

The **Berean Searchlight**

Studying God's Word, Rightly Divided

April 2009



Feature Articles

God's Warnings
 Pastor Paul M. Sadler..... 5

The Believer's Walk, Cont'd
 Pastor Cornelius R. Stam 13

A Guide to Godliness, Part 6
 Pastor Ricky Kurth 19

Departments

For the Love of the Truth..... 4

Berean Bible Fellowship Conference 12

Question Box 24

Pennsylvania Bible Conferences 25

BBS Letter Excerpts 26

News and Announcements 30

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" (II Tim. 2:15), to *energize* their Christian lives, and to *encourage* the local church.

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From the Editor to You

Dear Friends in Christ,

A glance at Page 2's *Inside This Issue* feature will reveal an emphasis on practical Christian living in this edition of the *Searchlight*. With articles entitled *God's Warnings*, *The Believer's Walk* and *A Guide to Godliness*, the reader of this month's issue can't help but come away with some timely advice on how to live the Christian life. While we firmly believe that *all* Bible teaching is practical, and should have an effect on our walk, sometimes the application of Bible truth just naturally comes out more in our writings, just as it does in the preaching of any pastor.

With that in mind, we trust that none of our readers will be offended by the suggestion that God's people need *warnings* from Him, for speaking of the Lord Jesus Christ, Paul says,

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:28).

While it is true that the unsaved need to be warned of the eternal danger in which they unknowingly stand, we believe Paul here is warning *believers*, just as he did elsewhere (Acts 20:28-31; I Cor. 4:14). While every believer has a perfect standing before God in Christ, there is a very real danger that because of a lack of faithfulness on our part, Paul will not be able to "present every man perfect in Christ Jesus" at the Judgment Seat of Christ. And so we trust that Pastor Sadler's message will be received in the good spirit with which it was written.

For the Love of the Truth is yet another title from this month's edition, and describes the great lengths to which grace believers go to hear the truth. Basketball legend Michael Jordan had a rare "love of the game" clause in his contract that allowed him to participate in any "pick-up" basketball game he saw on the street. This was different from the contracts of most of his NBA peers, for most teams were far too protective of their athletes' million dollar bodies to allow them to play on surfaces where a pebble might cause a slip, a fall, and a serious injury. But Jordan's love of the game could not be denied, and the love of grace believers for the truth is just as strong, even when that truth warns us about our conduct. After all, Paul's admonition is needed in our day just as much as in his:

"Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

Yours in Christ,
Pastor Ricky Kurth



For the Love of the Truth



Who wouldn't want to visit the site where the Apostle Paul got saved! But pictured here in front of the road to Damascus, our good friend Rob Van der Zee was visiting the Middle East with more than just tourism in mind. He and other grace believers had joined well-known Bible teacher Les Feldick on a teaching tour of Biblical sites, where Les presented Scriptural truths against the backdrop of the actual locale in which Bible messages were preached, epistles were written, and Biblical events transpired.

Like many grace believers, Rob is willing to go to great lengths to sit under the sound teaching of God's word, rightly divided. Born in Friesland (the Netherlands), Rob lives and works in Spain as an insurance broker, but travels the world in relentless pursuit of the blessing that only the truth can bring. He plans his vacations around Bible conferences here in the States, and is not unknown by face in many of our grace churches. His travels also allow him to *share* the truth with people everywhere he goes, something he is also engaged in while at home through his web site (see www.badnewsgoodnews.net). This and his hunger to hear the riches of God's grace expounded in all their clarity exemplifies the spirit of grace believers everywhere who, once they have learned the truth, can never be satisfied with less.

But what about grace believers who do not enjoy the opportunity to journey to our conferences and churches? Here is where the ministry of *Berean Bible Society* comes in. Our web site contains many Bible study articles and audio messages that can edify even seasoned grace believers. *Two Minutes With the Bible* continues to bless as a newspaper feature, and now as a daily devotional email. CDs and audio tapes are available through our free lending library, and our books continue to bless stranded grace believers around the globe. In addition, the *Berean Searchlight* continues to reach believers in areas where internet access is not as common, as witnessed by the letters from Ghana, India, and Malawi, Central Africa featured in our *Letter Excerpts* on Page 26.

We'd like to take this opportunity to thank all those who support us prayerfully and financially, as we continue to aid those who cannot be satisfied with less than the truth by supplying them with more studies than many of them could hope for of the riches of God's grace.

—Pastor Kurth



God's Warnings

By Paul M. Sadler

“Now all these things happened unto them for examples; and they are written for our admonition [warning], upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”
—I Cor. 10:11,12

“STAY AWAKE, STAY ALIVE”

Life is full of warnings! Have you ever read the long list of warnings attached to your prescriptions that you bring home from the pharmacy? It's downright scary! **“Caution: May cause dizziness, blackouts, heart arrhythmia, sudden drop in blood pressure, kidney failure, and in rare cases death.”** It sounds to me like the cure is more dangerous than the condition. But warnings do serve a purpose, they keep us from harm.

The following true story demonstrates the importance of giving a clear warning to avoid a major disaster.

Some years ago a fearful railroad wreck took a dreadful toll of

life and limb in an eastern state. A train, loaded with young people returning from school, was stalled on a suburban track because of what is known as a “hot-box.” The Limited was soon due, but a flagman was sent back to warn the engineer in order to avert a rear-end collision. Thinking all was well, the crowd laughed and chatted while the train-hands worked on in fancied security. Suddenly the whistle of the Limited was heard and on came the heavy train and crashed into the local, with horrible effect.

The engineer of the Limited saved his own life by jumping, and some days afterwards was hauled into court to account for his part in the calamity. And now a curious discrepancy in testimony occurred. He was asked, “Did you not see the flagman warning you to stop?”

He replied, “I saw him, but he waved a yellow flag. I took it for granted all was well, and so went on, though slowing down.”

The flagman was called, “What flag did you wave?”

“A red flag, but he went by me like a shot.”

“Are you sure it was red?”

“Absolutely.”

Both insisted on the correctness of their testimony, and it was demonstrated that neither was color-blind. Finally the man was asked to produce the flag itself as evidence. After some delay he was able to do so, and then the mystery was explained. It had been red, but it had been exposed to the weather so long that all the red was bleached out, and it was but a dirty yellow!

Oh, the lives eternally wrecked by the yellow gospels of the day—the bloodless theories of unregenerate men that send their hearers to their doom instead of stopping them on their downward road!¹

The Word of God abounds with numerous warnings for the unbeliever to flee the wrath to come before it's too late. Mark these words and mark them well, there are no second chances once the icy grip of death claims your soul. The memory of what could have been will haunt you for eternity, along with all others who reject Christ with blatant disregard.

Interestingly, there are also warnings given to the believer, such as we have before us in our text. While many ministers of the gospel these days are willing to raise a faded flag or no flag at all for fear of offending someone, they do so at the peril of those who have been placed in their care. We raise a bright red flag before you to challenge you to heed the

warnings of God as believers in Christ. God has placed them in His Word for our benefit. While we are beyond the reach of God's judgment for our sins, because of the finished work of Christ, we are not beyond suffering loss at the Judgment Seat of Christ if we fail to take the warnings of God seriously.

“Moreover, brethren, I would not that ye should be ignorant” (I Cor. 10:1).

Paul uses the phraseology “I would not that ye should be ignorant” six times in his epistles, three of which are found in the Corinthian letters. This is no small surprise, seeing that the Corinthians were so preoccupied with defending their turf, saying: “I am of Paul; and I of Apollos; and I of Cephas; and I of Christ” (I Cor. 1:12). Paul called them on the carpet by asking, “Is Christ divided?” The conduct of the Corinthians was far from being above reproach. They were given over to envy and strife and murmuring, which caused numerous divisions among them. Consequently, Paul writes to them a letter of correction hoping to restore unity in the assembly and challenge them to turn from their rebellious ways.

When the apostle says, “I would not that ye should be ignorant,” he is simply pointing out that there were things they obviously did not fully understand. This is evident from their poor conduct. They were exhibiting the same type of behavior as the Israelites before them, which they should have known was not pleasing to God. Therefore, Paul takes a page from

Israel's history to correct the problem. It is a lesson that we too can benefit from in our walk with the Lord. It is important to remember that the things written in time past were "written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

THE BLESSINGS OF GOD

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1,2).

Paul reminds the Corinthians how God richly blessed Israel after she was delivered from her bondage in Egypt. But did she appreciate it? Her actions speak volumes, as we will see. When God brought His people out of the land of Egypt He did so with a mighty hand by placing them "under the cloud." When we aren't feeling well we place ourselves "under" a doctor's care. He watches over our general state of health until we begin to feel better. This was true of Israel in the sense they were *under* the care and protection of God to deliver them from the hand of their enemies. God placed a pillar of cloud between the camp of Israel and the Egyptian camp. The pillar provided light and warmth through the night for the Lord's people, but on the enemy's side of the cloud, the Egyptians were left in total darkness while God parted the waters of the Red Sea.

With the waters standing high above as a heap on the right and

on the left the Israelites passed through the midst of the Red Sea on *dry ground*. And Paul adds that they "were all baptized unto Moses." This is one of the dry baptisms found in the Scriptures.

Normally most believers when they see the word "baptism" immediately think of water. While water baptism is taught in the Word of God, the term itself has the idea "to identify with." John the Baptist baptized or *identified* believing sinners *with water*, which symbolized the washing away of their sins (John 1:26 cf. Mark 1:4,5).



The day the Israelites crossed through the midst of the Red Sea they were baptized or *identified with* Moses' leadership. Not one drop of water touched them, as Exodus 14:21,22 confirms.² You see, Moses was God's spokesman—he was the great Deliverer of the people; they were to look to him for instruction and direction. At the

shores of the Red Sea, it was Moses who said, “Fear ye not, stand still, and see the salvation of the Lord.” To stand with Moses was to stand with God. To rebel against Moses was to rebel against God, plain and simple. God’s providential care of His people not only included divine protection, it also provided *leadership* for them. It is a blessing of God to have leaders who are willing to stand for the truth and do what is right, even though it may not be politically correct in the eyes of many. But there were additional blessings as well in time past.

“And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (I Cor. 10:3,4).

During Israel’s journey from Egypt to the Promised Land, the nation partook of the same spiritual food and all drank from the same spiritual Rock, and that Rock that made the journey with them was Christ. Although the Lord’s people at the time didn’t realize it, the miracles that Moses performed in those days pointed to the person and work of Christ. For example:

“And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink” (Ex. 17:1).

When the Lord’s people made camp at Rephidim they entered the Wadi Feiran, a valley through



which they passed on the way to Mt. Sinai. This pass is the entrance of Horeb, and is well known for its perpendicular granite *rock* formations that lined both sides of the passage. Having found little or no water crossing the wilderness of Sin, a barren desert, when the Israelites saw these massive rock formations their hope of finding water to quench their thirst was shattered. Consequently, they began to murmur against Moses, saying:

“Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” (Ex. 17:3).

Remember, Moses was God’s spokesman; therefore, to complain to him was to complain to God that He had brought them out of Egypt to die in the wilderness. It reminds us of another occasion when the disciples wondered where their next meal was going to come from. The Lord said to them, “O ye of

little faith,” because they forgot that He had just recently fed over five thousand with only five loaves and two fishes. How soon Israel forgot the *blessings of God* when they saw with their own eyes how the LORD miraculously parted the waters of the Red Sea, and delivered them from the unmerciful Egyptians. Did they really think that God would leave them perish in the wilderness after He performed such a mighty act? Blinded by their own anger they failed to remember that nothing is impossible with God.

THE ROCK OF AGES

“And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink” (Ex. 17:5,6).

“For they drank of that spiritual Rock that followed them; and that Rock was Christ” (I Cor. 10:4).

“Now these things were our examples [Gr. tupos—types]” (I Cor. 10:6).

If we tie these three passages together it is clear that the rock in Horeb and the events surrounding it were a type of Christ. A *type* is a divine illustration of a particular truth. Today we would probably say it was a pattern or blueprint of things to come.

At first glance, a sheer granite rock appeared to be an *unlikely* place for water to flow from to

quench the thirst of the Lord’s people. The same was true of Christ during His earthly ministry. “He came unto His own, and His own received Him not.” Israel had trouble getting past the fact that Christ was born into poverty. And heaven forbid, He and His family lived in Nazareth of all places. As it was said at the time, “Can there any good thing come out of Nazareth?” You see, like the rock in Horeb, Israel thought it very unlikely that Christ was the Redeemer. They were looking for the Messiah to come in a flaming fire of vengeance to take out their enemies.

As God prepared to miraculously provide water for His people He gave specific instructions for Moses to follow. In the presence of the elders, Moses was to take the rod with which he smote the Nile River, then he was to strike the rock one time. Once again, all these things beautifully speak of the person and work of Christ.

According to the Scriptures, Moses’ rod was called the *rod of God* (Ex. 4:20). We are to understand that it was an instrument of judgment. With it Moses brought numerous plagues upon the land of Egypt, perhaps the most notable being when he turned the waters of the Nile into blood, not to mention all the other bodies of water in Egypt. He also used it to turn the dust into lice throughout the land and caused fire to run along the ground. The Egyptians probably shook in their sandals when they saw ol’ Moses coming with his rod.

It is noteworthy that Moses did not strike the people with the rod, even though they probably deserved it (thankfully God doesn't give us what we deserve), but rather the rock. When he did so it *foreshadowed* the judgment of God falling on His dear Son for the sins of His people. In the words of Isaiah, He was "smitten of God and afflicted." The rock was only to be smitten one time simply because Christ would only give His life *once* to provide redemption for all those who would place their faith in Him. He is the once-for-all sacrifice (Heb. 10:10-12). Those who reject His sacrifice for sin will suffer the eternal consequences.

Until the rock was smitten there was no water to quench their thirst; there would be no deliverance from a dry and barren land. Likewise, those who only want to emphasize the life of Christ in their teachings fail to understand that until Christ was smitten there was no redemption. He did not become the Savior until He died!

Interestingly, Moses was to strike the rock *publicly* in the presence of the elders, some of whom were the very ones who mocked God and wanted to stone Moses. They tempted the Lord saying, "Is the Lord among us, or not?" This, too, foreshadowed Calvary. The Romans were masters at making a public spectacle of those they crucified in order to strike fear into the hearts of those who might consider rebelling against Rome. Both friends and adversaries alike *witnessed* the brutality of Christ's

crucifixion, as the following narratives substantiate:

"And they that passed by reviled Him, wagging their heads, And saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the Cross.' Likewise also the chief priests mocking Him, with the scribes and elders, said, 'He saved others; Himself He cannot save'" (Matt. 27:39-41).

"And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things" (Luke 23:49).

"It is a blessing of God to have leaders who are willing to stand for the truth..."

When Moses smote the rock, crystal clear drinking water gushed forth to the amazement of the Israelites. So much so that the Psalmist adds, God "turned the rock into a standing water, the flint into a fountain of waters" (Psa. 114:8). This also prefigured the person and work of Christ. You will recall the time the Lord became weary from His journey that He asked the woman at the well to give Him a drink. Upon entering into a dialogue, He told her that whoever drank of the water she drew from the well would thirst again. This was the perfect segue to one of the greatest revelations ever given in the

prophetic Scriptures. The Lord went on to share with the woman at the well the following truth:

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14).

But in what sense did they drink, never to thirst again, and have a well spring up into eternal life? They simply needed to believe on His name—*believing* was *drinking!* (John 6:35 cf. 20:31). And those who did were promised, out of their inner life would “flow rivers of living water,” a clear reference to the coming of the Holy Spirit on the day of Pentecost (John 7:38). In that day, after the Rock was smitten and glorified, they would be indwelt by the Holy Spirit, a well springing up to everlasting life that was to flow out to others. And this is exactly what took place when they were empowered by the Holy Spirit to speak in tongues to communicate the gospel in other languages, which resulted in three thousand souls coming to the Messiah in one day (Acts 2:41).

“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (I Cor. 10:5,6).

The Israelites failed to appreciate the blessings of God that were so freely bestowed on them. Instead they tempted the Lord saying, “Is the Lord for us, or not?” They questioned the ability of His

servant, Moses, showed distrust of God’s providential care, and blatant indifference to His kindness. As we are going to see, they engaged promiscuously in idolatry, fornication, ingratitude, and complaining.

The main point Paul would have us glean from the first twelve verses of I Corinthians 10 is this: at all cost, avoid following in the footsteps of the children of Israel who lusted after evil things. In short, don’t commit the same mistakes they committed, which we know were displeasing to God. Therefore, it will serve us well to heed the warnings of God that have been placed here for our spiritual well-being.

To Be Continued!



Endnotes

1. *Illustrations of Bible Truth*, Moody Press, 1945, pages 62-63.
2. ©iStockphoto.com/Grafissimo.

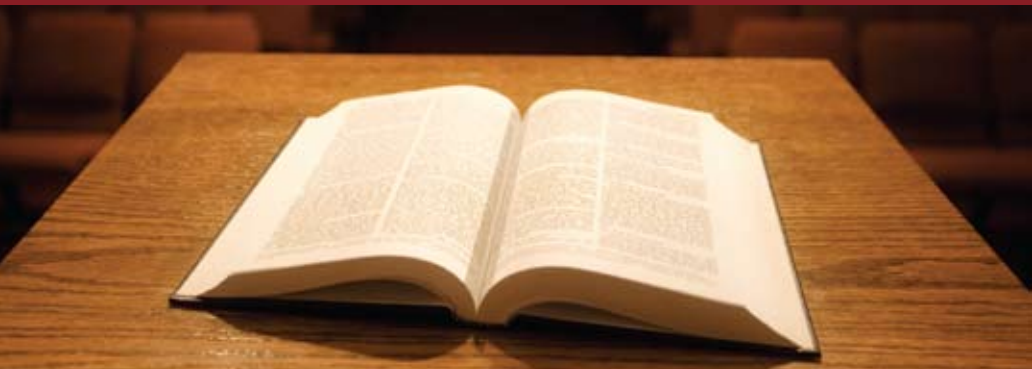
Berean Bible Institute

**Fall semester begins
August 24, 2009**

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www.bereanbibleinstitute.org

41st Annual Berean Bible Fellowship Conference



Location: *Cedar Lake Bible Conference Center*
Cedar Lake, Indiana

Dates: June 20-25, 2009

Theme: *The Riches of God's Grace* (Ephesians 1-3)

Bible Hour Teacher: Pastor Kevin Sadler

Guest Speakers from around the country will be present to proclaim the riches of God's grace!

For additional information or to receive a brochure, please contact:
Pastor Dick Ware at 870-941-6110 or rnrware@aol.com



Midwest Meetings

Date: Sunday, May 17, 2009

Location: *Faith Bible Church*
6015 N. IL 130, Olney, Illinois

Guest Speaker:

Paul M. Sadler, *Berean Bible Society*

For additional information, please contact:

Paul Kermicle at (618) 754-3466
or (618) 395-3060



The Believer's Walk

in This Present Evil Age (Cont'd)

By Cornelius R. Stam

THE HOLY SPIRIT AND THE BELIEVER TODAY

Grace and *faith* are the characteristic features of the present dispensation. True, men have always been saved and blessed by grace, through faith, but in ages gone by this was not *declared* to be so. That is, God in grace always provided a way of approach to Himself, but always by giving men something to do. True believers would, of course, accept God's word in faith and approach Him in His way.

But now, through the Apostle Paul, God has revealed and declared that justification and the blessings which accompany it are provided by free grace and must be accepted by faith alone, apart from religion or works (Rom. 3:24-28).

Today, then, we have the *dispensation* of grace (Eph. 3:2), and we receive by simple faith what

God provides by matchless grace. This begins with salvation, of course, "*For by grace are ye saved, through faith*" (Eph. 2:8). We "*declare His [Christ's] righteousness for the remission of sins*" (Rom. 3:25), not repentance and baptism for the remission of sins, as Peter did at Pentecost (Acts 2:38).

Now the Spirit also operates in the believer today by grace, through faith. He does not take possession of us and *cause* us to do what is right, but dwells within each believer (I Cor. 6:19) to provide needed guidance and the strength to withstand temptation, and we may avail ourselves of this provision by faith.

But let us begin at the beginning. Among the laws, or fixed rules, referred to by the apostle in Romans 7 and 8, is "*the law of the Spirit, [that] of life in Christ Jesus*" (Rom. 8:2).¹

It is gloriously true that the simplest believer is “accepted” and “justified” in Christ, but this has to do with the record, so to speak. In addition to this, the believer also has *life*. The moment he places his faith in Christ, the Holy Spirit enters to impart spiritual life. Thus it is a *law*, “the law of the Spirit,” that “*He that hath the Son hath life*” (I John 5:12). It is always so. It is never otherwise. Furthermore, the apostle declares:

“The law of the Spirit, [that] of life in Christ Jesus, hath made me free from the law of sin and death” (Rom. 8:2).

No longer need the believer remain enslaved to sin, for the Holy Spirit within, Who imparted life to begin with, will also impart strength to overcome sin. When tried and unable even to pray as we ought, “*the Spirit also helpeth our infirmities*” and “*maketh intercession for us with groanings which cannot be uttered*” (Rom. 8:26). When weak and ill, we may be “*strengthened with might by His Spirit in the inner man*” (Eph. 3:16).

Regarding this inner strengthening, the apostle says:

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Rom. 8:11).

Note carefully that the apostle does not speak here about the future resurrection of the *dead*, but of the quickening of our *mortal* bodies, His argument is: If the Spirit could raise Christ from

the dead, can He not give life and strength to your mortal body and help you to overcome sin? And this leads him to an important conclusion:

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh” (Rom. 8:12).

We are debtors—to the Spirit, who indwells us, not to the flesh. With the Spirit so near to help us, there is no justification for complaining about our weakness, or for excusing our sins by saying: “The spirit is willing, but the flesh is weak,” or “I am human after all.”

The question, in times of temptation, is generally whether we truly *desire* to overcome, for deliverance is by grace, through faith. It is *not* true that it is not possible for the believer to sin, but it *is* blessedly true that in any given case, it is possible for him not to sin, and if we truly desire to be delivered from sin in any time of temptation, the Spirit is there to help.

If we claim, by faith, the Spirit’s help in overcoming our sins, we enter into the enjoyment of the fulness of spiritual life and blessing. If we fail to do so, we wither and die—as far as our Christian *experience* is concerned. We can never lose our *salvation*, of course, for “everlasting life” was obtained by faith in Christ, not by walking in the Spirit. This is confirmed by the fact that the same apostle who pleads: “*Grieve not the Holy Spirit of God,*” hastens to add: “**WHEREBY YE ARE SEALED UNTO THE DAY OF REDEMPTION**” (Eph. 4:30).

But failure to appropriate God's gracious provision for victory over sin does result in death as far as our Christian experience is concerned. This is what the apostle means, when he says, by the Spirit:

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:6).

“For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live” (Rom. 8:13).

To the careless Corinthians, the Apostle Paul exclaimed:

“What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own?”

“For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s” (I Cor. 6:19,20).



This passage perhaps describes our relationship to the Holy Spirit better than any other. God, by His Spirit, dwells within us, and our bodies are meant to be shrines, temples, where He is worshipped. In the measure that

He is given His rightful place and is truly worshipped within—in the measure that our bodies are given over to His glory—in that measure sin will be overcome, God exalted, and we blessed. True, the world, the flesh and the devil all clamor for a place too, but we should thank God for the testings that arise from this. We praise God for the privilege of toiling, suffering and sacrificing for Him now, since that privilege will forever be gone when we are caught up to be with Him. Let us then also praise Him for the temptations that daily beset us, for each temptation overcome will gain for us a rich reward.

God does not—He cannot—say of us: *“They were all filled with the Holy Spirit,”* but He does set before us the glorious objective: *“Be filled with the Spirit”* (Eph. 5:18). And as we seek, by faith, to realize this objective rich, deep blessings are already ours, to say nothing of the rewards to come. What a challenge to faith!

It was no particular victory for the Pentecostal believers to be filled with the Spirit for the Spirit simply took possession of them according to His own sovereign will. But great spiritual victories are ours as we, through the Spirit, mortify the deeds of our bodies in order that they may be the temples of God indeed. May God grant us many such victories as we take Him at His Word!

“Grieve not the Holy Spirit” (Eph. 4:30).

“Walk in the Spirit” (Gal. 5:16).

“Be filled with the Spirit” (Eph. 5:18).

THE HOLY SPIRIT AND THE UNITY OF THE BODY

The filling with the Spirit, then, is not a *fact* with God's people today, but rather a *goal* to be attained by faith.

This same truth applies where the unity of believers is concerned.

Of the believers at Pentecost we read:

“And the multitude of them that believed were of one heart and of one soul...” (Acts 4:32).

This is a simple statement of fact and it is amply confirmed by the rest of the record for, as we have seen, these believers, numbering more than five thousand, all lived for each other, selling their property for the common good and calling nothing they had their own.

to impart His Spirit and *cause* His people to do His will (Ezek. 36:27), had also promised to restore unity among them, entirely apart from any attempt of theirs to bring it about.

Ezek. 37:21,22: “And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them unto their own land: “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

Psalm 133 is as Messianic in character as Psalm 132 and is prophetic in its joyful exclamation:

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psa. 133:1).

These prophecies and the prayer of our Lord for His disciples, *“that they all may be one”* (John 17:21), began to be realized at Pentecost. The blessed unity which God's people enjoyed at that time was the result of the baptism or filling with the Spirit which had been promised in connection with the establishment of the millennial kingdom. This kingdom, as we have pointed out, has since been rejected and is now held in abeyance, and the complete fulfillment of the promise awaits a future day. Certainly believers do not enjoy the blessed and perfect unity of Acts 4:32 today.

As to selling our earthly possessions and distributing them, such a course would, as we have seen,

“...our bodies are meant to be shrines, temples, where He is worshipped.”

But what about “the multitude of them that believe” today? Are they all “of one heart and of one soul”? Far from it! Where is the assembly of five thousand, or of five hundred, or of fifty, or of even five believers today, who are wholly of one heart and of one soul?

The question then follows: How did these Pentecostal believers come to enjoy such unanimity? The answer again is: *“They were all filled with the Holy Spirit.”* Indeed, God, who had promised

be *contrary* to God's program for this present evil age (I Tim. 5:8), but can we not at least enjoy the unity of heart and soul that the believers at Pentecost enjoyed? Let us see.

Unity, in this present dispensation, is, like every other blessing, based on the grace of God appropriated by faith.

The moment one places his trust in Christ as personal Savior, the Spirit baptizes him into the Body of Christ, and God sees him as one with all other believers in Christ (I Cor. 12:13,27; Gal. 3:28).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles..." (I Cor. 12:13).

"Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

But the Spirit does not supernaturally *cause* us to *live* together in perfect harmony as He did the believers at Pentecost. The practical realization and enjoyment of our oneness in Christ must be appropriated by faith. The apostle does not—he cannot—say that all the members of Christ's Body are "of one heart and of one soul." Rather he *exhorts*:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. 1:27).

"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2).

As we are morally obligated to let the Spirit have control in our lives, we are equally obligated to promote practical unity among our fellowmembers in the Body of Christ. So important is this matter, that the apostle warns us to avoid those who would cause divisions and so frustrate the great doctrine of the oneness of believers in Christ:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. 16:17).

Practical unity among the members of the Body of Christ, then, is not a fact; that is evident. It is rather a gracious provision to be appropriated, a goal to be attained, *by faith*. We are *one in Christ*. We should recognize and *enjoy* this oneness *by faith*. The attainment of this goal is as much a part of the Christian walk as is our behavior before God and the world. Thus the apostle writes:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

"With all lowliness and meekness, with longsuffering, forbearing one another in love;

“Endeavoring to keep the unity of the Spirit in the bond of peace” (Eph. 4:1-3).

Mark well: we are to endeavor to keep, or maintain, practically, the unity which the Spirit has already made (I Cor. 12:13). The basis for the realization and enjoyment of this practical unity is the *fact* that:

“There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling;

“ONE LORD, ONE FAITH, ONE BAPTISM,

“ONE GOD AND FATHER of all, who is above all, and through all, and in you all” (Eph. 4:4-6).

What rich blessing the Church would enjoy, what a powerful influence it would exert, if believers but recognized this seven-fold unity instead of contending for their particular denominations with their particular requirements for admission into them!


It is self-evident that only those who believe together can work together in harmony, and that those of us who do embrace the Pauline doctrine of the one body cannot, in the nature of the case, enjoy fullest fellowship with brethren who frustrate or pervert that doctrine, however much we may desire it. Most of them exclude us, as they

exclude each other, by their various unscriptural requirements for membership. Yet, strangely, they charge *us* with causing division for proclaiming the doctrine of the *one* body and the *one* baptism!

In spite of their confusion and division, however, we may and should recognize *them* as fellow-members with us of the Body of Christ,

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

The very phraseology here makes it clear that we are *not* to seek the false “unity” which results from maintaining silence as to the truth. We are rather to endeavor to keep the unity *which the Spirit has made* (“the unity of the Spirit,” not merely unity of spirit), until we all come in “the unity of the faith,” meanwhile,

“Speaking the truth in love, [that we] may grow up into Him in all things, which is the head, even Christ” (Eph. 4:15). 

Endnote

1. Unfortunately the Authorized Version has obscured the meaning of this wonderful passage by failing to supply the word “that,” which we have placed in brackets.

Don't Forget!

Our New E-mail Address is:

berean@bereanbiblesociety.org

Our old address of berean@execpc.com is paid up through the end of the year, so we will receive mail at both addresses until then.



A GUIDE TO GODLINESS

Part 6

By Pastor Ricky Kurth

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Rom. 8:5).

When a child is told, “mind your manners,” he is being told to keep his manners in mind, and allow them to influence his behavior. Thus people who walk after the flesh do so because they “*mind the things of the flesh,*” i.e., they keep the things of the flesh in mind and allow them to influence their behavior, whether they be saved or unsaved. But believers who succeed in walking after the Spirit have learned the secret of minding the things of the Spirit instead.

It may sound strange, but the Law of Moses causes a believer to mind the things of the flesh, i.e., to keep them in mind, and unwittingly allow them to influence his behavior. Due to our fallen nature, if we are told, “Don’t think about pink elephants,” this commandment has suddenly introduced the thought of pink elephants to the forefront of our mind, whereas before that time they were perhaps the furthest thing from our thoughts. If we then go through the day thinking, “*I’m not going to think about pink elephants!*”, focusing on this prohibition actually keeps the forbidden colorful hulks on the center stage of our mind. If we rather simply turn our attention to other things, all thoughts of pink pachyderms soon escape our thoughts.

In the same way, going through the day thinking “*I’m not going to steal*” just keeps thievery uppermost in our thoughts, whereas turning our focus to spiritual things soon eclipses these thoughts from our

attention. This is part of what is called grace motivation, and it is the reason it succeeds where the Law fails, when it comes to helping the believer deal with sin. The Law says “*thou shalt not steal*,” without telling you how to keep from stealing. Grace supplies the victory *with* the commandment when it says, “let him that stole steal no more: *but rather let him labor*” (Eph. 4:28). If you go through the day thinking about how to *earn* money, you won’t be thinking about how to *steal* it, and so the thoughts of your mind will not influence your behavior and cause you to engage in this illegal and sinful activity.

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:6).

An unbeliever with a carnal mind is spiritually dead (Eph. 2:1), but to be “carnally *minded*” is death for the believer as well. Minding the things of the flesh will lead to sin and the death of your Christian experience, i.e., your spiritual health and vitality. But “to be spiritually minded *is life*,” i.e., *spiritual* life, health and vitality. Being spiritually minded allows the Spirit to influence your behavior, and so “*to be spiritually minded is life*.” As Paul put it elsewhere, “*he that soweth to the Spirit shall of the Spirit reap life everlasting*” (Gal. 6:8). Here Paul speaks of reaping the benefits of everlasting life *now*, in *this* life, by godly thinking which leads to a godly life.

Another blessing of being spiritually minded is “*peace*,” which in the context here in Romans 8 must refer to an absence of the struggle under the Law that Paul described in the previous chapter. As a believer under grace, you don’t have to live on the losing end of the Romans 7 conflict, as Paul did when he was using the Law to help him with sin.

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7).

The word “*enmity*” means to be *an enemy of*, and most unbelievers would be surprised to learn that they are God’s enemies (Rom. 5:10), right down to their “*carnal mind*” (v. 7 cf. Col. 1:21). The unbeliever’s carnal mind cannot be subject to the law of God, for it is the servant of sin (Rom. 6:17,20), and “*no man can serve two masters*” (Matt. 6:24).

“So then they that are in the flesh cannot please God” (Rom. 8:8).

Here again Paul is talking about unbelievers. While it is possible for believers to *walk* “after the flesh” (Rom. 8:1,4) and “*live* after the flesh” (Rom. 8:12,13), only unbelievers are actually “*in the flesh*” (cf. Rom. 7:5), and having no faith “*cannot please God*” (v. 8 cf. Heb. 11:6).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His” (Rom. 8:9).

It is a precious truth that the humblest believer in Christ is “in the Spirit,” and the Spirit is in him. This writer’s father was a tool and die maker who taught us how to heat treat steel to make it harder and more

durable. First the industrial furnace is heated to temperatures up to and even exceeding two thousand degrees, and then the steel is placed in the fiery furnace. A couple of hours later, the steel is still in the fire, but now *the fire is also in the steel*, for it glows a bright red even after it is removed from the furnace. In the same way, every blood-bought child of God is in the Spirit, and the Spirit of Christ dwells in him.

“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness” (Rom. 8:10).

While the believer’s soul is saved and redeemed, his body is “*dead*,” and in need of the life-giving salvation and redemption that the Rapture will bring it (Rom. 8:23; 13:11; Eph. 1:14; 4:30). But there is a Spirit within the believer that has already given life to our soul “*because of righteousness*.” It is still true that “*in the way of righteousness is life*” (Prov. 12:28), and in Christ we are “*made the righteousness of God in Him*” (II Cor. 5:21 cf. Rom. 3:22), and so possess His *eternal* life.



But while this is our *position* in Christ, what has this got to do with our *walk*? Let’s listen as Paul explains:

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Rom. 8:11).

We know that the resurrection of our *dead* bodies at the Rapture is not the subject here, for Paul speaks of the quickening of our “*mortal bodies*.” Mortal bodies are by definition *susceptible* to death, but are very much alive. Likewise believers are very much *spiritually* alive, but are susceptible to the death of their Christian experience if they live after the flesh. And believers who have lived in sin for great lengths of time are often tempted to give up hope of ever being raised from the depths into which they have fallen.

It is to these dear, precious saints that Paul addresses these words. He argues that if the Spirit that was able to raise up even *Christ* from the dead dwells within each believer, then there is *no* believer who is so far gone in sin that he too cannot be raised up out of its awful grip. Here it must be remembered that as our Lord hung on Calvary’s cross, His Father laid on Him *the sins of all mankind of all time*, judged Him guilty of these sins, and condemned Him to death. But the Spirit was able to raise Him up and give Him life because of His righteousness, and *the same Spirit dwells in the humblest believer*.

When we share Christ with unbelievers, especially those who bear a heavy load of sin, we are eager to convince them from God’s Word

that “*His blood can make the foulest clean.*”¹ Yet how many *believers* who have fallen deep into the abyss of sin have wondered if they can be raised from the mire into which they have sunk. It is to these dear ones that Paul’s words here are directed, so that they never give up hope.

Think for a moment of the power of even *one* sin. Adam’s sin was not a very big one in the eyes of men; he ate a piece of fruit. But that one sin condemned him to die physically and eternally, doomed all of his progeny to the same awful fate, contaminated all plant and animal life, and even the earth itself! Now consider that the Spirit was able to raise Christ up from under the weight of *every sin that has ever been or ever will be committed*, and that this Spirit dwells within *you*. Abundant proof that no matter who you are, no matter what you have done or ever will do *as a believer*, God can quicken your mortal body by His Spirit that dwelleth in you, raising you up to spiritual health.

But it must be pointed out here that the *instrument* of the Spirit’s quickening power is *the Word of God* (Psa. 119:25,107,154). If the Christian reader of this page feels lost in sin and degradation, the path back to the life and peace spoken of in this passage is through the intake of Bible doctrine, and the application of its principles to your soul.

“...believers who
succeed in walking
after the Spirit
have learned....”

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh” (Rom. 8:12).

A *debtor* is someone who owes a debt to a *creditor*, and the believer’s flesh has given him nothing that puts the believer in his debt. Although Paul leaves the words unspoken, his implication is that we rather owe the Spirit a debt we cannot pay for all that He has done for us. And if the way to discharge a debt to the flesh is to live after the flesh, then conversely the way to discharge our debt to the Spirit is to live after the Spirit. As Paul puts it, if we receive eternal life and live in the Spirit, let us also walk in the Spirit (Gal. 5:25).


This writer grew up near Chicago, where all the people who *worked* for the city were required to *live* in the city. The city felt that if her employees drew their livelihood from Chicago, they in turn should live, walk and spend their livelihood in the city’s stores and pay the city’s taxes. In this way the city would receive a benefit in return for the livelihood bestowed on her employees. In the same way, “*if we live in the Spirit, let us also walk in the Spirit*” (Gal. 5:25). If we draw our life from the Spirit, it is only right that we live in such a way that He draws great benefit in return for that which He has bestowed upon us.

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13).

Here we see the importance of recognizing that “death” in this passage is the “Christian death” of the believer’s Christian experience, and not the eternal death of his soul. If the latter were the case, Paul here would be saying that living a sinful life will cause a believer to lose his salvation. But since the former is the case, we understand that it is the believer’s spiritual health and vitality that is vulnerable to death.

When Paul says to “*mortify the deeds of the body*,” one definition of the word “*mortify*” is “*to kill*,” and another is “*to bring into subjection by abstinence*.” And so we would suggest that the way to execute the sinful deeds of the body is to *starve them to death*, not allowing our mind to feed on the sinful influences of the world about us. This is part of what Paul had in mind when he counsels us to “*make not provision for the flesh, to fulfil the lusts thereof*” (Rom. 13:14). Of course, this must be done “*through the Spirit*” and not through the Law, as Paul has been saying in this passage, and hastens to repeat here in Verse 13.

Interestingly, the word *mortification* is defined as “*the death of one part of an animal body while the rest is alive*.” Hence if we mortify the sinful deeds of the body, this will leave only the good deeds of the Spirit to live on, allowing us to “live,” really *live* the Christian life. While many Christians struggle to barely eke out a Christian existence, God is eager that we *thrive*, not just *survive*, as His children.

And so it is the closing prayer of this writer that these thoughts on Romans 6-8, the Apostle Paul’s own guide to godliness, will enable the sincere believer in Christ to not only live victorious over sin, but to *live it up in the Lord* as never before, in the triumphant and jubilant manner in which God longs for us to live. *Amen!* 

Endnote

1. Charles Wesley’s words in the hymn *O for a Thousand Tongues*.

South Dakota Bible Conference

Spring Graduation Ceremonies and Conference

Dates: May 15-17, 2009

Location: *Dakota Bible Institute*
Tabor, South Dakota

Speaker: Pastor Ricky Kurth,
Berean Bible Society



To learn more, contact Pastor Joel Finck at 30448 427th Ave, Tabor, SD 57063, or email: joelfinck@parsonspublishingcompany.com.

Question Box

“What do you think the lion refers to in II Timothy 4:17, the devil, the Roman government, or an actual lion?”

“At my first answer no man stood with me...Notwithstanding the Lord stood with me...and I was delivered out of the mouth of the lion” (II Tim. 4:16,17).

While the Romans fed people to the lions, the singular use of “lion” here leads us to believe Paul refers to Nero himself.

Lions are considered the king of beasts, and in Scripture kings are associated with lions (Prov. 20:2; 28:15; Ezek. 32:2). Judah was called “a lion’s whelp” (Gen. 49:9,10), and Israel’s kings sprang from this tribe, including her King of kings, “*the Lion of the tribe of Juda*” (Rev. 5:5).

In addition, the Greek word for “*answer*” in II Timothy 4:16 (*apologia*) is translated “defense” and “answer” when Paul was answering charges levied by rulers (Acts 22:1; 25:16).

And so in II Timothy 4, Paul is speaking of his “answer” (*apologia*) before the Roman ruler Nero, from whom the Lord delivered him, as he says, “that by me the preaching might be fully known.” Though Paul was about to “answer” again before Nero, with a very different outcome, God spared him at his first answer so he could finish his course (4:7) and the epistles that fulfilled the Word of God (Col. 1:25).
—Pastor Kurth

Northeast Ohio Bible Conference

Dates: May 1-3, 2009

Location: *First Grace Gospel Church*
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For more info, contact: Pastor David Adams (440) 992-9008

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Dates: April 24-26, 2009

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Phone: (717) 949-3020, E-mail: hitnmis@verizon.net

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Dates: April 18,19, 2009

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2243 Mill Road
Duncansville, Pennsylvania

Theme: *A Peek at the Peaks of Prophecy, Part 2*

Guest Speaker:

Pastor Ricky Kurth
Editor, *Berean Bible Society*

For additional information, please contact:

Pastor James Zaebst at (814) 696-4366
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All are warmly welcome!



BBS Letter Excerpts

From Arizona:

“Thank you for your ministry, for it has blessed me in ways that words can’t describe. Your ministry isn’t about what we need to do, but about what God has already done for us. Amen!”

From Florida:

“Thank all of you for your help in my growth in Christ and coming to a clear understanding of the mystery revealed to the apostle Paul and the importance of rightly dividing the Word of truth. This has truly changed my life and has taken away the confusion I’ve had for years as a believer.”

From Texas:

“I have been studying the Berean teaching for some time and have recently ordered the set of Pastor Stam’s material. I teach a class of 20-25 retired Baptists, and at present we’re going through *Things That Differ*. (Wish we could be there!—Ed).

From Australia:

“Thank you for your prompt reply. These emails give me greater hope and faith each time. I have read all the references....I cannot tell you how much more positive I am feeling having shared this with you and receiving your responses.”

From Florida:

“Thank you for sending us your paper. It is a real blessing to read and know the gospel is made clear—all because of His grace.”

From Malawi, Central Africa:

“Thank you for the magazine I’ve received this morning. I have been a follower of Christ for eight years now. The Lord continue to anoint your ministry in Jesus’ name.”

From Ghana:

“Thank you for the *Searchlight*, which I use in my preaching and teaching. I and my workmates in the Lord and the new converts who have accepted Christ through your literature have formed a fellowship called *Believer’s Community*. We wish to extend our fellowship in Ghana.”

From India:

“Here I stand alone for the right division of God’s Word, which is an eye-opener in front of non-dispensational teachings. I run a small Bible school here for 12-20 students, depending upon availability of funds, as our work is on faith independently.” (Please pray for this brother.—Ed).

From Wisconsin:

“I was so poor at understanding God’s Word for years. I was like the eunuch who said to Philip, ‘How can I except some man should guide me?’ So you keep helping people to understand.”

From Wyoming:

“I am enclosing a donation for your *Berean Searchlight*. Our ladies Bible class is studying *The Dimensions of the Mystery*. All of the studies are so great.”

From our Inbox:

“Your doctrinal statement sounds good, but I have a problem with something said on baptism. Isn’t it true that Christ Himself was baptized in water to show what we are supposed to do, and for His disciples to teach to all after He was to go up to the Father? If you don’t believe one thing in His Word, then you can’t believe anything. Please read II Corinthians 11:13-15.” (Please pray for this dear one.—Ed).

From Wisconsin:

“I have turned the *Searchlight* into my personal Bible study and spend a couple hours each day studying it.”

From our Inbox:

“Your devotionals, *Searchlight* and Bible study articles are excellent and have helped me to understand Scripture like never before. But I do have some questions on the topic of baptism. I do believe that water baptism is not for today, but there are some Scriptures I would like some help with....”

From our Inbox:

“What a wonderful ministry your organization has with the *Two Minute* devotional!”

From Wisconsin:

“I was really thrilled with *Moses and Paul* and *Twofold Purpose of God*. I’m grateful that you present Paul’s truths. I’m 70 years old and an epileptic, but I want to get the grace message out. I have made a decision to put BBS and BBI in my will. I want to change my current will because it leaves my money to my family members who have forgotten me. I want my life to count for Christ and Pauline truth.”

From Oklahoma:

“Thank you for writing the insightful series entitled *A Guide to Godliness*. Since reading Part 3, I have been eagerly awaiting Part 4. I just finished the first read, including the scriptural references, over my lunch break. What an enormous blessing!”

From Wisconsin:

“Thank you for your letter. Again it has been a blessing and especially this time as you put all the pieces in place for me. I have been convinced of the rapture teaching as you have been teaching it for many years, but didn’t quite know how it all progressed and fit together. The fact that prophecy and mystery don’t fit together was so helpful.” (It always is!—Ed).

From Illinois:

“Thank you for sending the *Searchlight*. I look forward to reading it each time. What a blessing, God’s Word, rightly divided!”

From our Inbox:

“Thank you so very much for such a wealth of knowledge! This was just what I needed. I really appreciate your help. Everything my friend is presenting in the discussion is rather confusing. But I am always extremely careful to line it up with rightly dividing and Paul’s doctrine to see if it measures up....It is so wonderful knowing that whenever I get myself in a discussion and need a little extra advice, I can come right to you all!”

From Wisconsin:

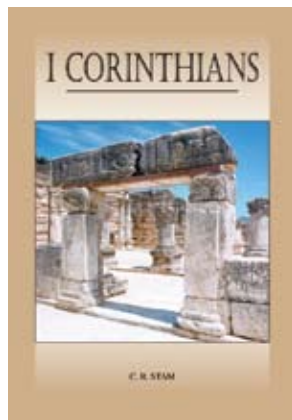
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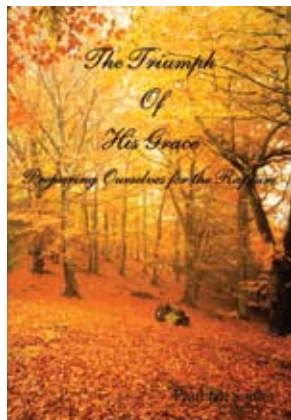
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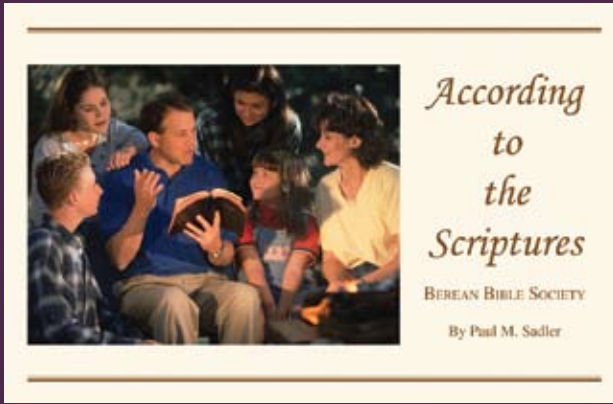
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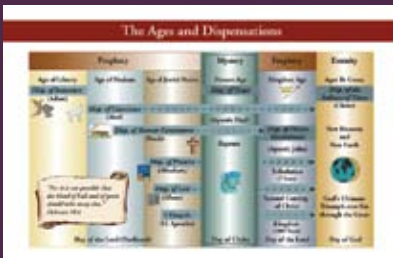
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News and Announcements

Midwest Grace Fellowship has asked Paul M. Sadler to address the theme of *Christian Marriage and the Home* at the next MGF conference, scheduled for June 5-7. The location will again be the *Miracle Hills Ranch*, 35556 W. 200th Avenue in Bethany, Missouri. For more info, contact Dan Heyle (660) 425-6853 or Pastor Ken Lawson (217) 498-6958.

West Virginia Meetings: Pastor Paul M. Sadler will also be the guest speaker at special meetings to be held April 23rd at the *Seventh Day Adventist Church*, 2111 Boyd Orchard Road, Martinsburg, WV. For more information, contact Suzanne Potter at 304-263-2411.

New Grace Assembly: *The Believers' Chapel* is a small local assembly studying God's Word, rightly divided, in southwest Mississippi. If you live near the McComb/Brookhaven area, why not give Joe Boone or Norm Dunaway a call at 601-754-0413 for more information.

Another New Grace Assembly: Arlington, TX area Bereans are invited to read all about *Cornerstone Bible Church* at www.csbiblechurch.com, and call Pastor Jeremy Woodruff with any questions: 817-230-9787.

Ministry Update: *Victory Bible Chapel* saints meet Sundays at 10:30 a.m. in the new *Victory Stables* building, or outdoors in the pavilion, weather permitting. If you live near Apollo, PA (15 minutes from Monroeville) we know you'll enjoy the ministry of Pastor David Hobbs. Weekdays you can walk or ride through the Bible in *The New Pilgrim's Progress Horse Park*. For more info, visit www.victory-stables.com, or call 412-496-0382.

Ministry Opportunity: Samuel Obi Nwagbo has been a diligent student of the grace message for a number of years, and now would like to be used of the Lord in the ministry. If you would like to help him begin a ministry in his native Nigeria, or could use his help in a field in which you are already involved, you can contact him at #31 Mokoya Street, Olodi, via Ajeromi Post Office, Ajegunle, Lagos State, Nigeria.

This month's back cover quote is brought to you by Jerry Sterchi.



Bob and Eleanor Elias of Toowoomba, Australia took our cover lighthouse photo. The *Point Lowly Lighthouse* is located near Whyalla in the state of South Australia. In 1993, 110 years after it was built, the light was considered no longer needed. Two years later it was re-activated.

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**“For all have sinned, and come short of the glory of God” (Rom. 3:23).
“We have all alike sinned, but we have not all
sinned alike.”
—J. C. O’Hair**

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