so grateful that here in dark New England there is this program...and the so needed publication *Daily Transformation* by John Fredericksen.”

From Ghana:

“Thank you for your *Two Minutes* newsletters. Today’s edition has been a blessing to me, for the assurance that my labour in the Lord will never be in vain.” (From a pastor. –Ed.)

From Oregon:

“Pastor Kevin, thank you for your expression of loving leadership and the number of messages you taught throughout our time together in Israel. What a joy to be with like-minded Body members in such a place.”

From our Inbox:

“Thank you for today’s *Two Minutes* [*Are You a Token Grace Believer?*]. Although I imagine you didn’t pen that this morning, it was a much needed encouragement to me. I have never heard those verses from 2 Thessalonians explained so clearly and logically. Once again you have helped me better understand God’s Word.”

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

If you enjoyed this month's articles on chastening, and lion or lamb like Christian behavior, Pastor Stam's classic work is a great follow-up study! This practical guide to living the Christian life dispels common misunderstandings about the Holy Spirit's work, and sheds light on the path to becoming a truly spiritual Christian.

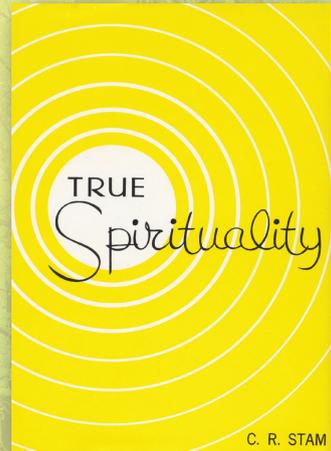
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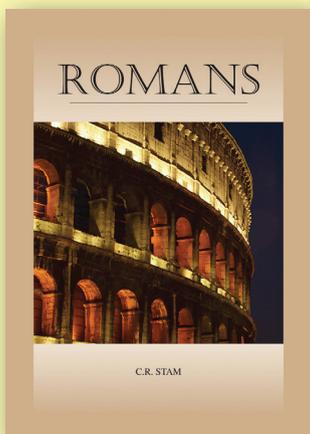
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In the Likeness of His Resurrection

Paul's Epistle to the Romans is one of the most enlightening books in the entire Bible. Nowhere else do we find the fundamental doctrines of the Christian faith set forth so completely or systematically. If you enjoyed Pastor Kevin Sadler's article on the subject of resurrection in Romans 6, why not continue your study with this commentary?



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News *and* Announcements

Ohio Bible Conference: April showers bring May flowers, but not before April brings showers of blessing to northeast Ohio! Each year the saints of *First Grace Gospel Church* of Ashtabula welcome spring by welcoming visitors to their annual conference, and this year will be no exception. Pastor David Adams may have retired, but the young pastor he wisely trained to succeed him has invited BBS president Pastor Kevin Sadler to come and carry on the church's rich Bible conference tradition. So mark April 24-26 on your calendar, and be sure to contact Pastor Michael Morris at (330) 978-6053 to let him know you're coming to meet him.

Berean Bible Fellowship Conference: Speaking of annual traditions, few conferences have been more annual than the BBF June conference that features grace pastors and teachers from all over the country. *Community Bible Church* of Tipp City, Ohio, has once again graciously agreed to host the event that is the highlight of the year for many grace believers. Where else can you hear Kevin Sadler, Jeff Seekins, John Fredericksen, Ken Lawson, Ricky Kurth, *and eleven other men of God* teach the Word of God rightly divided in one setting? If you agree that that's the most bang for your buck anywhere to be found, contact BBF president Pastor John Fredericksen at (407) 952-0510 (jrfgrace@gmail.com) or *Community Bible Church* at (937) 667-2710 (cbctipp@gmail.com).

"Where's My *Two Minutes*?" We often hear from readers of our daily devotional asking why we dropped them from our email mailing list. We explain in response that we never drop anyone without being asked. What has usually happened instead is that the reader's server has suddenly decided to label *Two Minutes With the Bible* as spam. If this happens to you, just find us in your spam or "junk" folder and right click on us. You should see a popup that says "not junk." Left click on that, and *Two Minutes* will jump to your inbox, and your server will no longer treat us as junk mail. You can also just reply to a *Two Minutes* in your spam file and that too will tell your server that we are friends, not foes!



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Northeast Ohio Bible Conference, April 24-26, Ashtabula, OH

BBF Summer Conference, June 21-25, Tipp City, OH

North Alabama Bible Conference, July 24-26, Tuscumbia, AL

Footsteps of Paul Greece Tour, September 16-26, 2020



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

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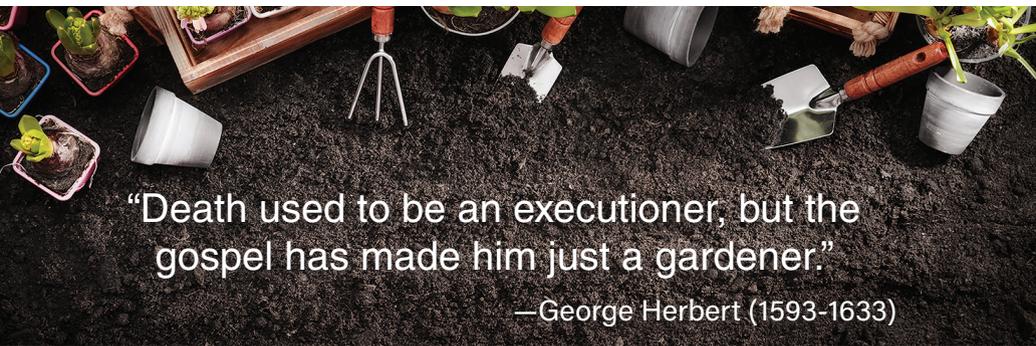
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gospel has made him just a gardener.”

—George Herbert (1593-1633)

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