

BULLETIN

THE WORD OF TRUTH MINISTRY

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VOLUME 3, NO.27

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AUGUST 2017

Summaries from Conference

Here is a brief introduction into what to expect from the speakers at the Midwest Conference in Milwaukee.

What Is the Dispensation of Grace?

By Nathan Johnson

We live in the dispensation of the grace of God. In this administration, God is acting only in grace. In the past His works have been grace mixed with justice. Yet now, if He cannot act in grace, He will not act at all. In the past, God worked with the people of Israel. Now, He works with all nations equally since Acts 28:28. God's Dispensation of Grace is also His secret dispensation, when God does not speak openly to the world except through His written Word the Bible, and we are shut up to faith in It. God's Dispensation of Grace operates through faith, and if we wish to please God we must do so through faith and faith alone. This is the reality of God's grace today, and we must realize it if we hope to ever live according to it.

In Christ

By Robert Juneau

Dispensational distinctions center on the difference in how God dealt with those who were "in Israel" and those of us today who are "in Christ." Doctrinal mistakes are made when it is not recognized that God's people in the Acts period were positioned both "in Israel" and "in Christ," but that believers today are positioned in Christ, and in Christ alone.

This distinction is the key to understanding the differences between a Biblical church (*ekklesia*) and what Christendom calls "the Church," the distinction between the Biblical Sabbath and what Christendom calls the Sunday Sabbath, the distinction between Biblical mediators and having only one mediator, the man Jesus Christ.

The Mindset of Christ

by Nathan Johnson

Paul wrote to the Philippians to teach them something important about the mindset they are to have living in the Dispensation of Grace. Our whole manner of life should reflect that lived among celestials. Though we suffer in bodies of humiliation, we should assiduously and patiently wait it out for our Savior from heaven, the Lord Jesus Christ. We should be careful what our mindset and disposition is, and model it after Jesus Christ, Who gave up His equality with God to become a human slave and die on a cross. Now He is greatly exalted, and we can be certain that exaltation awaits us too if we have the same disposition He did.

An Approved Workman

By Andrew Brown

The journey of a deep relationship with Christ only STARTS after believing. A walk with the Lord should resemble an upward climb, maturing in Christ and moving forward "that your progress will be evident to all" (1 Tim. 4:15). Today truly understanding Him more is possible through time in His Word and meditation thereafter. "It is the glory of God to conceal a matter and the glory of kings to search it out" (Prov. 25:2). As one ponders The Book, many problems will surface—this is reasonable. As one abandons their errors in thought and replaces them with His truth, comparing Scripture with Scripture, the seeming "contradictions" will be answered. The basic questions: "who," "what," and "when" are often ignored in an ego-centric society. One example is not acknowledging the special place of the nation of Israel (Gen. 12 to Acts 28:28). God's promises to Israel are often stolen. The downfall of man began with ignoring the details of God's Word. When specific words and details are not brushed over corridors of truth are opened. The reward for labor in God's Word? Knowing God. The pillars of right division allow the Word to speak for itself and lead us to NOT be ashamed before God (2 Tim. 2:15). As the prophets proclaimed long ago, "My people are destroyed for a lack of knowledge" (Hosca. 4:6). We will not be among them!

God's Law in the Dispensation of Grace

By Mark Hammond

Christians often ask, "Can't we just follow the Ten Commandments?" In other words, aren't these the top ten guidelines that God wants us to follow and won't that gain us His favor (and our salvation)? To put this question to the test, we briefly consider several related terms in our English language such as "law," "covenant," and "liberty." We also consider the common Christian concept of being saved by works. Then we dive into God's Word to seek understanding and identify misconceptions. We recognize that the Ten Commandments represented a contract, written in stone, between two parties: YHWH (Jehovah) and the nation of Israel. We trace its path from the original agreement (tablets), its rejection, the replacement tablets, the blessings versus the curse of the Law, and onward to the broader Jewish law and ceremonial law in the Old Testament. We fast-forward to today (Dispensation of Grace) and consider these questions: Are we under the Law today? Didn't Jesus do away with the Law? What about the New Covenant (Law)? and How do we establish the Law today?

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Do the Work of an Evangelist

John 3:16. I bring along several of these when visiting friends and loved ones in hospitals, care facilities and the like, or when paying my respects at a death. More often than not these folks are ready to let me share the message of comfort and hope found only in the salvation of Jesus Christ, as told in the Bible. For the destitute, often stationing themselves with cardboard signs at traffic lights or exit ramps, I insert a gift card for fast food inside a New Testament. A quick hand-off through the car window along with a verbal promise that herein lies their hope is accomplished swiftly before the light turns from red to green.

BE READY OUT OF SEASON

The time has come when most of mankind “*will not endure sound doctrine*” (2 Tim. 4:3). Nonetheless, we are to be ready to “*preach the Word with all long-suffering*” (2 Tim. 4:2). For this reason I carry gospel tracts with me to hand to strangers who cross my path, praying beforehand that “*the eyes of their understanding be enlightened*” (Eph. 1:18).

Another way I utilize tracts is to plant them around in conspicuous spots (for instance, in the cereal aisle at the grocery store, among the magazines at the drug store, alongside the candy bars at the convenience store) for passersby to notice and read. One never knows how the Lord will use a simple Gospel tract to give the increase (1 Cor. 3:6-7).

Traveling is when I may be tempted to adopt an out-of-season mindset, until reminding myself that there are no vacations from serving the Lord. For a trip to Rome, I stocked my suitcase with tracts: half of them printed in English, the other in Italian. These I slipped into sightseeing brochures, left on seats of tour buses, and set among souvenirs at corner stands.

THE LOVE OF CHRIST COMPELS US (2 Corinthians 5:14, NKJV)

I can be accused of going overboard, but the Jews in Acts 21:20 were zealous of the Law, and this was considered a good thing. The reason for my fervor can be summed up in one word: “gratitude.” I am so thankful (Eph. 5:20; Col. 3:15) that “*God demonstrated His love toward me, in that while I was still a sinner, Christ died for me*” (Rom. 5:8). His love for me compels me to serve Him heartily (2 Cor. 5:14; Col. 3:23), doing what I never dreamed possible—doing the work of an evangelist.



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Summaries from Conference

Water Baptism and the Lord's Supper

By Nathan Johnson

There are two premiere rituals that the majority of Christians cling to today. One is the ritual of water baptism. Whether on infants or adults, whether by sprinkling or pouring or immersion, all are agreed that some water ritual needs to be performed on a believer before he can truly be what God intends him to be. Yet the Bible reveals that the reality of baptism is an identification, not a ritual. Our identification with Jesus Christ when we believe is, in fact, all we need. The Lord's Supper, or Communion, or the Eucharist, or whatever name one might give it is a bread and wine ritual that Christians also cling to. It is based on an event in the Bible that, when searched out, proves to be the Old Testament, Israelite ritual of the Passover. Given to believers in the Acts period as a commemoration of Christ, it was not something that carried over to our dispensation when God gave the salvation-bringing message to all nations. We should recognize our completeness in Christ apart from all rituals, and we should stay clear of everything that would deny this glorious reality.

The Worthy Walk

By Candace Davis

How do we walk worthily of all that God has done for us through His grace in Christ? No longer should our behavior mirror that of the lost souls in this corrupt world, but instead should match our new identity in Christ. First, we must reckon ourselves to be dead to the cravings of our sinful flesh. Next we must renew our mind to God's will for us through study of His Word. Finally, we are urged by the Apostle Paul to “put off” the sinful behaviors of our old man, and “put on” the godly behavior of our new man. Behaviors to put off include: anger, wrath, malice, lying, and speaking filthy language. Behaviors to put on include: kindness, humility, meekness, and patience. Above all, we do this, not to win favor with God, but out of gratitude for His love and grace shed on us.

Relationships in the Dispensation of Grace

By Nathan Johnson

Our knowledge of the Bible should affect how we think and believe, but it should also affect how we live. One of the most difficult tasks a believer faces is to live in a Godly way in the day-to-day matters of life, and this largely has to do with our relationships with others. First of all, we must learn how to relate to God. We should seek to know Him through His Word, to understand Him, and to love Him. Then, we need to learn how to relate to those closest to us, in relationships such as husband and wife, children and parents, siblings and friends. Finally, we need to learn how to relate to those who do not believe as we do. We need to witness to the reality of Jesus Christ in our lives. We must learn how to share the truths we have learned with a world in great need of truth. God is and always has been what this world truly needs most.

Do the Work of an Evangelist

By Candace Davis

I had dreamed of doing various kinds of work: the work of a wife, the work of a mother, the work of a high school teacher. One work I never dreamed of, however, was the work of an evangelist. Nevertheless, since becoming a believer in the Lord Jesus Christ, this is how I want to serve Him.

Having the desire to share the Word of God is one thing; having the ability is quite another. I am a latecomer to Bible study. With my limited knowledge, I cannot be expected to proclaim God's message as people who have been in the Word most of their lives. I am unqualified.

If only I lived in the Acts Period when evangelism was a miraculous gift imparted by the Holy Spirit to individuals who were commissioned by God to proclaim the Word. These apostles—and they alone—could share the Gospel (Rom. 10:14-15). They were empowered by the Spirit, guiding them as to whom they should speak, as well as giving them the exact words they should speak.

Not so today. In the Dispensation of Grace, the Gospel can be shared by anyone, with anyone (Acts 28:28). Further, God's Word is written down today; it is this written Word that we share. We may not have miraculous empowerment from the Holy Spirit, but we do have the help of the indwelling Spirit along with guidelines found in the Word.

WHAT SAITH SCRIPTURE? (Rom. 4:3)

I came to saving faith in the Lord Jesus Christ only fifteen years ago. Before then I had little exposure to the Bible, raised in a church preaching nothing but isolated verses from Matthew, Mark, Luke, and John. No wonder I thought Philipians was some sort of "screwdriver." Compared with believers who have known the Bible since childhood (2 Tim. 3:15), I—now age sixty-five—am sorely lacking. A general familiarity with the whole of Scripture is what I need, starting out.

Thus, I begin with the basics—a daily reading of the Bible, progressing from cover to cover, to give me an overall acquaintance with its text. Little by little, I am weaning myself from reliance on a concordance, becoming able at times to retrieve passages from my own memory.

APT TO TEACH (2 Tim. 2:24)

When sharing God's message, the notion of robotically reciting a handful of standard verses will not do. I want to be equipped to actually teach the record that God has given of his Son, and be prepared to answer questions regarding "doctrine, reproof, correction, and instruction in righteousness" (2 Tim. 3:16).

As overwhelming as this may seem, Scripture pro-

vides a simple guideline: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

In a word, I am to study. Involved here is not a perfunctory reading from some Daily Devotional, but rather a laborious digging into the Holy Scripture, studying it diligently so that the Word takes root in my spirit: "Let the word of Christ dwell in you richly in all wisdom; teaching . . ." (Col. 3:16). The word "dwell" (Gk.-*enoikeō*) in this passage means "to inhabit one and influence him for good." Intended here is no temporary visitation to my mind by passages of God's Word, but a setting down of deep roots of understanding into my very being.

Availing me in my studies are the sound teaching ministries of Otis Q. Sellers (The Word of Truth Ministry) and Nathan C. Johnson (Precepts). I humbly submit myself under the teachings of these men (1 Peter 5:5), studying their Acts 28 materials, both written and audio.

REDEEM THE TIME (Ephesians 5:16)

As noted, I have some catching up to do where Bible knowledge is concerned. For this reason I try to make use of my time beyond my regular daily study by redeeming snatches of time ordinarily frittered away. To this end, modern technology is a boon, specifically my *iPhone*, on which I have access to all of the written and audio teachings produced by Otis Q. Sellers and Nathan C. Johnson.

For instance, while waiting in the doctor's office or in a long line at the grocery store, instead of scrolling through *Facebook*, I click on the website of The Word of Truth or Precepts ministries and read an Acts 28 teaching article posted there. Or while walking on my treadmill or riding my stationary bike, rather than watching home decorating marathons on cable television, I use my phone to listen to an audio teaching.

BE READY IN SEASON AND OUT (2 Timothy 4:2, NKJV)

Readiness to proclaim God's message is essential whether I feel like it or not—and whether the hearer is willing to receive it or not.

BE READY IN SEASON

People seem more willing to hear the Gospel message in times of despair. Whether they are experiencing old age, illness, bereavement or destitution, I prepare for these opportunities by having on hand giveaway copies of *The New Testament in Large Print* along with bookmarks quoting

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God's Word About 'Spirit'

By Nathan C. Johnson

Confusion abounds in the Christian world regarding the concept of the "spirit." The first *dictionary.com* definition is "the principle of conscious life; the vital principle in humans, animating the body or mediating between body and soul." Yet since *dictionary.com* goes on to list *twenty-four* other definitions of just the noun, clearly the English use of this word is quite complicated. A "spirit" could be a supernatural "invisible person," an attitude, or even a strong alcohol!

Whatever is true of the English word, in Bible study our task is to discover what was true of the Hebrew word *ruach* and Greek word *pneuma* used by the Spirit of God. *Baker's Evangelical Dictionary* admits of the Hebrew word, "Its varied use almost defies analysis." Yet if we carefully examine the word from its usage in the Scriptures, we should start to get an idea of what God meant when He used this important word.

1. Genesis 1:2 (*New King James Version* throughout) is the first occurrence of the Hebrew word for "spirit," *ruach*. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Here we learn that Spirit is an aspect of God. John 4:24 says, "God is Spirit, and those who worship Him must worship in spirit and truth." Thus our first definition of "spirit" is a characteristic of God, the Spirit of God.

2. Genesis 3:8 contains our second use of the word. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." "Cool" here is *ruach* or "spirit." It refers to the wind and tells us that the LORD God would meet Adam in the garden during the windy, cool part of the day. John emphasizes the connection between spirit and wind in John 3:8. "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." So "spirit" also means "wind."

3. Genesis 6:17 gives us our third Biblical definition of the "spirit." "And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die." "Breath" is the Hebrew *ruach*. Here we learn that the spirit is connected with the life and that all living beings have the aspect of *ruach*. It also is connected with "breath," a point made more strongly in Genesis 7:22: "All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died." In this case, "breath" is *neshamah* and "spirit" is *ruach*. So the spirit and the breath are connected, much like the soul and the blood in Scripture. Thus "spirit" gives life and is

connected with the breath.

4. Genesis 26:35 provides a fourth definition of "spirit." "And they were a grief of mind to Isaac and Rebekah." "Mind" is the Hebrew *ruach*, which shows that the spirit is connected to the mind, the thoughts, and the opinions, much as the soul is connected to the emotions and desires. Isaac and Rebekah were troubled in their thoughts and opinions because the Canaanite wives of Esau were not the kind of women they wanted to have as daughters-in-law. Another definition of spirit is "mind."

5. Expanding on this last definition, "spirit" can also refer to one's whole mindset, as in Exodus 6:9: "So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage." The entire mindset of the Israelites was given over to the anguish they were experiencing because of the cruel bondage of the Egyptians. We see the same in Exodus 35:21, *everyone whose spirit was willing*, when the people had a willing mindset to bring offerings to the work of God's tabernacle. In Numbers 5:14, the *spirit of jealousy* came on a man who thought his wife was cheating on him. All these demonstrate that "spirit" can refer to a mindset, a disposition, or an attitude.

6. Numbers 11:17 reveals a sixth definition of the spirit: "Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone". What Moses had certainly was related to and came from the Spirit of God, yet what it resulted in was God's power acting in Moses' life. When this spirit was distributed to seventy elders, they prophesied, according to Numbers 11:25. The spirit upon them and Moses was the power of the Spirit that was given to them.

7. Joshua 2:11 contains another definition: "And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He is God in heaven above and on earth beneath." "Courage" is *ruach* and refers to the courage and ability to fight and resist. Joshua 5:1 uses *ruach* in the same way.

8. I Kings 22:21 shows another meaning. "Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.'" "A spirit" means a spirit being, a being without flesh and bones, as in Luke 24:39.

These eight definitions of the word "spirit" will serve as a foundation for understanding God's teaching about the spirit throughout the Bible. Whatever English speakers may mean when they use this word, these Biblical occurrences show us what God meant, and that is the critical thing for all of us who are believers.

A Broken Heart Compelled by Love

By Andrew Brown

"The voice of the Lord is powerful . . . The voice of the Lord shakes the wilderness" (Psa. 29:4,8, NASB throughout). With a voice beyond human comprehension, Jesus, "the image of the invisible God" (Col. 1:15), spoke and created everything. "All things came into being through Him, and apart from Him nothing came into being that has come into being" (John 1:3). He needed nothing, but was compelled by love.

The Lord of all *"emptied Himself, taking the form of a bond-servant, and being made in the likeness of men" (Phil. 2:7). He came born of Mary and lived as a poor Israelite, but "without sin" (Heb. 4:15). Though in a limited state, He lived in perfect accordance with His plan. "Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:8). He did not need to come, but love compelled Him.*

His words carried power during His earthly ministry too. Officers were called to question by the Pharisees. Why had they not seized Him as they were ordered? *"Never has a man spoken the way this man speaks" (John 7:46). His perfect words could outwit any trap His enemies set.*

Reactions to His earthly ministry were divided, but His love compelled Him to let the people choose to believe. There were those whose hearts welcomed and came alive in His presence. At one point droves of common people with mixed motives tried to make Him king. The power-hungry Pharisees were offended, and devised to arrest the Lord at night while most Israelites celebrated Pass-over or were tucked in bed. The Pharisees were slightly aware of His power and sent an army (from John 18:3 a cohort, 600 men) to arrest Him. The army came as He gave Himself over and, *"He said to them, 'I am,' they drew back and fell to the ground" (John 18:6). His powerful words knocked these soldiers off their feet. In this scene of an army versus one, it was the unarmed Man who was truly in charge.*

As the time for His death had drawn near, the Lord continued to build into His closest followers and led them to the Garden of Gethsemane to pray as He faced a colossal burden. There, the One who holds the world together prayed to be held together to the finish under immense pressure. *"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done" (Luke 22:42). This prayer of Jesus was not a prayer to avoid the cross, and was immediately answered. "An angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down*

upon the ground" (Luke 22:43-44). Luke, a doctor, is giving details of the serious medical condition known as "Hematidrosis." When the heart is torn due to intense stress, blood comes through the skin like sweat. We can only try to understand the strain He felt. Our Lord having "purer eyes than to behold evil" (Hab. 1:13, KJV) faced the weight of mankind's wickedness. In addition, He would soon be detached from the Father and cry out through suffering on the cross, "My God, my God, why have You forsaken Me?" (Matt. 27:46). With His perfect heart torn as He endured the strain, love compelled the Lord to pray that He would accomplish the cross's sacrifice.

Crucifixion was designed by the Romans to be gruesome, keeping the victims alive and tortured for days. Breaking the prisoner's legs would be a mercy and cause death through suffocation. Pilate ordered to end the lives of those crucified with Jesus, but when they found Him *"already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out" (John 19:33-34). This detail is further confirmation of the Lord's torn heart. "Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead" (Mark 15:44). Pilate, an overseer of numerous crucifixions, thought Jesus should not have been dead. The Lord had declared, "No one has taken [my life] away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again" (John 10:18). Jesus laid down His life and died with a broken heart.*

The sacrifice that satisfied God's righteous standard was compelled by love. The One Who gave the stars their light stepped down and willingly carried all our failure and shame; a higher price could not have been paid for ransom. It was *"for the joy set before Him" that He "endured the cross, despising the shame" (Heb. 12:2). Contemplate His joy in being reunited with the Father, and His joy in rescuing us from darkness so we also could be united with Him. "Consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart" (Heb. 12:3). As we seek Him through His perfectly-written Word, our hearts are captivated and should be compelled by His. We rejoice to belong to such a Savior who has already done so much for us. We rejoice in what lies in store for our future with Him while we wait for His voice to speak again and end His present silence. A powerful voice filled with love will indeed shake this wilderness. God's Kingdom will indeed shake this Earth!*



Saved By God In Christ

By Joanne L.H. Johnson

We have an expression: "Saved by the bell." But what about the phrase used by the Apostle Paul: "Saved by grace"? What was meant by "save His people from their sins," as Christ did when He died on the cross for all our sins?

When we use an expression, we try to say something that can be understood by many people. The basic meaning of "save," is found in the first three definitions from *Merriam Webster's Collegiate Dictionary*:

- 1) To deliver from sin;
- 2) To rescue or deliver from danger or harm;
- 3) To preserve or guard from injury, destruction or loss.

Definitions from *Strong's Concordance* say of the word *save*, which is the Greek word *sozo*: "To save, deliver or protect (literally or figuratively), heal, preserve, save (self), do well, be (make) whole."

The word *sozo* in Scripture is found in the *Blue Letter Bible* on the Internet from *The Outline of Biblical Usage*, by Larry Pierce, which is "to save" in the Biblical sense in the following:

- 1) To save, keep safe and sound, to rescue from danger or destruction one (from injury or peril);
- 2) To preserve one who is in danger of destruction, to save or rescue.

The word "save" is also found in the opposite meaning, as follows:

- 1) To deliver from the penalties of the Messianic judgment;
- 2) To save from the evils which obstruct the reception of the Messianic deliverance.

Otis Q. Sellers wrote a wonderful article, *The Enlightenment of Mankind*, in *The Word of Truth* magazine, Vol. 13, No. 4, (before writing the expanded booklet of the same name later on) explaining the usage of the word *save*. In these particular paragraphs, he says:

"The Greek word *sozo* and the English word *save* are so much alike that if it had not been for the theological incrustation that has become attached to the English word *save* it would make a perfect translation for *sozo*.

"In seeking to understand the meaning of this word it is well to begin by recognizing that both the Greek and English word means *to bless*. *Save*, is to bless; salvation, is the blessing; and Savior is the Blesser. But it would defeat our purpose if we stopped here. Blessings can be of many kinds and men can be blessed in many ways. Some blessings can be called salvation and others cannot. In order for a blessing to be called salvation it must have in it the qualities of deliverance and preservation.

"When the British people say, "God save the Queen," they are requesting that God shall bless the Queen in delivering and preserving her from everything that may do her harm. In some parts of England the people say to one another "God save you," while in another part they say "God bless you." Both mean the same thing, for *to save* is *to bless*.

"The words *save*, *preserve*, and *deliver* are very close relatives. Take for example the act of a woman who in the months when fruit is plentiful purposes to save some of it for the future. She saves it by preserving it [by making jams and jellies], and in preserving it she delivers it from the decay and destruction which is bound to come upon it if it is left to itself."

Sellers wrote that *save* means to "preserve" and "deliver" and 1 Timothy 2:4 "reveals that it is the declared will of God that mankind is to be blessed by being preserved and delivered from all forces and powers that would seek to destroy it. This declaration of the will of God takes on a very majestic nature when we consider the circumstances under which it was made."

Saved by grace (Eph. 2:8-9) is what God is doing today and "save His people from their sins" (Matt. 1:21) is what He did 2,000 years, or more, ago for all of us, respectively speaking. We have a gracious Savior who cares a lot for His creation and His created beings, and gives us the faith to believe in Him.

Believing in Christ has two major effects:

- 1) You are saved—you have been rescued; your sins have been taken away.
- 2) You are now righteous in the eyes of God, because of what Christ did for you on the cross.

Now, knowing that you are saved does not mean that you deliberately sin because you want to, like for instance, killing someone, causing trouble or getting drunk (read 2 Tim. 3). It carries a responsibility to know and to trust in our God, even our Savior Jesus Christ, through the pages of His Word, the Bible.

The Bible is the only book that can truly be called "The Living Word." It talks to all who read from its pages. It declares in Psalm 119:105 (KJV): "Thy Word is a lamp unto my feet, and light unto my path." We are all sinners saved by God's grace (Luke 19:10; Eph. 2:1-10; Phil. 3:7-11), Who has given us life eternal (John 3:16) and made us righteous in God's sight. What a wonderful Savior we have, Who has saved us from our sins, and Whom we can love and trust! This truth of our deliverance is the most important truth about the word "saved" of all.

