

The

Berean Searchlight

Studying God's Word, Rightly Divided

May 2005



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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:



Dearly Beloved,

The Apostle Paul wrote to the Colossians: “To whom God would make known what is the riches of the glory of this Mystery among the Gentiles; which is Christ in you, the hope of glory” (Col. 1:27). The *Berean Bible Society* has always been committed to the special revelation that was delivered to Paul. It is our firm conviction that all those who understand the Word, rightly divided, have a *responsibility* to share this wonderful truth in love. Of course, this does not mean we should neglect the Prophetic Scriptures. We have often said that to be truly Pauline you need to have a knowledge of the Old Testament simply because Paul makes reference to it so frequently.

A good example is the apostle’s statement: “For even Christ our Passover is sacrificed for us.” You must first be familiar with the Old Testament teaching on the Passover before you will fully understand Christ’s relationship to it according to Paul’s gospel.

Pastor Stam and I (Pastor Kurth too!) have always sought to proclaim the whole counsel of God in view of Paul’s special revelation. With this in mind, I plan to begin a new series in the *Searchlight* next month on the Epistle of James. Like Peter’s writings, many in Christendom today believe that James is merely an extension of Paul’s epistles, which is far from the case. While there are timeless principles in every Book of the Bible, it is essential to study James in its proper dispensational context.

After completing our study on James, I have been commissioned by the Board to write on Paul’s letter to the *Philippians*. This will be my next commentary, if the Lord tarries. May I take this opportunity to personally convey my sincere appreciation for all the kind letters we receive, on a regular basis, expressing gratitude for our writings. Pastor Kurth shares one such letter with us on the following page. We are also grateful for the *constructive* criticism we receive from time to time. As Solomon says, “Iron sharpeneth iron.”

Thanks so very much for standing with us as we labor together in the defense and confirmation of Paul’s gospel.

Yours in His redeeming love,
Paul M. Sadler, President

“Keep On Keepin’ On”

When as a young man I would speak on the telephone with Pastor Jeff Farrell, my first pastor, he would often conclude our conversation with his favorite exhortation: “*Keep on keepin’ on.*” While English teachers might wince at the colloquialism, I found it encouraging and challenging, for it echoed the sentiment of the Apostle Paul, who urges us to “*be not weary in well doing*” (II Thes. 3:13). I thought of all this recently when I read the following letter:

“I just wanted to thank you for your extraordinary faithfulness in sending the *Searchlight*, and praise God for the way He uses you. We first learned of the Grace Movement from my father-in-law, who lent us a copy of *The Fundamentals of Dispensationalism*. My wife and I both read it and were amazed at how many questions it answered that we had never seen adequately explained anywhere else. But when we found there were no Grace Churches in our area, we just lost interest—for years and years and years. But eventually my wife started reading the *Searchlight* again and she finally revived my interest to where I re-read the book that was now called *Things That Differ*. We now own all of C. R. Stam’s works and continue to marvel at the new truths revealed by the Spirit through God’s Word, rightly divided, as explained in those books, and in the monthly *Searchlight*, which you continued to send for over ten years, although we gave you no support of any kind. Now we try to take every opportunity to impart ‘*the revelation of the Mystery*’ to anyone who will listen. We support both BBS and BBI financially, and pray regularly for both ministries. Thank you so much for your clear, common sense, dispensational exposition of the Scriptures, and for never giving up on us through all these years.”

When we receive encouraging letters such as this, it puts wind to our sails, and reminds us to share this encouragement with you, our partners in the work of the Lord. Without your faithful participation in this ministry, we simply could not continue to reach out to the lost and confused multitudes that surround us. Thank you for helping us “*keep on keepin’ on!*”

If you have not yet experienced the joy of giving sacrificially so that others might come to rejoice with us in the riches of God’s grace, we would invite you to prayerfully consider becoming a part of this ministry. Should the Lord lead you to join us, letters like the above will take on an entirely new depth of meaning, and will touch your heart in a way you would not have thought possible.

—Pastor Kurth

The Importance of the Local Church (Part VI)

By Paul M. Sadler



“We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.”

—I Thes. 1:2,3

THREE CROWNING GRACES

If you plan to build a house, it’s often difficult to visualize exactly what it will look like from a set of architectural plans. This gave rise to the “model home” which enabled homebuyers to see the house prior to it being built. Today virtual tours serve the same purpose—they are a multi-dimensional model of how your floor plan is going to be arranged. We also have models in the Scriptures which help to point us in the right direction.

Everywhere the Apostle Paul traveled he sought to evangelize

the lost to Christ, with amazing results. But his ministry among those whom he won to Christ didn’t end there; he faithfully taught them the Mystery and formed a local assembly before leaving the city. Paul was a church planter! He understood that the testimony of Grace in the regions beyond was dependent upon those who make up the local assembly. When the apostle came to Thessalonica they received the Word of God “not as the word of men, but as it is in truth, the Word of God” (I Thes. 2:13). Because these saints were so responsive to Paul’s special revelation they are often appealed to as being a model church.

There were three things that typified the church at Thessalonica that should characterize the local church today—faith, hope, and love. If we follow this divine pattern it will bring light and blessing to those who sit under our ministry. This assembly was well known for its *work of faith*.

After they had turned from idols to the true and living God these saints were so grateful they wanted everyone to hear the good news of Christ and Him crucified. They were not ashamed of Paul's apostleship and message, but had received it as the Word of God. Those at Thessalonica *boldly* made known Paul's gospel, so much so that their faith was the subject of conversation as far away as Corinth, Philippi, and beyond (I Thes. 1:6-8).

“Whatever strata you find yourself ministering at the local assembly, there is *accountability* in the Lord's work.”

Another crowning grace that characterized this assembly was the *patience of hope*. These brethren had received the Word in much affliction; consequently, they found comfort in the Lord Jesus Christ, who is our hope (I Tim. 1:1). In Him, they had the hope of eternal life, the hope of the resurrection, the hope of the heaven, and the hope of Christ's soon return, commonly called the Rapture! Having suffered persecution himself, Paul understood better than most the importance of this grace. In fact, it was one of the first things he committed to those who trusted Christ. With hope we can face anything in Christ, even death itself.

Finally the apostle touches on this assembly's *labor of love*—as Paul said to the Corinthians, this is the greatest crowning grace of

all. In eternity, faith will give way to sight. Hope will give way to reality, for Paul says, “hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (Rom. 8:24,25). Love abides in both time and eternity!

The grace of God had so enriched the saints at Thessalonica that they made a conscious effort to allow the love of God to shine through them. Love enabled them to rise above a condescending attitude, petty jealousies, or the cold shoulder syndrome that plagues many assemblies. These saints loved one another and received the brethren despite their social status or lack of understanding. Love is longsuffering and kind; it is not envious, nor does it boast, or behave itself in a discourteous manner (I Cor. 13:4,5). You received a genuinely warm welcome when you visited the local assembly at Thessalonica.

So then, the three crowning graces that should characterize every assembly are faith, hope, and love. This is God's standard for the Church today.

ACCOUNTABILITY

“For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (II Cor. 5:10).

Whatever strata you find yourself ministering at the local assembly, there is *accountability* in the Lord's work. This is true within the local assembly itself, but more importantly we must bear in mind that every believer

must also appear before the Judgment Seat of Christ to give an account of his actions.

The themes of redemption and judgment are woven throughout the Scriptures. So it is important to rightly divide the Word of truth to ascertain which judgment pertains to us. Since Paul uses the personal pronoun “we” in the above passage and foregoing context, we can safely conclude that he is addressing the members of the Body of Christ. This particular judgment will be a review of the believer’s *conduct* and *service* and will take place at the Rapture of the Church. According to I Thessalonians this is a planned meeting that was kept secret since the world began (Rom. 16:25 cf. I Thes. 4:17).

Paul says, “Every one of us shall give account of himself to God” (Rom. 14:12). The terms “every one” and “himself” clearly indicate that each of us will stand *individually* before the Lord to give an answer for our behavior. We believe this can only mean that others are going to be present during the course of the examination. Little wonder the Scriptures warn both leaders and those who sit under their ministries accordingly:

“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon” (I Cor. 3:10).

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not

with grief: for that is unprofitable for you” (Heb. 13:17).

While Paul makes frequent references to the Judgment Seat of Christ in both his early and latter epistles, he deals extensively with the subject in the Corinthian letters. This isn’t without rhyme or reason, the apostle wanted the Corinthians to understand the gravity of their ungodly conduct. They seemed to be oblivious to the fact, as many are today in the churches, that someday they are going to stand before the Lord and give an account of their actions.

Some may have even denied this based on the assumption that we are seated with Christ in the heavenlies. Although this is true positionally, the practical outworking of the matter is determined by our present conduct. The Corinthians would one day have to answer for the turmoil they caused in the local assembly, due to their envy, strife, divisions, carnality and immoral lifestyles.

Another area that the Corinthians were lacking was in their giving to the Lord’s work. The apostle reminded them that they abounded in all the supernatural gifts, even love, but they were deficient in the grace of giving. Therefore, he challenges them to “see that ye abound in this grace also” (II Cor. 8:7).

Giving under Grace differs from the former dispensation of the Law. The law of the tithe, while binding under the Mosaic system, has no place whatsoever in the administration of Grace. Israel was primarily an agricultural community; therefore, God only required those who owned livestock or crops to pay one-tenth

of their yield. These tithes were paid to the Levites who were the ministers of God (Lev. 27:30-34 cf. Num. 18:20-26). During the harvest, the excess grain was to be placed in the *storehouse* which adjoined the Temple to meet the needs of the Levites throughout the year, seeing that they did not receive an inheritance of the land. Based on Malachi, many Bible teachers teach what's known as "storehouse tithing." In my denominational days we were taught the storehouse was the local church, which is a flagrant misrepresentation of the Scriptures. As Pastor J.C. O'Hair used to say, "Those who spiritualize the Scriptures tell spiritual lies!" We should also point out that there was a difference between the tithe and offerings under the Mosaic system. The offering of the children of Israel was something over and above the normal tithe (Ex. 25:1-3 cf. Mal. 3:8).



Paul teaches us in Romans that we are no longer under the Law but under Grace. Today, believers are to give according to how God has *prospered* them, which varies from person to person (I Cor. 16:2). Giving under Grace is *voluntary* not mandatory! While we can never repay the debt that was paid for us at Calvary, the very least we should

do is generously support the gospel. If God required ten percent under the Law, does not grace grant us the opportunity to give even more, as God has prospered us? We have freely received all things from God; therefore, we are to freely give to the Lord's work. God loves a cheerful giver who gives with the *proper attitude*, not grudgingly or out of necessity, for this would only serve to bring loss at the *Bema Seat*. When a need is made known the cheerful giver is usually one of the first to respond! (II Cor. 8:7).

Today, our first responsibility is to support the local assembly where the gospel of the grace of God is proclaimed. As Paul says, "Even so hath the Lord ordained that they which preach the gospel [of the grace of God] should live of the gospel" (I Cor. 9:14). We are *accountable* before God to support the message that has brought us into a fuller understanding of His will. We firmly believe that those who have received an understanding of Paul's apostleship and message have a responsibility to support those who proclaim it. If we who love the grace of God don't support it, who will? Beloved ones, you are mistaken if you think the Acts 2 brethren are going help us; they openly oppose us!

As you are probably aware, David Livingston almost single-handedly opened the door to missionary work in Africa. The story is told that on one of his return visits to England he was approached by an elderly woman who inquired, "Mr. Livingston, aren't you in danger there in the jungle?" He answered, "I am in

danger all the time.” “Would it help you if you had a servant at your side 24-hours a day?” He replied, “Most certainly!”

The elderly woman returned home that evening to get her savings and gave it to Dr. Livingston. When Dr. Livingston returned to Africa a lion attacked him in the bush and would have killed him had it not been for the servant by his side who shot the beast, saving his life. What joy this brought to this dear old saint—she had abounded in every good work!

It is our desire that you also might abound in every *good work* by faithfully supporting Paul’s gospel financially. Whether you support the message of grace at the local Grace assembly you attend or through a national Grace organization such as the *Berean Bible Society*, the goal is the same: “to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:9).

HAVE WE LIVED UP TO GOD’S EXPECTATIONS?

“For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences” (II Cor. 5:10,11).

As the opening phrase implies, Christ will be our Judge. According to John 5:27 the Father has placed all judgment into the

hands of His dear Son. He is the perfect Judge! Even though the Mystery was still a secret when the events of John Chapter five occurred, the principle of Christ as Judge certainly applies during the age of Grace.

The apostle says in Colossians 2:9, “In Him [i.e. Christ] dwells all the fulness of the Godhead bodily.” As God, He knows our innermost thoughts and motives and the intent of the heart. On the other hand, He took upon Himself the form of a human servant and dwelt among us. No one will be able to stand before Him at that day and say, “Lord you just don’t understand!” Oh, but He does, my dear friend. Christ suffered in all points as we, yet without sin. As Isaiah said, “He is despised and rejected of men; a man of sorrows, and acquainted with grief.”

The Greek word for Judgment Seat here is *Bema*. In biblical times it was a raised platform with ascending steps where rulers handed down decisions (Acts 18:12-16). It was also the place where the judges presided over the Greek games. From this vantage point they could see the entire field of events. To be summoned to the *Bema* meant one of two things; either the participant was disqualified for disobeying the rules or rewarded with a garland for winning a particular event.

When we appear with Him in glory, Christ will hold a position of exaltation. As the righteous Judge, He will be clothed in glory, honor and majesty as we stand before Him. Unlike the Great White Throne, condemnation is not the issue at this judgment. “There is therefore now no condemnation to

them which are in Christ Jesus” (Rom. 8:1). Since the sin question was answered for the believer at Calvary, this examination has to do with whether or not we have devoted our life to Christ and *faithfully* served Him.


There has been an ongoing debate if the phrase “the things done in his body” is speaking of the believer’s body or the Body of Christ. It seems clear that Paul has the individual believer in mind. The original *dia tou somatos* has the idea of the things done *through our body*. In other words, there is a moral accountability insofar as our bodies are the temple of the Holy Spirit. We are, therefore, *accountable* for its deeds, whether they are good or of no value. For example, we believe Paul’s instructions to the Colossians capture the moral responsibilities of slaves and masters, which translates into employees and employers today.

“Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col. 3:22-25).

In the final assessment, the Lord is going to repay both employees and employers for the good they have done and whatever wrongs they may have committed. Every believer in Christ can expect to receive a reward for

good conduct or loss for misconduct. Little wonder Paul adds: “Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”

While those at the local assembly at Corinth lived as if there was no tomorrow, Paul cautions them regarding the *terror of the Lord*. Some have concluded that the apostle is now turning his attention to the unsaved, but this interpretation does a great injustice to the context in which the passage is set. The terror or *fear* of the Lord is the beginning of knowledge. But in what sense should the believer fear the Lord? Consider for a moment standing before the Lord with perfect recall of every idle word, thought and deed. We should fear the possible devastating consequences of a *misspent* life, not to mention the inspection itself.

With this in mind, Paul sought to persuade men as to the gravity of the occasion. Of what did the apostle seek to convince men? Since the behavior of the Corinthians left much to be desired, Paul is passionately trying to persuade them to walk worthy of their calling. This beckons the question, are we living up to God’s expectations in the local assembly in which we serve? Paul could confidently say, “But we are made manifest unto God.” You see, Paul had a clear conscience concerning his actions among them. Thus, he desired that his manner of life before the Lord would be manifested in his hearers’ consciences so that they, too, would be to the praise of His glory at that day. 

The following is the fourth in a series of excerpts from Pastor Stam's classic work on *True Spirituality*. Since this book never appeared as a series in the *Searchlight*, many of even our long-time readers may not be familiar with these selections.

The New Creation

ALL THINGS BECOME NEW

By Cornelius R. Stam

“So if any one be in Christ, there is a new creation; the old things have passed away; behold all things have become new” (II Cor. 5:17, New Tr.).

An appreciation of the truth contained in the above passage will prove to be one of the greatest possible helps to the believer who desires to live a truly spiritual life.

We have thus far considered birth and resurrection as descriptive of the impartation of life to believers by the Spirit, but even these two terms fail to tell the whole story. A third, that of *creation*, must be added to complete the description.

As with new birth and resurrection, the term *creation* is also used in more than one connection. It is used, for example, in connection with the new heaven and the new earth (Isa. 65:17). There is a general sense, too, in which the saved in any age may be considered a new creation, and even a more particular sense in which redeemed Israel of the future is called a new creation (Psa. 102:16-18; Isa. 65:18) but as with the other two terms we have considered, this term is given unique

significance in the great Pauline revelation concerning Christ and the members of His Body. Indeed, it is Paul alone who, by the Spirit, uses the exact phrase *new creation*, and exclusively in this connection.

THE NEW CREATION IS THE BODY OF CHRIST

The above rendering of II Corinthians 5:17 by J. N. Darby, in his *New Translation*, is doubtless more accurate than that of the *Authorized Version*. The idea in this passage is not merely that believers in Christ have individually become new creations (though this is also true) but that they now *belong* to a glorious new creation which God has brought into being in Christ. Likewise, the latter part of the verse does not mean merely that the old sinful habits have passed away from the life of the individual believer, to be replaced by a new manner of life (however this may, or should, be true) but that with the forming of the new creation an entirely new *order* or *program* has been ushered in.

That this is the correct meaning of this passage is evident from

Paul's remarks in general with reference to the new creation, as well as from the context here in II Corinthians 5. Especially is it evident from the preceding verse, which reads:

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (Ver. 16).

The whole passage in II Corinthians 5 has to do with knowing Christ henceforth in a new and different way, no longer after the flesh, but as the Head of a new creation, and with knowing men too, no longer after the flesh, but as belonging either to the old creation or to the new creation in Christ.

The Ephesians Epistle has a great deal to say about this important truth. After reminding us, in Ephesians 2:11,12, that as Gentiles we were aliens from God and from His covenant people, the apostle goes on to say:

"BUT NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For He is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us:

"...to make [Gr., create] in Himself of twain one new man, so making peace" (Eph. 2:13-15).

In the third chapter the apostle, proclaiming the revelation "which in other ages was not made known," declares that believing Gentiles now are:

"...Joint heirs, and a joint body, and joint partakers of [God's]

promise in Christ Jesus by the glad tidings" (Eph. 3:6, New Tr.).

This "new creation," this "one new man," this "joint body," formed of Jews and Gentiles made one in Christ, is called "His body, the fulness of Him that filleth all in all" (Eph. 1:23).

THE NEW CREATION THE COUNTERPART OF THE OLD

God's new creation in Christ is the counterpart of the creation of the Adam of Genesis 5:2. Before God gave the woman to the man, his name was called *Adam* (Gen. 2:18-20). Then God caused a deep sleep to fall upon the man, took a part out of his side, formed the woman from it and gave her back to the man to become "one flesh" with him. "And He called *their* name Adam" (Gen. 5:2).

In like manner the Church which is Christ's Body was brought into being through His death and taken out of His wounded side, so to speak, to be made one with Him in His resurrection life. And, as in the case of Eve, we are given *His* name. Speaking of the members of the Body, the apostle says:

"For as the body is one, and hath many members...so also is Christ" (I Cor. 12:12).

We repeat, however, that the "new creation," the "new man," is the counterpart of *the Adam of Genesis 5:2*. Christ Himself was not created, as Adam was, for we read in I Corinthians 15:45,47:

"And so it is written, The first man Adam was made a living soul; the last Adam was¹...a quickening [life-giving] spirit."

“The first man is of the earth earthy; the second Man is *the Lord from heaven.*”

ITS BEGINNING IN HISTORY

When the utter failure of both Jew and Gentile had been demonstrated, God concluded both in unbelief that He might show mercy to all (Rom. 11:32):

“And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph. 2:16).

Thus the new creation, the Body of Christ, had a definite beginning in human history. It was brought into being, historically, with the fall of Israel and the dispensation of the grace of God through Paul.

“...God would have us enter into the joy and power of our union with Christ *now* by faith.”

The “old things” which “passed away” at that time (II Cor. 5:17) were the conditions and requirements of the Old Covenant. So completely have these “old things” of the “Old Covenant” passed away that God takes the basic requirement of them all, circumcision, and says concerning it:

“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation” (Gal. 6:15).

God no longer says: “IF ye will obey My voice indeed...THEN ye

shall be a peculiar treasure unto Me...” (Ex. 19:5). “*All things have become new*” (Ver. 17) and in this new order “*All things are of God,² Who hath reconciled us to Himself by Jesus Christ*” (Ver. 18). With us there is no continual “if.” We, the members of “Christ’s Body,” are assured that we *are* the treasure of God’s heart because we have been made one with Christ, His beloved Son (Eph. 1:6). Immediately upon believing we are given the position of *fullgrown sons* (Gal. 4:1-7; Eph. 1:5,6)³ with our standing based on *grace, not law* (Rom. 6:14; Gal. 3:23-25; 4:6,7). This is a truth which the figure of the new birth does not convey.

ITS ORIGIN IN THE PURPOSES OF GOD

But while the new creation had its beginning *in human history* with the fall of Israel and the dispensation of the grace of God through Paul, it was planned by God long before this.

As we have seen, the doctrine of the new birth contemplates only a new beginning. The doctrine of our resurrection with Christ goes farther, reckoning with the past unregenerate state of the individual as well as with the new life which he receives upon believing, for resurrection presupposes a former life and death. But the doctrine of the new creation in Christ reaches back far beyond our unregenerate state, back beyond the creation of Adam, who brought sin into the world, back even beyond the creation of the old universe, which was ruined by sin, to *the eternal purpose of God.*

It was in eternity past that God purposed that when the sin of Adam's children had risen to its height, when Israel had joined the Gentiles in rebellion and both had "set themselves against the Lord and against His Anointed," He would form a new creation of *reconciled* Jews and Gentiles, joined to each other and to Christ, the Second Man, the Last Adam. That this was His eternal purpose is clearly taught in the epistles of Paul, as we shall presently see in connection with—

THE NEW CREATION AND CHRISTIAN CONDUCT

God's eternal purpose in the new creation was, among other things, that sinners, made in the image of fallen Adam, might be conformed to the image of Christ, God's sinless Son; that they might bring forth good works instead of evil, and live to the glory of His grace. The accomplishment of this purpose will be *consummated*, of course, after this life is over, but it is evident from those passages which deal with it, that *God* would have us enter into the joy and power of our union with Christ *now* by faith. This will readily be seen from the following representative passages:

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son..." (Rom. 8:29).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him,"⁴

"In love having predestinated us unto the adoption of children

by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4,5).

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it;

"That He might sanctify and cleanse it with the washing of water by the Word,

"That He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

"...[Ye have] put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And [are being] renewed in the spirit of your mind;

"And...[ye have] put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24).

"Lie not one to another, seeing that ye have put off the old man with his deeds;

"And have put on the new man, which is renewed in knowledge after the image of Him that created him:

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. 3:9-11).

Perhaps the reader has already noticed that believers *have* "put on" the new man and are exhorted to depart from evil *in the light of this fact*. God would have us put on the new man *experientially* in the light of the fact that

positionally we have already put him on by faith in Christ. It will be noticed that in the latter passage quoted above our *position in the Body* is unquestionably referred to, for the passage goes on to say: “Where there is neither Greek nor Jew,” etc.

THE NEW CREATION AND THE HOLY SPIRIT

How helpful the knowledge of these things should prove in the lives of those who truly desire to live pleasing to God! To think that we were chosen in Christ before the foundation of the world! To think that God has fully accepted us in His beloved Son! To think that He has already—and eternally—united us with Christ! To think that our oneness with Christ has also made us one with one another! To think that God has given us a place at His right hand in Christ—a position we may *now* occupy by faith! To think that He deals with us as fullgrown sons, on the basis of grace, rather than law! To think that He has blessed us with all spiritual blessings in the heavenlies in Christ—blessings we may *now* appropriate by faith! What could serve as a greater incentive to “walk worthy of the Lord” than the knowledge of these things?

We do not mean to imply that a mere *intellectual* knowledge of these facts will afford us any help to live truly spiritual lives, any more than mere intellectual knowledge could save us. It must be a knowledge based on *faith* in the Word of God, in-wrought by the Spirit, Who wrote the Word.

We must not forget, to begin with, that the Body of Christ, the new creation, is formed of believing Jews and Gentiles *by the work of the Spirit*:

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


“God’s eternal purpose in the new creation was...that sinners... might be conformed to the image of Christ...”

Furthermore, we can understand and enjoy the glorious truths concerning our position in Christ only by faith, as the Spirit opens our eyes to understand the Scriptures. This is why the apostle prays so earnestly:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

“The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

“And what is the exceeding greatness of His power to us-ward who believe...” (Eph. 1:17-19).

Surely the apostle speaks here of “knowing” these things *experientially*, not merely intellectually. Thus we must ever look to God to make these truths real to us by His Spirit, that the knowledge of faith may become the knowledge of blessed experience. 

Endnotes

1. Not “was made.”
2. I.e., *declared* to be of God. Essentially “all things” necessary to salvation were always “of God,” but this was not yet revealed to be so. Under the Old Covenant and right on through until Paul, men were always instructed to do something to find acceptance with God. Now God *declares* that *He Himself* has accomplished all that is necessary and offers salvation “to

him that worketh not, but believeth” (Rom. 4:5).

3. The terms “adoption of sons” and “adoption of children” (Gr., *Huiiothesia*) in these passages should have been rendered “*placing as sons.*” The word *Huiiothesia* alludes to the ceremony by which the lad, having come to years, was officially declared to be a *fullgrown son*.

4. The words “in love” probably belong to the next verse. There is no punctuation to determine this in the original.

Question Box

“What does it mean when Hebrews 13:20 says that God ‘brought again from the dead our Lord Jesus,’ and when John 20:9 says ‘he must rise again from the dead?’”

Hebrews 13:20 does *not* mean that our Lord was raised from the dead *twice*. Rather, the first word that Webster uses to define our word “again” is “*back*.” Hence when it says that the Lord was “*brought again from the dead*,” it simply means He was brought *back* from the dead, i.e., *brought back to life*. The phrase “*brought again*” is used this way elsewhere in Matthew 27:3:

“Then Judas...*brought again* the thirty pieces of silver to the chief priests....”

Here we know that Judas did not bring the Lord’s blood money to the priests *twice*, but rather he brought it *back* to them. The phrase “*brought again*” is also used this way in Exodus 15:19 and Jeremiah 27:16.

This also helps us understand John 20:9 and other verses that say that the Lord would be “*raised again*” (Matt. 16:21; 17:23; Acts 13:37; Rom. 4:25). Additionally, it should be remembered how often we read that God “*raised up*” leaders unto men (Jud. 2:16; 3:9; Isa. 41:2,25; Amos 2:11), including the Lord Jesus. Luke 1:69 says of the Lord’s *birth* that God “*raised up an horn of salvation for us.*” And so when Acts 13:33 says of our Lord’s *resurrection* that God “*raised up Jesus again*,” it doesn’t mean that God raised Him from the dead twice, but that God raised Him up a second time *as a leader* when He “*raised Him up from the dead*” (Acts 13:34).

—Pastor Kurth

“Captivity Led Captive”

By Pastor Russell S. Miller—*BBS Staff*

Our purpose in this lesson is to discover what, exactly, the Apostle Paul meant in the phrase, “When He ascended up on high, *He led captivity captive...*” (Eph. 4:8).

Whom did our Lord lead “captive”?

The reason this text has been chosen is that much confusion has been generated amongst God’s people as to the events and details of this aspect of our Saviour’s ascension. Was it those in “Paradise,” or some “principalities and powers” that were “led captive”?

We believe that it was “Paradise” that our Lord “led captive.” The word “*paradise*” is found but three times in our *Bibles*—Luke 23:43; II Corinthians 12:4; Revelation 2:7.

Genesis Two describes what was a Paradise existing in the days of Adam in what the Bible calls, *the Garden of Eden* (Gen. 2:4-9). Did this paradise still exist during our Lord’s earthly ministry? When He spoke to the thief on the cross, “*Today shalt thou be with Me in paradise*” (Luke 23:43), what did He mean? Genesis Three reports that Adam and Eve were “driven” (Vers. 23,24) out of the garden, or paradise. Certainly Jerusalem was no paradise in our Lord’s day, nor does the earth contain any paradise today, for the world is definitely not a paradise regardless of the efforts that man puts forth to make it so.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

“VERILY I SAY UNTO THEE, TODAY SHALT THOU BE WITH ME IN PARADISE”

Obviously our Lord spoke these words to the dying thief from His cross that before the day was out he would be with Him in paradise.

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise” (Luke 23:43).

Paradise could not have been the Garden of Eden, for it had long since been protected from Adam by “a flaming sword, which turned every way” (Gen. 3:24) and later, evidently, by drought (Isa. 1:30). Where then was the paradise that Christ promised the dying thief?

We know that only our Lord’s body was buried in Joseph’s tomb—that tomb was surely not paradise. Matthew 12:40, however, may shed some light upon this subject:

“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Wouldn't three days and three nights in "the belly of a whale" be more or less "hell" on earth!?! Well, the people of Nineveh must have thought it was! Now Jonas was not actually in "Hades," but this does not mean that the whale's belly did not *typify* "the heart of the earth"!

ABRAHAM'S BOSOM

Let's discover, with God's help, where Abraham's Bosom was. Of Abraham it is written:

"Then [he] gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Gen. 25:8).

Surely *his* grave was not paradise nor did it contain *his* people. Moses and Aaron were also both "*gathered unto their people,*" but it is clear that neither of them were buried in the same cemetery. See Numbers 20:23-29; 27:12-14; Deuteronomy 32:48-52.

Thus we see that these Old Testament saints were "*gathered*" to a particular place that sheltered them, just as the blood of the sacrificial lamb "*covered*" their sins from God's wrath until such time as He could *welcome* them into His presence.

"And as it is appointed unto men once to die, but after this the judgment: SO CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY..." (Heb. 9:27,28).

But where were those saints "gathered"? Luke 16:19-31 speaks of *Abraham's bosom*, and Abraham was there!

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22,23).

The word "*bosom*" is found six times in our New Testaments and is translated "*creek*" in *Acts 27:39*. (Twice it is used figuratively—Luke 16:22,23; thrice it is used literally—Luke 6:38; John 1:18; 13:23). Just as that "*creek*" into which they "*thrust*" Paul's ship was a *shelter* from a raging storm for the Apostle Paul, so Abraham's bosom sheltered those kingdom saints until the sacrificial blood of Christ was shed. *Interesting!* Is it not?

IS ABRAHAM'S BOSOM PARADISE?

Now the question must be asked, "Was the thief 'gathered' to Abraham's bosom?" Abraham himself, like Moses and Aaron, was "gathered unto his people," not unto the Lord. Luke 16 confirms that the place to which their *souls* were gathered was called Abraham's bosom, the place to which all Old Testament saints were "gathered." The dying "thief" would also have been "gathered" unto that same place which our Lord called "PARADISE" in Luke 23:43.

Now if "*TODAY*" the thief was to be with Christ in "Paradise," Luke 23:43, then it was at the time of His death that he went to "*Paradise.*"

Since Christ had “*not yet ascended to [His] Father*” (John 20:17) and could therefore *not* be “touched,” it is more than logical that “*Paradise*” was “IN THE HEART OF THE EARTH”¹ where “*the Son of man*” spent “three days and three nights” (Matt. 12:40).

We know from *I Peter 3:19* that after His crucifixion, our Lord, “...by the Spirit... *went and preached* unto the spirits in prison;

“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (I Pet. 3:19,20).

The Greek word for “spirit,” here, is used of the Holy Spirit of God in Matthew 3:16 and many other places as well. It is also used of demons in Matthew 8:16. Paul uses it of “the spirit of man” in I Corinthians 2:11, and of his own “spirit” in Acts 19:21 and 20:22. Furthermore, God is “the Father of spirits,” the Justifier of “the spirits of just men made perfect” and His Word “divideth asunder *soul and spirit*” (Heb. 12:9,23; 4:12). It is also used of the angels of God, “Who maketh His angels spirits, and His ministers a flame of fire” (Heb. 1:7).

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14).

There are three Greek words for our English word “hell”—Hades, Gehenna, and Tartarus, none of which are rendered by the word *prison*. Hades had a section commonly known as “hell” and a compartment known as “paradise,” separated by “a great gulf fixed” (Luke 16:26). Gehenna is used of our Lord in the warnings and “danger of *hell* fire” that the “whole body should [not] be cast into *hell*” (Matt. 5:22,29,30; etc.). While “tartarus” is found only one time, in II Peter 2:4, to describe the intended purpose for this “hell”:

“For if God spared not the angels that sinned, but *cast them down to hell* [tartarus], and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved

1. One writer has decreed there to be not one shred of Scripture to substantiate these thoughts. But what is this that I read in Matthew 12:40; in Acts 2:27,31; in Romans 10:7; in I Peter 3:18-20. Dr. C. I. Scofield’s center column reference on Acts 2:25-31 refers the reader to Luke 16:23 and his note on “Hades” *before and after* the ascension of Christ. But most importantly is the record of Scripture itself. Consequently the Apostle Peter at Pentecost in Acts 2:25-31, and after coming to see the grace message through Paul’s influence (Gal. 2:7-9; Acts 15:7-11), declares in I Peter 3:19 that the Lord did, in fact, preach to those in *Hades*. And the Apostle Paul makes it very clear in his declarations that the Lord Jesus Christ not only “descended into the deep” (Rom. 10:7), but he also declares this “deep” to be “the lower parts of the earth” in Ephesians 4:9. Furthermore, brethren, “When He ascended up on high, He led captivity captive, and gave gifts unto men” (Eph. 4:8). So it would be systematic deception for a man “to think of himself more highly than he ought to think” (Rom. 12:3)! Or, as Paul’s words to the Corinthians express it—“to think *above* that which is written” (I Cor. 4:6). This, of course, would therefore lead to wrongly dividing the Word of truth and handling God’s Word deceitfully: “For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (II Cor. 2:17).

Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly” (II Pet. 2:4-6).

The context of I Peter 3:18-22, however, tells us that Christ preached to those “disobedient” in the days of Noah. Did our Lord only preach to those antediluvians and demons in the *prison*? Or did He, like Abraham, have some good news also, a message of deliverance for the captives in “paradise” on that Resurrection morn? No doubt His sermon incorporated glorious victory to the saints, “many” of whom “arose” and “appeared unto many” (Matt. 27:52,53). But what horrible agony and torment must have been the scene in “Hell” that morning! If those poor *hopeless* souls had *no hope* before our Lord descended, what *hopelessness* now existed at His ascension! Their *deluded* and *despairing* thoughts were *completely* shattered now!

“Therefore *hell* hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth [against the truth], shall descend into it” (Isa. 5:14).

WHAT A TERRIBLE, TERRIBLE, TERRIBLE PLACE HELL MUST BE (Rev. 20:11-15).

God wants to *save* you from hell, my friend, if you will simply *trust* the Lord Jesus as *your* Saviour. Ask Him just now to save you from your sins.

“But God commendeth His love toward us, in that, *WHILE WE WERE YET SINNERS*, Christ died for us” (Rom. 5:8).

“Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

“To declare, I say, AT THIS TIME His righteousness: that He might be just, and the Justifier of him which believeth in Jesus” (Rom. 3:25,26).

CHRIST’S GREAT VICTORY OVER THE DEVIL

The Lord Jesus Christ went down “*into the lower parts of the earth*” (Eph. 4:9) or “Sheol,” called “Hades” in the New Testament (Acts 2:27,31).

“Now that He ascended, what is it but that He *also descended* first into the lower parts of the earth” (Eph. 4:9).

And on that Resurrection morning as He came out of “Hades” He led these Old Testament saints in “*Abraham’s bosom*” triumphantly to heaven.

The Apostle Paul further states in Verse 8 that, “When [Christ] ascended up on high, *He led captivity captive...*” And who were

“captive” if He came out of where He descended, *but those in Abraham’s bosom!*

Indeed, “*that Great Shepherd of the sheep*” (Heb. 13:20) led a multitude of captives, a triumphal procession, in celebration of His victory over sin, death, the grave and hell, even “triumphing” over Satan himself “in the cross” (Col. 2:15).

“...THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL: AND DELIVER THEM WHO THROUGH FEAR OF DEATH WERE ALL THEIR LIFE-TIME SUBJECT TO BONDAGE” (Heb. 2:14,15).

“HOW THAT PAUL WAS CAUGHT UP INTO PARADISE”

“It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

“And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

“How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (II Cor. 12:1-4).

Of the three references to “paradise” in the New Testament, *not one of them* refers to the same location. Our Lord spoke to the dying thief of going “*down*” into paradise (Luke 23:43). Here, Paul speaks about being “*caught UP* into paradise” (II Cor. 12:4). But John reveals that paradise is *coming “DOWN from God out of heaven”* (Rev. 2:7; 21:1,2; 22:1-7).

A question seems to linger, Was Paul actually “caught up into paradise”? He, himself, informs us that he, in fact, *was “caught up to the third heaven”²* and this event evidently occurred when Paul was stoned at Lystra in Acts 14:19:

“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.”

Acts 14 informs us that “as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derby” (14:20). This is consistent with Paul’s words in II Corinthians 12:1-4. Paul was caught up into paradise.

And furthermore it is consistent with what we have seen regarding Christ having “*led captivity captive,*” a surprise of *grace* for those

2. Did Abraham, Isaac, and Jacob hear those “unspeakable” and “unlawful” words that Paul heard in II Corinthians 12:4? Imagine being “caught up” into the now place of Old Testament saints to receive another installment of “this Mystery among the Gentiles!” Just a thought!

Old Testament saints, for *the Kingdom of Heaven ON EARTH is promised them* (Matt. 8:11), not Heaven above!³

THE PARADISE OF GOD

In Revelation 3:12, the Lord Jesus Christ inspired and revealed to the Apostle John these words concerning Himself and the New Jerusalem:

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is *New Jerusalem*, which cometh down out of heaven from My God: and I will write upon him My new name” (Rev. 3:12).

We next read of this great “city of God” in Revelation 21:2 which, during all that time, from Revelation 3:12 to Revelation 21:2, has still not arrived upon planet earth:

“And I John saw the holy city, *New Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband” (Rev. 21:2).

It is during this time of Great Tribulation that all the terrible plagues and judgments of the Book of Revelation shall be poured out upon this earth for its rejection of Jesus Christ. It was concerning this period of time that Jesus warned His disciples of “false Christs” and “false prophets” that “shall deceive many” (Matt. 24:4-14).

“But he that shall endure unto the end, the same shall be saved” (Matt. 24:13).

Again, it is the Apostle John who writes by divine inspiration:

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life⁴ which is in the midst of *the paradise of God*” (Rev. 2:7).

THAT BLESSED HOPE

The Apostle Paul, unlike *Joel* and *Peter* and *John*, does not exhort believers to “endure unto the end,” nor to “overcome,” in order to be saved in this dispensation of the grace of God. His words are words of “love” and “grace” and “peace.”

3. Now we see how Paul’s words in Ephesians 4:8-10 do not contradict Psalm 68:18, but rather complement the Psalmist. So what is the conclusion of Ephesians 4:(not 7-16 but) 8-10? It is true that Paul quotes a Messianic Psalm (68:10), however he did not minister to the Messianic Church. Nevertheless he did confirm the events that occurred in the ascension of Christ. But the “gifts” that were given, in the context here, are very obviously not those of Mark 16:15-18, nor Acts 2:38, nor those chapters subsequent. Even the office of apostles and prophets were temporary, since only evangelists, pastors, and teachers remain!

4. See the writer’s article, titled: “*The Lamb’s Book of Life.*”

“For God hath *not* appointed us to wrath, but to obtain *salvation* by our Lord Jesus Christ” (I Thes. 5:9).

“...Wherefore *comfort* one another with these words” (I Thes. 4:13-18).

And this is why he exhorts believers to be: *“LOOKING FOR THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST”* (Titus 2:13).

But if you're not saved, my friend, you have only *“hell”* and *“the lake of fire”* to look forward to without Jesus Christ. For now, however, God still has good news for you. Won't you *ask* Jesus to *save* you from *your* sins? *Trust* Jesus Christ *today* as your *Saviour*.

***“God commendeth His love toward us, in that, while we were yet sinners, CHRIST DIED FOR US”* (Rom. 5:8).**

***“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”* (Eph. 1:7).**

Don't delay another moment, because time *IS* running out. *“Behold, now* is the accepted time; behold, *now* is the day of salvation” (II Cor. 6:2). God wants *you* to *enjoy* Heaven with *Jesus* for all eternity but you *must* believe in Jesus.

***“BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE”* (Acts 16:31).**



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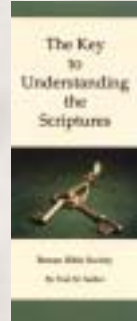
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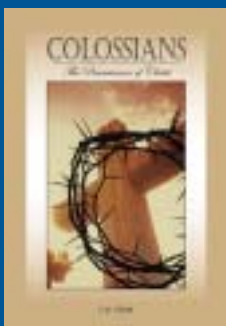
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“We are thankful for ministries such as yours that are a terrific compliment and assist to the ministry of the local church. Your books and monthly *Searchlight* have been and continue to be a source of truth and encouragement for believers. Please add this young woman’s name on your mailing list.”

From Illinois:

“As I searched for answers about the teachings of baptism that have divided the Body of Christ, God led me to Harry Bultema’s book and the BBS website. As I read what has been written about this way of ‘rightly dividing’ the Scriptures, I feel as if I am just beginning to understand God’s Word, as I am finding answers to many of my questions that had remained unanswered for so long. I am content just knowing there are other believers who do not see the need for water baptism, as I have felt frustrated for many years in thinking I was the only one who felt this way.” (We hear that a lot!—RK).

From Florida:

“I saw a copy of the *Berean Searchlight* at my pastor’s house and was impressed with your teaching of the grace of God! We live on a boat and travel continuously so your publication will greatly aid our Bible studies.”

From the Philippines:

“Thank you very much for the *Searchlight* and the other booklets that I have received. They are really a great help to me in my studies in the Bible. Please continue to pray for me. I need to study more about water baptism.”

From New Zealand:

“We are so grateful to you for your continued faithfulness in providing the means for so many to understand the Word of truth, rightly divided. Here in Hamilton, New Zealand, we continue to find the *Berean Searchlight* and the writings of Pastors Stam, Sadler, and Ricky Kurth to be of great blessing. We find it almost impossible to convince most Christians in other churches of dispensational truths, but we keep trying.”

From Florida:

“The C. O. Griggs material seems beautifully clear for some reason, and right on the mark.”

From the Philippines:

“I have read many copies of the *Searchlight*. I confess that these little articles have blessed me so much in my spiritual life. I’ve been edified, inspired and encouraged. I owe a lot of gratitude to the writings of Pastor Stam, who helped me tremendously to see and appreciate the wonders of God’s grace and see His manifold wisdom.”

From Michigan:

“Thank you for standing strong for the Lord. So many have been encouraged; such a help to us in getting the word out to others.” (We are thankful to be able to help Pastor and Mrs. Wilson Watkins continue to get the word out to others.—RK).

From Australia:

“Thank you for the information about how to make a contribution to BBS from here, and thank you for the *Searchlight*. If we had only known the Grace Message sooner, what a difference!”

“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” —Acts 17:11

Smoky Mountain Grace Bible Conference

Dates: May 27-29, 2005

Location: *Grace Bible Church*
119 S. Washington Street
Hendersonville, NC 28739

Speaker: Pastor Curt Crist

Theme: *Our Last Days in the Mystery of Iniquity*

For more information, please contact:
Pastor Curt Crist at: (828) 606-9055
or (828) 606-9056

***All are welcome!
And don't forget to bring a friend!***

Midwest Grace Fellowship Spring Bible Conference

Dates: June 3-5, 2005

Location: *Miracle Hills Ranch*
Bethany, Missouri

Guest Speakers:

Pastor Kevin Heyle
Pastor Ken Lawson
Pastor Dan Wolgast

Theme: *The Spirit's Work*

For additional information, please contact:
Pastor Kevin Heyle (816) 350-8624

***If you enjoy studying the Word, rightly divided,
then these meetings are for you!***

37th Annual Berean Bible Fellowship Conference

Location: Cedar Lake Conference Center
Cedar Lake, Indiana

Dates: June 18-23, 2005

Theme: *If Any Man Love God* (1 Cor. 9-16)

Daily Exposition Hour: Pastor John Fredericksen

Keynote Address: Pastor Floyd Baker

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

Music Directors: Mr. & Mrs. Jim Wade

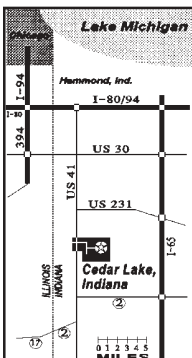
At the Piano: Mrs. Virginia Shriver

Accommodations: BBF recommends that reservations be made early, although accommodations are often available for latecomers. For reservations, write or phone: *Cedar Lake Conference Center*, Reservations Manager, PO Box 665, Cedar Lake, IN 46303, or phone: (219) 374-5941.

Facilities for travel trailers, motor homes, and tent camping include electric/water hook-ups, dump station, showers, etc.

For additional information or to receive a brochure, please contact:

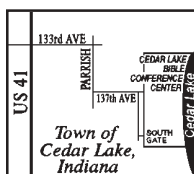
Pastor Floyd Baker at (386) 851-0744 or
Berean Bible Society at (262) 255-4750



Cedar Lake Conference Center is located in the town of Cedar Lake, in northwest Indiana, twenty miles south of Chicago.

By Auto: US 41 to Cedar Lake, Indiana:

- At the traffic signal in Cedar Lake, turn east on 133rd Ave. 3/4 mile to the traffic signal at Parrish.
- Right on Parrish for 1/2 mile to 137th Ave.
- Left on 137th Ave. for 1/2 mile to the Conference grounds. Enter at the South Gate for parking and registration.



If traveling by air into Chicago's O'Hare or Midway airports, call the Conference Center to arrange pickup.

NEWS AND ANNOUNCEMENTS

BEREAN BIBLE INSTITUTE'S *Graduation and Awards Ceremony* will be held at 7:00 p.m. on Friday, May 20th, at the Institute's facilities in Slinger, Wisconsin. Why not plan on attending as several students graduate and receive 1 and 2 year certificates. For further information, you can e-mail BBI at bbi@bereanbibleinstitute.org, or call them at 262-644-5504. Please remember to pray especially for our three graduates as these men embark upon a lifetime of service for our Lord and Savior Jesus Christ.

NEW CHURCH: *Amazing Grace Fellowship* is now meeting in the Northern Colorado Front Range area. Located in Larimar County in the center of the Fort Collins/Loveland/Windsor triangle, this new assembly is about a fifteen minute drive from each city. They meet Sunday mornings at 10 a.m., and would love to have you join them. For more information, contact Jay Rosson, 2906 Fauborough Ct, Ft. Collins, CO 80523, 970-226-3491, jayorsharonrosson@juno.com.

NEW CHURCH ADDRESS: *Beacon of Grace Bible Church* has a new address: 300 Scott Street, St. Catharines, Ontario. Why not pay them a visit if you live nearby, or drop in if you plan to be visiting in the area, or even just passing through. For more information, see our *Spotlight on Grace Churches* on Page 23.

NEW BOOK: *Acts, Dispensationally Considered, Volume I* has now been translated into Brazilian Portuguese by our good friend Leo Keiper, making it available to over 200 million Portuguese-speaking people in more than a dozen countries worldwide. This volume includes Pastor Stam's comments on Acts 1 through the end of Acts 8. Leo is already hard at work on Volume II, but says you can order Volume I by visiting www.wordofgracemission.org, or by writing Brother Keiper at *Word of Grace Mission*, Caixa Postal 473, Rio Claro, SP 13500-970, Brazil, or at info@wordofgracemission.org. Be sure to ask how you can help financially with this ongoing worthy project.

NEW BABY: Pete and Sherri Ochoa welcomed their new son Lucas on March 14th. The Ochoas confirm their commitment to church growth with this, the birth of their sixth child, *and* by their dedicated support of their local assembly, *Faith Bible Church* of Steger, Illinois.

*The picture of the lighthouse on the front cover was taken by Paul and Selina Youngren of Riverside, California. The *Kilauea Point Lighthouse* is located on the island of Kauai, Hawaii. The 52-foot structure stands at the northernmost point in the entire Hawaiian Islands.

PRICE LIST

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“The best evidence of our having the truth is our
walking in the truth.”
—Matthew Henry

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