

Be a Berean!

Introduction

The Text

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, ³ explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." ⁴ And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. ⁵ But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. ⁶ And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, ⁷ and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." ⁸ And the people and the city authorities were disturbed when they heard these things. ⁹ And when they had taken money as security from Jason and the rest, they let them go.

¹⁰ The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. ¹¹ Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. ¹² Many of them therefore believed, with not a few Greek women of high standing as well as men. ¹³ But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds. ¹⁴ Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. ¹⁵ Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed. (Acts 17:1-15)

- A. In our text we see at least three different groups of people doing three different things with the Scriptures and the gospel message found within: (1) The Missionaries Are Explaining it; (2) The Jews (likely Jewish leaders in particular) Are Expelling it; and (3) The Bereans Are Examining it.

1. Those are our three points for this morning. We'll take them one at a time.

(1) The Missionaries Are Explaining

"As Was His Custom"

- A. Remember, where we've come from [Acts 16](#), Paul, Silas, Timothy, and anyone else who was with them, had been pushed out of Philippi by those Roman magistrates.

1. And so they journeyed about a hundred miles to the west and south towards Thessalonica, the capital city of the province of Macedonia.

- B. And, once there, Paul, “as was his custom” (v. 2), went straightaway to the local synagogue and began sharing the good news of Jesus with the Jews and Gentile “God-fearers” who would have been gathering there for worship each Sabbath.
1. Luke tells us precisely what Paul is doing with these folks there in vv. 2-3 when he writes that “he reasoned with them from the Scriptures,³ explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, ‘This Jesus, whom I proclaim to you, is the Christ.’”
 - a. Now, remember, when he is “reason[ing] with them from the Scriptures” here, the “Scriptures” in view is the OT. There was no NT at this point, like you and I have now in our Bibles. Just so we’re clear.
 - b. He’s talking with those who already held to the OT, and were looking for the Christ—the Messiah, the Anointed One of God—promised and prophesied therein.
 - c. And he’s saying: “Listen brothers, sisters, if you’re willing to look with me closely at the OT, you’ll see: it’s all about Jesus—his death, his resurrection, his redemptive work on the cross, the grace that’s made available to sinners like you and I through him by faith.”
 2. So he’s reasoning with them about this. He’s explaining it to them as best he knows how. He’s proving that the whole structure of God’s redemptive economy and plan requires the cross of Jesus. It’s all about him!
- C. This is, you remember, what Jesus himself first had to do with his disciples. They didn’t see it either.
1. So for example, after his death and resurrection, to the two on the road to Emmaus, he says: “²⁵ ‘O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?’ ²⁷ And [then Luke tells us . . .] beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (Luke 24:25-27).
 2. It’s interesting, the Greek word translated “explaining” back in Acts 17:3, *dianoigō*, also means “to open.”
 - a. And that is precisely the way it’s translated when these two on the road to Emmaus speak later of their experience with Jesus, Luke 24:32: “They said to each other, ‘Did not our hearts burn within us while he talked to us on the road, while he opened [Gk. *dianoigō*] to us the Scriptures?’”
 - i. I love that. It gets at this idea that Scripture, the OT in particular, at first read, it seems a bit opaque to us, the meaning of it all seems closed to us, we just can’t quite figure out what to do with all the stories and commands and promises and prophecies and all this.
 - ii. But the one thing that unlocks it, the one key that fits the hole, the one piece that opens the whole thing to us is the cross of Jesus Christ.

- b. It's like one of those old Magic Eye 3-D pictures we used to do as kids, where there's just those patterns and squiggles on a page. And you squint at it and cross your eyes until your head aches and then, suddenly, if you're lucky, the 3-D image just pops out at you.

- i. Before you see it, you feel like you'll never see it. It's just looks like a bunch of nonsense.
- ii. But once you see it, you can't unsee it. It's all there for this!

(1) Well, God does that sort of thing with us by the Spirit. He opens the Scriptures to us and, in that, opens our eyes to him. It all seems like disparate pieces until, at last, you see it: the cross. It just pops from every page.

- 3. And that's what Paul is attempting to help these Thessalonians see here in [Acts 17](#).

D. And, I must say, I love trying to imagine where he could have gone with these guys.

- 1. We have some of Paul's sermons to the Jews. We've already seen in [Acts 13](#), for example, how he tries to show them that Jesus is the Christ from the OT Scriptures in a little more detail.
 - a. He may well have come back to that well-trod ground. He may have pointed them to [Ps. 2](#) (as he does in [Acts 13:33](#)); or [Isaiah 53-55](#) (as he references in [Acts 13:34](#)); or [Ps. 16](#) (as in [Acts 13:35](#)).

E. But, here's the thing I want you to catch: He could have gone anywhere!

Exodus 17

A. So, if you'd humor me for a few minutes, I thought I'd just give you an example of what Paul could've done in this Thessalonian synagogue.

- 1. Rather than rattle off a countless number of places, I'll just take you deeper into one.
- 2. This will kind of be like a mini-sermon within a sermon. Because I'm imagining what Paul could've been reasoning with these Jews about here. What Scripture might he have gone to and camped out in for a bit?

a. Well, maybe [Exodus 17](#) . . .

- i. It would have been a story well known to the Jews he's speaking with,
- ii. but it might not be that familiar to you, so let me read it and then I'll show you how it's all pointing to Jesus and the gospel in amazing ways.

B. At this point in the book of Exodus, God had sovereignly brought Israel out from the house of slavery there in Egypt. He'd raised up Moses as a deliverer and inflicted plagues upon their oppressors, culminating ultimately in the Passover drama and the parting of the Red Sea. They come out on the other side, now in the wilderness, and we read this: “¹ [All the congregation of the people of Israel](#)

moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink.² Therefore the people quarreled with Moses and said, 'Give us water to drink.' And Moses said to them, 'Why do you quarrel with me? Why do you test the LORD?'³ But the people thirsted there for water, and the people grumbled against Moses and said, 'Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?'⁴ So Moses cried to the LORD, 'What shall I do with this people? They are almost ready to stone me.'⁵ And the LORD said to Moses, 'Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go.⁶ Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.' And Moses did so, in the sight of the elders of Israel.⁷ And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, 'Is the LORD among us or not?'" (vv. 1-7)

1. So, if I'm Paul with you in a synagogue now, how am I showing you Jesus in this text? (I should say up front here that I owe most all my insights on this to the late Edmund Clowney, one of the more prominent professors at Westminster where I went to seminary.)

C. Well, first, make note of what the Israelites are doing.

1. They are, as Moses tells us there in [v. 2](#) and [v. 7](#), "quarreling"—only not among themselves, but with Moses . . . and ultimately with God. "Is the LORD among us or not? Our contention is: Clearly he's not. He's abandoned us. He's brought us out here to kill us."
 - a. Now, you need to know, the Hebrew word translated "quarrel" here would often be used in legal contexts and it technically means to "file a lawsuit."
 - b. So even after all the good they'd seen God do for them in the Exodus, they are putting God on trial at this point, putting God in the dock, or, as we see it there in [v. 2](#) and [v. 7](#) again, they are putting him to the "test."
 - i. I wonder: In what ways have you done this? Maybe you're doing it even right now?
 - (1) God has been so faithful to you, you've seen him do so much.
 - (2) And yet, because at the moment things feel hard, you're ready to turn on him, put him on trial. "I don't think he's good after all."

D. But, now, having seen what the people of Israel are doing, we must then come to consider what God has Moses do in response. And for this I'd like to quickly break down his instructions to Moses there in [vv. 5-6](#) . . .

1. So first he says: "Pass on before the people, taking with you some of the elders of Israel . . ." ([v. 5](#)).
 - a. This continues to reinforce that we are dealing with a legal situation here. The elders were the judicial body there in Israel. When you had a legal dispute, you came and stood before them, the Sanhedrin, as it becomes known.

- b. So God says: “Bring the elders with you. We have a trial to commence.”
- 2. But he continues: “and take in your hand the staff with which you struck the Nile, and go” (v. 5).
 - a. This staff to this point was, on the one hand, used for the deliverance of God’s people.
 - b. But, on the other hand, it was used to bring God’s judgement down on their oppressors.
 - i. And it’s that judgment that’s accented here. He brings attention to the fact that this very staff was used to strike the Nile’s water and turn it to blood (Exod. 7).
 - c. So there’s going to be a trial and there’s going to be a verdict and there’s going to be an act of judgment in some way . . .
- 3. And from here it gets very interesting. For God goes on to say, in v. 6: “Behold, I will stand before you there on the rock at Horeb”
 - a. Notice, it is not Israel who is standing before him. This is what we would expect.
 - i. Other places in the OT, when some of the Israelites have a dispute amongst themselves they are to come and stand before the Lord, and he decides the matter (cf. Deut. 19:16-17).
 - b. But here, don’t miss it, it is the Lord who says he shall come and stand before us. He’s the one being put on trial. We’re the ones who he will subject himself too. So he says: “I will, therefore, come and stand before you. You try me. You issue your verdict about me. You let the judgement fall down on me.”
 - i. It should be the other way around, but to the surprise of all involved, that is where this is going.
- 4. So YHWH continues: “Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink” (v. 6).
 - a. So first God puts himself before the ruling body of Israel; then he associates himself with this rock at Horeb (cf. Deut. 32:3-4, 31; Ps. 78:15, 20, 35; 95:1; and, finally now, he gives the order: strike it!
 - i. It’s an aggressive word.
 - ii. It’s been used many times before this point in the book of Exodus to describe what God was doing with the plagues in Egypt: “I will stretch out my hand and strike Egypt with all the wonders that I will do in it . . .” (Exod. 3:20).

(1) It’s something God would do to his enemies.

(2) But now it's something God is letting his enemies, as it were, do to him: "Take that staff with which you struck the Nile, and come up here and strike at me!"

- b. To be sure, it is the people of Israel who deserve God's judgement for their quarreling and grumbling and sin.
- c. But instead he takes the judgment and gives them the cool and refreshing water.

E. Do you think Paul could have connected the dots from this to Jesus in that Thessalonian synagogue? You bet he could!

- 1. In fact, he does just that at a later point, in a letter he writes to the Corinthians. Referring to this story, he says of Israel in the wilderness, [1 Cor. 10:4](#): "[A]ll drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ."

F. Now, we are not supposed to think Paul means this stricken rock is literally Jesus here, but that it's a picture of him, it's a foreshadow of him. It's a story that points us to him and what he'd accomplish for us at the cross!

- 1. This is why John tells us that Jesus stood in the Temple on that last day of the feast of tabernacles and cried out: "³⁷ If anyone thirsts, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water'" ([John 7:37-38](#)).
 - a. And John says: He's talking about the Holy Spirit whom he would pour out upon his people . . . after his death and resurrection ([v. 39](#)).
- 2. So Jesus is marched before the Sanhedrin, the elders, the ruling body in Israel. And what do they do? They condemn him. They deliver him over to the Romans who deliver him over to the cross.
- 3. He is struck with the staff of God's judgement, not for his own sin, but for ours: "⁴ Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵ But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed" ([Isa. 53:4-5](#)).
- 4. I think this is why, when one of the soldiers at the very end of the whole crucifixion ordeal, drives his spear into Jesus' side (presumably to ensure that he's dead) John shares with us this strange little detail, writing "[and at once there came out blood and water](#)" ([John 19:34](#)).

- a. Because he shed his blood, we get living water.

G. So Paul could say in that synagogue: Listen, all of this was meant to point you to Jesus.

- 1. The reason a just and holy God could extend mercy and grace to the Jewish people back in [Exod. 17](#), isn't because he struck a rock, it's because he would someday soon, strike his Son for us.

- a. His sacrifice—his death and resurrection—it makes sense of, it opens up, it unlocks the whole of the OT Scriptures for us. “This Jesus, whom I proclaim to you, is the Christ” (Acts 17:3). Repent and put your faith in him for the forgiveness of your sins.

H. And thus concludes my sermon within a sermon. So we carry on . . .

(2) The Jews Are Expelling

“Smokescreen Skeptics” (Revisited)

- A. Now we come to the response of these Jews, likely Jewish leaders, there in Thessalonica. And it’s not good.
 - 1. Some, to be sure, respond to the gospel here.
 - 2. But many, it would seem, do not.
- B. And here we have yet another example of what we saw last time in Acts 16, when these missionaries were in Philippi. I called it “smokescreen skepticism.”
 - 1. You’re pushing back on the gospel—giving reasons on the surface that aren’t the real reasons of your heart.
 - a. You act like your objection of Jesus is more sophisticated and intellectual,
 - b. but really Jesus just seems like a threat to what you want . . . so you want to push him out.
- C. We see these two layers in our text.
 - 1. We know the real reason for their rejecting and expelling of these missionaries and their message. Luke tells us explicitly in v. 5: “But the Jews were jealous . . .”
 - a. They didn’t like how the people that once followed them were now turning and following Paul and this Jesus of Nazareth.
 - b. It was a threat to that which they had formed their identity on and put their hope in.
 - c. “You’re taking away our power, our people, our influence, the stuff that we want. We’re jealous.”
 - 2. That’s the real reason. But they give a different set of reasons to the civil authorities. Look at what they say in vv. 6-7: “These men who have turned the world upside down have come here also,⁷ . . . and they are all acting against the decrees of Caesar, saying that there is another king, Jesus.”
 - a. They put this political spin on things to try to upset these political leaders.
 - i. “Jesus and his followers are a threat to Caesar.

- ii. And if they're a threat to Caesar, they're a threat to you political leaders, because you get your power from Caesar, and if you don't keep him happy and things in order, you're done."
 - 3. But here's the bottom line in all this: These Jews are not willing to investigate Paul's claims—however true they may be to Scripture, however compelling the case he's making—for the simple reason that they don't want it to be true.
- D. We really need to square with the fact that as human beings left to ourselves, in our fallen nature, we are not so much interested in truth as much as we are interested in pleasure. We are not so concerned with getting to the facts as much as we are with getting what we want.
 - 1. This is what [Rom. 1](#) is all about. Go read it.
 - a. We know the truth about God, his law, his justice and all this.
 - b. We just don't like it.
 - i. So we suppress it. We deny it. We expel it. We push it down and push it away.
- E. This is precisely what the Jews did with Jesus at the start.
 - 1. We want a Messiah who will save us from Rome not one that will save us from our sin.
 - a. We don't want to talk about sin, at least not our sin.
 - b. We'll talk about the Roman's sin all day. Those guys are evil. We need them gone. They oppress.
 - i. But we don't want to talk about ways we oppress, the ways we're evil, the ways we deserve judgment.
 - 2. Don't talk to me about a crucified Christ. I don't want that. So they expel Jesus, and they expel his missionaries.
 - a. I don't want to listen to you, or reason with you, I just want to get rid of you.

In Our Bibles, in Our Culture, and in Us

- A. In some ways, the political violence we've seen recently in our country is a painfully vivid illustration of this very thing, isn't it?
 - 1. This isn't just something we see playing out in our Bibles,
 - 2. it's something we see playing out in front of us in our culture.
- B. I'm not going to comment much on the recent assassination of Charlie Kirk, but I will say this:
 - 1. In general, both sides of the aisle seem to agree, however different his views may have been on this or that political issue from theirs, on the whole, he valued the conversation, he

welcomed the debate, he appreciated the interchange of ideas shared in the public square. And that's a great thing.

2. And what I want you to see is, then, when someone aims a gun at him, when they'd rather pull the trigger than engage in discussion, it becomes an illustration of the very thing we see happening here in our text.
 - a. "I don't want to discuss the facts. I don't want a conversation about what's true or false. I just want to get rid of you."
- C. And, of course, please know: I bring this up not to say: "Ah it's the crazy leftists. They're always stirring up trouble."
 1. No, this kind of thing is happening on both sides of the line—unless we've forgotten that just a few months back it was Democrat legislators that were hunted down and shot along with their spouses in Minnesota—two killed, two severely wounded.
 - a. So this is not a red or blue thing. In many ways, what I'm trying to say is: it's a human thing.
- D. And that means this stuff isn't just playing out in our Bibles, or in our culture, or in the Left and the Right (extremists) . . . if we're being honest, we need to admit: it's also in us.
 1. We might not pull the trigger . . . but we unfriend a person, we demonize a person, we murder in our hearts even if we never hold a gun in our hands.
 2. We're closed to discussion because it threatens our way of life, or the things we've formed our identity around, or the things we value and want.
- E. We can do this with each other. And we can do it, as we see in our text, with Jesus and his Word, his truth.
 1. We don't want to be like these Jewish leaders here.
 2. We want to be, instead, like the Bereans . . .

(3) The Bereans Are Examining

Open-Minded . . .

- A. The Jews in Thessalonica don't just push back on the gospel, they push out Paul. And so off he goes, 50 miles further west and south to Berea.
 1. And it's amazing. He's not worried about a thing. He goes right into yet another synagogue there and opens to [Exodus 17](#) or wherever and reasons and explains and proves to them that the cross is the at the center of God's redemptive plan—and that Jesus, therefore, is the Christ.

- B. And what happens? Well, it's a totally different response, isn't it? Luke puts it like this in vv. 11-12: "¹¹ Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. ¹² Many of them therefore believed, with not a few Greek women of high standing as well as men."

1. It's fascinating. They were "more noble" Luke says. What does that mean?
 - a. Well, while the Greek word there originally referred to those of noble-birth, it came to refer to those who were of noble character.
 - b. The major lexicons, therefore, actually define it as being "open-minded" (BDAG; L&N); and having "a willingness to learn and evaluate something fairly" (L&N).
2. This sense is confirmed by what Luke says just after that: "they received the word with all eagerness"
 - a. The Greek word translated "eagerness" here could also literally be rendered "willingness" (BDAG).
 - i. Don't you see? These Berean Jews weren't closed off to the truth or threatened by the different ideas put forward by Paul.
 - ii. They were open to it. They were willing to hear him out, to listen without immediately rushing to judgment or pushing back.

- C. And I think that's so important when it comes to discerning the truth and the will of God and all this.
1. If you come already closed off to this or that possibility because you don't want it to be true, then you won't hear the truth. You'll just sit in your little echo chamber.
 2. But if you surrender, if you open your heart to God, and say: "Lord, even if it's inconvenient for me or not what I initially think sounds good, I want to know the truth, reveal yourself to me." He will!

. . . but Not Gullible

- A. But now there is another side to this. You want to be open to new things, but you don't want to be gullible.
1. Sometimes the people who are open and so good at listening get into the other kind of trouble, where they're just swept up in whatever the other person is saying. And they don't want to be critical because that feels unkind.
- B. But notice, again, these Bereans are open, but they are not gullible. They are not putty in Paul's hands. They are still thinking critically.
1. They take in everything Paul brings to them with eagerness, willingness,
 2. but they test it, not by the measure of their own intuition or desires . . . but by Scripture.

- a. So Luke tells us that they were “examining the Scriptures daily to see if these things were so” (v. 11). “We are open to hearing you Paul, but you better be able to show us where this is at in God’s Word or we will not accept it.”
- C. I love that the Bible not only permits this kind of critical thinking, but encourages it.
 - 1. Paul wasn’t mad: “Why aren’t you just taking my word for it? I’m an anointed messenger, an apostle.”
 - 2. Nope. “Good. Examine these things. Search it out for yourself.”
 - a. He knows, if you’re truly open to it, the truth will commend itself to you.
- D. This is why, by the way, almost every Sunday in this place you’ll hear me say before the sermon . . .
 - 1. I want you to get a Bible open before you. I want you to see what I see. I want you to hold me accountable.
 - 2. Who cares what I have to say, if God’s not saying it. Test. Examine.

In the Church and in the World

- A. This is what we should be doing in the church with people who come to you claiming to speak in Christ’s name.
 - 1. Be open and humble, but don’t be gullible.
 - 2. Take what they say to Scripture and see if it is in fact so.
- B. But this is also how we should be operating out in the world.
 - 1. You realize there are so many ideas and worldviews and value systems that are being preached at you every day in the culture.
 - 2. And you’ve got to learn to be like these Bereans with this as well and “daily” evaluate such things in light of God’s Word.
 - a. Don’t just imbibe or accept uncritically the assumptions of our culture.
 - b. Bring it all under the razor’s edge of Scripture. Keep that which is true and good but cut away and dispose of what is false.
- C. You might think of Scripture as your spiritual GPS—Global Positioning System.
 - 1. I barely go anywhere now in my car now without using google maps or something on my phone.
 - 2. It helps locate me in the urban sprawl of San Jose. It helps me navigate in and around the craziness of Bay Area traffic.
 - a. Where am I? Which way should I go?
- D. Well, the Bible is that for you in a spiritual sense. Where am I in the maze of opinions and ideas? Which direction do I go? What is right?

1. We all go somewhere to try to get help in this, to make sense of life and things.
 - a. Are we going to God in the Scriptures?
 - b. If we're not, we may think we're headed in the right direction, but we're only getting further lost, further away from home.

- E. If we're getting our sense of truth and values and direction from something like Fox News or CNN; if we get our marching orders from social media or popular opinion; if we take everything back to our therapist or our spouse or our friends—and we don't go to the Scriptures as our first and last authority—we'll get turned around, we'll get sucked into the vortex that's circling around the drain in our culture right now.
 1. We've got to go back to God's Word. We've got to spread the Scriptures out like a map before us and let the Holy Spirit locate us, convict us, direct us, minister to us, comfort us, show us where we are and where to go and how to think and feel and act.
 - a. The culture may say, your friends might even say: if you're marriage isn't fulfilling you, why are you still in it? Get out. So you've "fallen out of love," it happens. Move on.
 - b. But you take their counsel, you hear them out, and then you examine the Scriptures to see if such things are so. And there you see God says you've made a covenant. There's a one-flesh union here. You don't get out of that without doing damage—not just to them, but to yourself, and to your relationship with your covenant-keeping God.
 - i. Love isn't just a feeling, it's a commitment. Stay the course!
 - c. You turn on this news program, they say: the left is the problem. You turn on that news program, they say: the right is the problem.
 - d. You open your Bible, you see that we're all the problem. It's sin and it's not just out there it's in me.
 - i. So you stand for truth, sure, but you do so with humility and compassion, because you're more like the other side than you're different, and you're certainly no better. Whatever you happen to see that another doesn't, it's all of God's grace and not of you.

- F. Let the Scriptures be your spiritual GPS. It's the only way to navigate this life faithfully.
 1. Because, to bring all this full circle now, it's the only way you're really going to see Jesus and abide in him and bear good fruit.
 2. Remember, because you need him every day, God puts him on every page. He'll reveal himself to you. He'll lead you onward and keep you to the end.

- G. So, Mercy Hill, I encourage you: be a Berean!