

The BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

April 2013



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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

Dear Friends in Christ,

Many centuries ago, a man of God named Nehemiah received an invitation to a meeting, an invitation that he declined with these words:

“I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” (Neh. 6:3).

It strikes me that he turned down this invitation without even knowing what the meeting was about. He didn’t have to know. All he really needed to know was that he was involved in the “great work” of rebuilding the wall of Jerusalem. Armed with that information, he knew that all other causes came under the heading of *lesser causes*.

I’d like to speak with you this month about lesser causes. *Berean Bible Society*, and all other churches and organizations that are preaching Paul’s gospel, are involved in a *great work*, the preaching of Jesus Christ according to the revelation of the mystery. It is my personal conviction that all other causes fall under the heading of *lesser causes*.

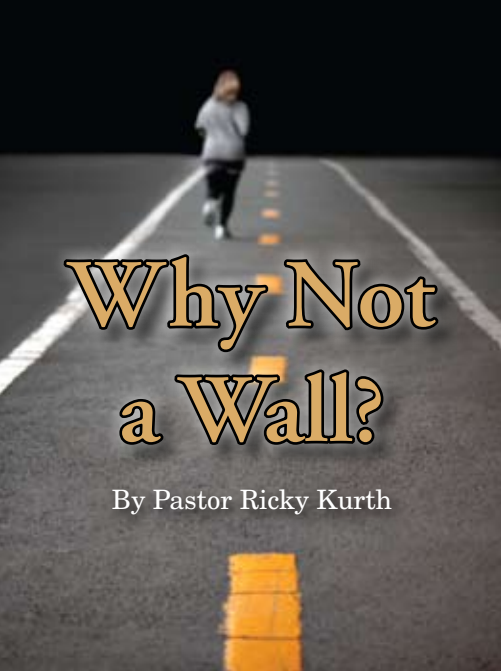
If you feel the same way, I would invite you to consider limiting your financial support to *grace ministries only*. There are untold thousands of believers who are supporting the fight against abortion, gay rights, gun control, and other lesser causes. Those fighting these battles even receive support from unbelievers. The unsaved will never contribute a dime, however, to those of us endeavoring to make all men see what is the fellowship of the mystery; neither can we draw support from believers who do not rightly divide the Word. No, only grace believers will support grace ministries, and we thank God for each of you.

But you would probably think it strange if you read that God’s people in Nehemiah’s time were supporting lesser causes in addition to their support of the great work that was the focal point of the heart of God at that time. It is my prayer that you will feel the same about the great work in which grace ministries are involved today, for surely they are advancing the cause that is the focal point of the heart of God in the dispensation of grace.

Frankly, I’ve never been comfortable telling believers how to give. But as grace pastors and teachers endeavor to follow Paul’s advice to give ourselves “wholly” to the things that he passed on to Timothy (I Tim. 4:15), how can I do less than ask that grace believers give themselves *wholly* to these things as well?

Yours in Christ,
Pastor Ricky Kurth





“And they set the altar upon his bases; for fear was upon them because of the people of those countries...” (Ezra 3:3).

At first glance, this verse doesn't seem to make much sense. Back in Ezra's day, a city's walls were its main line of defense. The citizens of Jericho felt very secure within the confines of the massive wall that surrounded them. So here, if fear had fallen upon the Jews because of the enemies that surrounded them, why would they build *an altar*, and not a wall?

Well, as you may know, at one time Jerusalem *had* a wall, but when Nebuchadnezzar conquered Israel, his armies “*brake down the wall of*

Jerusalem” (II Chron. 36:19). And the people of Israel knew why God had allowed this to happen. He had warned them,

“...if thou wilt not hearken unto the voice of the LORD thy God...a nation of fierce countenance...shall besiege thee...until thy high and fenced walls come down...” (Deut. 28:15,50,52).

So God's people knew that, if they continued in sin, the strongest of walls could not protect them. But they also knew that if they hearkened unto the voice of the Lord, *He* would protect them. And now that God had allowed them to return to the land after their captivity in Babylon, hearkening to the voice of the Lord included building this altar so that they could keep the Law by observing the feast of tabernacles with a burnt offering (Ezra 3:4 cf. Lev. 23:34-36).

In the coming kingdom of heaven on earth, when God's people will be filled with the Spirit and *caused* to hearken to His voice (Ezek. 36:27), God has promised them that He will be “a wall of fire round about” them (Zech. 2:5). In that day, “*salvation* will God appoint for walls and bulwarks” (Isa. 26:1). That's part of what will make it heaven on earth!

But here we have a dispensational difference. *Your* salvation is no defense against earthly enemies. You are not in the kingdom of heaven on earth, and you are not under the Law that promised Israel that God would protect them if they were good. As a responsible member of the Body of Christ, you need to take whatever precautions necessary to protect yourself from wicked men.

We once knew a teenage girl who would go out jogging at night, assuring her mother that “the Lord will protect me.” She had obviously been listening to preachers who had applied the promises of the Law or the promises of the kingdom to us. While what she said sounds very spiritual, please don't follow her example! This is one area where a failure to rightly divide the Word of truth could cost you your life.



The Water that Divides

A Dispensational Look at Water Baptism

By Pastor Ricky Kurth

In the Bible, God is a divider of waters (Gen. 1:7; Ex. 14:21; Josh. 3:15,16; II Kings 2:8). But let's face it, when it comes to the subject of baptism, *the water divides us!* There is no consensus in professing Christendom as to who should be baptized with water, how, or why. With all this confusion, we'd like to suggest an alternative. We would invite you to consider the position that water baptism is not a part of God's program for today.

When water baptism *was* a part of God's program, it was always *for salvation* (Mark 1:4; 16:16; Luke 3:3; Acts 2:38). As you can see from these verses, baptismal regeneration is clearly taught in Scripture, and so naturally it was an integral part of God's program at that time. However, a dispensational change took place when

God later raised up the Apostle Paul and sent him "not to baptize" (I Cor. 1:17). To find out why God made this change, let's back up and trace the history of water baptism to its roots.

The Roots of Baptism

Contrary to popular belief, baptism is not a New Testament innovation, it is an Old Testament ordinance. When Hebrews 9:10 speaks of the "diverse washings" of the Old Testament, the Greek word for "washings" here is *baptismos*. This means that the various washings described under the law were actually *baptisms*. This explains why the Pharisees didn't ask John the Baptist what he was doing, they asked *why he was doing it* (John 1:25). They knew *what* he was doing from the Old Testament Scriptures, and they

themselves had been practicing water baptism since the days of Moses.

One of Israel's many Old Testament baptisms was performed to prepare men for the priesthood. Speaking of Aaron and his sons (Ex. 28:43), God told Moses:

“This is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest’s office...wash them with water” (Ex. 29:1,4).

We believe that this is why John the Baptist baptized the Jews in “all the land of Judaea, and they of Jerusalem” (Mark 1:5). You see, just as the tribe of Levi served as priests for the other eleven tribes of Israel, it was God’s intention that someday all twelve tribes would be “a kingdom of priests” to the rest of the world (Ex. 19:5,6; Isa. 66:20,21).

When John the Baptist began his ministry, he announced that “the kingdom of heaven is at hand” (Matt. 3:2), and he meant the kingdom in which Israel was destined to be *a kingdom of priests*. This is why he baptized them, to prepare them for the priesthood. Incidentally, this is also why water baptism was necessary for salvation. God naturally insists that His priests be saved.

This is also one of the reasons the Lord conducted a healing ministry. Besides proving that He was God in the flesh, His healing ministry also helped prepare the people of Israel for the priesthood. Most Christians know that all animal sacrifices had to be “without blemish” (Ex. 12:5; 29:1, etc.), but it is *not* well known that the priests who brought those sacrifices also

had to be without blemish (Lev. 21:17). If a man was “lame” or “blind,” etc., he couldn’t be a priest in Israel (Lev. 21:17-21).



When the Lord Jesus began His public ministry, He picked up the cry of John the Baptist and He too announced that “the kingdom of heaven is at hand” (Matt. 4:17). And just like John, He too was referring to the kingdom in which Israel was to be a kingdom of priests. Looking around, He couldn’t help but notice that many in Israel were blind and lame, and were afflicted with other such blemishes, and did not qualify to be priests, so He began to heal them.

The Dispensational Change

But as we know, the people of Israel rejected Peter’s offer of the kingdom (Acts 3:19) when they stood by their rejection of Christ with the murder of His prophet Stephen. That’s when God put the kingdom program “on hold,” so to speak, and raised up the Apostle Paul and sent him to the Gentiles (Acts 13:46; 18:6; 28:28) with a new message that did not include water baptism. After the Rapture brings an end to the present dispensation of grace (Eph. 3:2),

however, the prophecy of Revelation 1:6 will become a reality, and a new redeemed nation in Israel will be baptized and become God's priests to the world.

Meanwhile, in the present age, God is not preparing Israel, or anyone else for that matter, to be "kings and priests" to "reign on the earth" (Rev. 5:10) in the millennial kingdom (20:6). He is rather preparing members of the Body of Christ to reign in the heavens (Eph. 1:18-23) over the angels (I Cor. 6:3). That's why Paul, the apostle of us Gentiles (Rom. 11:13; 15:16) tells us that he was *not* sent to baptize (I Cor. 1:17), for people today do not need to be prepared for the priesthood, and water baptism is no longer necessary for salvation. Believers today are saved by "the washing of regeneration" (Titus 3:5), not the washing of water baptism. Water baptism *is a work*, and salvation is "not of works" in this dispensation (Rom. 4:5; Eph. 2:8,9; Titus 3:5).

If all this has you wondering why Paul would then speak of "one baptism" (Eph. 4:5), we would suggest that he was not speaking of water baptism here, but rather of the baptism by the Spirit that places us into Christ the moment we believe the gospel (I Cor. 12:13). Since there are many different baptisms *in the Bible* (Matt. 20:22; Luke 12:50; I Cor. 10:1,2, etc.), when Paul says that there is only "one baptism," he must mean that there is only one baptism that is a part of God's program *today*, in the dispensation of grace. To add *water* baptism to this baptism by the Spirit would make *two* baptisms, something that would

run contrary to Paul's words in Ephesians 4:5.

With this Spirit baptism, we are "complete in Him" (Col. 2:10), completely circumcised with a spiritual circumcision (v. 11), and completely baptized with a spiritual baptism (v. 12). Being "buried with Him in baptism" here cannot refer to immersion in water, for Paul adds that we are "risen with Him through the faith of the operation of God." This is rather a reference to how we were "baptized into Jesus Christ" by being "baptized into His death," His burial, and His resurrection (Rom. 6:3,4), something we'll address later in this article.

We know it is often argued that we should be baptized with water to *represent* our spiritual baptism, but if this be so, then to be consistent we should also be circumcised to represent our spiritual circumcision—something the book of Galatians forbids (5:2,3).

Questions About Baptism

If John baptized people to make the Jews God's priests to the nations, why did the Lord later send the twelve apostles out to baptize "all nations" (Matt. 28:19)? Well, here we have to remember that baptism was also for the remission of sins (Mark 16:16), and the nations needed to be saved. Plus, under the kingdom program, Gentiles were considered unclean, and needed to be purified, just as the spoils of Israel's wars with the Gentiles stood in similar need of the purifying water of separation (Num. 31:23).

If it be asked why Paul allowed himself to be baptized by Ananias

(Acts 9:17,18), it should be remembered that the new program that God was instituting, the one in which water baptism would play no part, was not given to Ananias, it was given later to Paul! Ananias baptized Paul because “repent and be baptized...for the remission of sins” was part of the kingdom program, the only program he knew. We know that Paul was saved *before* he was baptized, however, for the Lord *commissioned* him before he was baptized (Acts 26:17), and He would never have sent an unsaved man to be His apostle to the Gentiles. Hearing that Paul was already a saved and commissioned “chosen vessel” (Acts 9:15), Ananias did what Peter did when Cornelius got saved without water baptism. Not knowing what else to do, and having received no further instructions from God, he shrugged, as it were, and baptized Paul *after* he was saved (cf. Acts 10:44-48).¹

If you are wondering why Paul himself practiced water baptism in his early ministry (Acts 16:15,33), it is because God revealed the new program to him *gradually*. Nearly a quarter century after he was saved, Paul still spoke of revelations that he had yet to receive from the Lord (II Cor. 12:1). With this in mind, it is significant that after Paul learned he was not sent to baptize and shared that information with us (I Cor. 1:17), we don’t see him performing any additional baptisms in the Book of Acts.²

Now that we know why Paul baptized people, let’s ask a far more important question: why did he *stop* baptizing people? We

know that it is often claimed that he stopped baptizing because it was causing divisions (I Cor. 1:11-14). However, the Lord didn’t stop teaching the truth when He saw that it was dividing people (John 7:43; 9:16; 10:19) because He knew that teaching the truth is what God the Father sent Him to do. Similarly, Paul would not have stopped baptizing if he were sent to baptize, but he knew that he wasn’t (I Cor. 1:17). If he knew that water baptism was a part of God’s program in the dispensation of grace, there is simply no way that he would have stopped baptizing people for any reason.

It is often taught that we should be baptized because the Lord was baptized, but He was also circumcised the eighth day in a religious ceremony. Should we do the same for our sons, to follow His example in this as well? Remember, *the reason* the Lord was baptized was to identify Him as Israel’s Messiah, the other reason John baptized people (John 1:25-34). When the Spirit descended upon Him alone, out of all the people baptized by John, it singled Him out as their Christ. But there would certainly be no precedent in a reason like this for us to be baptized.

John’s assertion that he baptized the Lord to identify Him to Israel leads us to a discussion of...

The Meaning of Baptism

The meaning of baptism in the Bible is *identification*. To demonstrate this, let’s start by considering the Bible’s first baptism.

Paul tells us that the people of Israel were “baptized unto Moses” at the Red Sea (I Cor. 10:1,2),

one of the many baptisms in the Bible that have nothing to do with getting wet. Caught between the rock of Pharaoh's advancing chariots and the hard place of the divided Red Sea, the people of Israel didn't know what to do. If they entered the divided sea, the waters might close on them as mysteriously as they had opened. But they knew for sure what was going to happen when Pharaoh's army caught up with them. Faced with this "no-brainer" decision, they said, in effect, "We're with Moses," and, following him into the divided sea, they were baptized unto him *as they identified themselves with him*.

"Now that we know why Paul baptized... why did he stop...?"



This then is the Holy Spirit's definition of the very first baptism in the Bible, and this is highly significant. There is a hermeneutic principle called "the law of first mention," a rule that says that the first mention of something in Scripture defines it, and sets the tone for how it will be used in Scripture. With that in mind, let's see if other Bible baptisms are also associated with identification.

Israel's priests were baptized to "hallow" (Ex. 29:1,4) and "cleanse" them (Num. 8:5-7), but this initiation ceremony would also of course

identify them as priests in the eyes of the people. Just as the Lord was identified as Israel's Messiah when He was baptized and the Spirit descended upon Him, so the sons of Aaron were identified as Israel's priests when they were baptized with water (Ex. 29:4) *and then anointed with oil* (v. 7), oil being a type of the Spirit. Believing Jews in Acts 2 were similarly identified as God's priests to the world when they were baptized with water, then anointed with the Spirit.

Our Lord's baptism also identified Him *with us*. He was no sinner, but if He was going to die for us sinners, He was going to have to be *identified* with sinners. Well, John's baptism was a sinner's baptism (Matt. 3:6), so the Lord submitted to it "to fulfil all righteousness" (Matt. 3:15). That is, His baptism identified Him with sinners so that later we might be "made the righteousness of God in Him" (II Cor. 5:21).

Our Lord's death on the cross was also a baptism and an identification. Years after His baptism with water, He spoke of *another* baptism that He had yet to be baptized with (Luke 12:50), an obvious reference to His impending death at Calvary. We know that His death was also an identification, for Isaiah says that "He was numbered with the transgressors" when He "poured out His soul unto death" (53:12). Mark quotes these words and affirms that they were fulfilled when the Lord poured out His soul *between two thieves* (Mark 15:27,28). Anyone passing by that day would have seen Him as just another man dying on a cross, and

would naturally have assumed that He was a lawbreaker, just another transgressor, like those crucified with Him. Thus He was numbered with the transgressors as He was identified with them in the baptism of His death.

In yet another Bible baptism, James and John asked if they could be identified with the Lord in His kingdom glory. He patiently explained to them that they must first be willing to be identified with Him in death (Mark 10:35-40).

The definition of baptism as identification helps us to understand what Paul was talking about when he wrote to describe...

Our Baptism Into Christ

Paul tells believers that we were “baptized into Jesus Christ” (Rom. 6:3). Whatever this baptism is, it places us into Christ, i.e., into the Body of Christ (I Cor. 12:13). If we say that this speaks of water baptism, then we must say that water baptism saves us, for only by being saved can we be placed into Christ.

We believe Paul is rather speaking about how we were baptized into Christ by being “baptized into His death” (Rom. 6:3), i.e., by being identified with Him in His death for our sins. Just as He was identified with us in our unrighteousness when He was baptized with water and later numbered with the transgressors, so now believers are identified with Him in His righteousness when we are baptized into His death for our sins (cf. II Cor. 5:21).

We know that Romans 6 cannot be speaking of water baptism, for the subject in the context

here is *power over sin* (6:1,2,6-13). Water baptism cannot give power over sin, but our baptism into Christ can. To understand how, we must first consider the power that sin had over us before we were saved.



While this is not something that is commonly understood, *everything an unbeliever does is sin*, even something as amoral as plowing his field (Prov. 21:4). When a *believing* farmer plows, it is a righteous thing, for he is being obedient to God’s command to work for a living (Ex. 20:9; II Thes. 3:11,12). But God says that when an *unbelieving* farmer plows, it is *sin*. If that puzzles you, consider that even an unbeliever’s “righteousnesses,” i.e., even the *good things he does*, are as filthy rags in God’s sight (Isa. 64:6). That’s because God considers good things done by unbelievers to be *self-righteousness*, something He hates with a passion. This explains why the Lord will consider the good works done by unbelievers as “iniquity” when He judges them (Matt. 7:21-23).

That was the power of sin in your life before you were saved. You *had to sin* because *everything you did was sin* in the eyes of God. You didn’t have a choice. You couldn’t choose to not sin. This

is why, later in Romans 6, Paul asserts that before we were saved we had a master-slave relationship with sin (v. 17). A slave has to do everything the master says; he doesn't have a choice. In the same way, an unsaved man must sin; he doesn't have a choice.

The Power of Baptism

A slave's only hope of being released from the tyranny of his master was death. That's why in Romans 6 our salvation, our identification with Christ in *His* death, is the key to our sin problem, not water baptism. Our baptism into Christ, our identification with Him in salvation, is the *only* thing that gives us power over sin. It is the only thing that gives us the power to choose not to sin.

It is not that our baptism into Christ makes it *easier* to choose not to sin, it's just that salvation makes it *possible* for us not to sin. Now we can choose not to sin, whereas before we were saved we couldn't, since everything we did was sin. Now when we do good works, God considers them to be good works (Eph. 2:10; Titus 2:14; 3:8), not iniquity. Water baptism cannot give us this power over sin, but our identification with Christ in salvation, our baptism into His death for our sins, can make it so that now we can choose not to sin.

Our Respect for Baptists

We must not close this discussion of such a sensitive subject without affirming the great love and respect that we have for those of the Baptist faith. Their historic stand for the fundamentals of the

faith, their emphasis on soul-winning, and many other admirable spiritual qualities command the respect of all believers, ourselves included. We simply respectfully disagree with them on this issue. Nor are we unique in our view, for there are other groups that do not practice water baptism, such as the Quakers and members of the Salvation Army, although their reasons for not practicing water baptism no doubt differ from our own.

And so it is that our intention in writing these words was not to attack any who practice water baptism. We only wrote to present what we believe to be the truth of God's Word. Nor was it our intention to further divide the brethren by presenting yet another view of water baptism. Rather we have submitted these words that God's people might be "perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). We feel this can only be brought about, however, as Paul himself went on to say in this passage, by a recognition that Paul was not sent to baptize (v. 17), and neither are we, if we are to follow him as he followed Christ (I Cor. 4:16; 11:1).



Endnotes

1. God used this event in the life of His former chief apostle to pave the way for the ministry of His new chief apostle, and introduce his radical new message of salvation without water baptism (Acts 15:7-11).
2. The baptism of John's disciples in Acts 19:5 was not a re-baptism by Paul; this verse is describing how John preached "the baptism of repentance...unto the people," and "when they [the people] heard this, they were baptized," i.e., by John.

Location:

*Cedar Lake Bible
Conference Center*
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Cedar Lake, Indiana

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June 15-20, 2013

Bible Hour Teacher:

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

Music Director:

Pastor Wes Barteck

At the Piano:

Mrs. Debbie Barteck

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

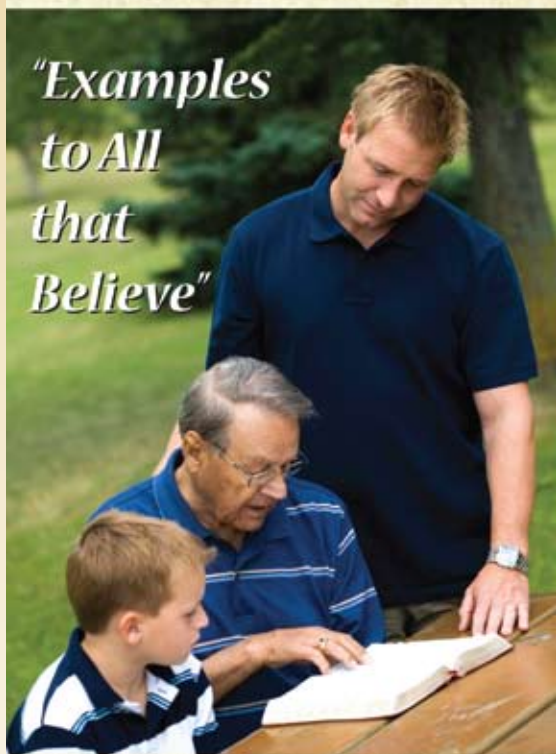
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45th Annual

BEREAN BIBLE FELLOWSHIP CONFERENCE

June 15-20, 2013



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From Rags to Riches

By Paul M. Sadler, D.D.

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“D. L. Moody, the great evangelist of the nineteenth century, assigned some ministerial students to conduct evangelistic tent meetings throughout the city of Chicago. The students were to preach nightly sermons as a means of winning souls for Christ and to practice their preaching. Dr. Moody personally showed up one night unannounced at one of the meeting places to hear one of his fledgling young ministers preach the gospel. The young man did quite well expounding on the death of Christ on the Cross for the sins of the world. At the close of the service, he announced that everyone should come back the next night when he would ‘preach on the resurrection of Christ.’ After the people left, Moody said, ‘Young man, many of these people will not be back tomorrow night and consequently have only heard half the gospel!’”¹

Mr. Moody made a very valid point that is often overlooked in our day. The resurrection of Christ is absolutely essential to the terms of the gospel. The connection between the virgin birth and the substitutionary death of Christ is inseparable; one is dependent upon the other. So too is the death and resurrection of Christ. His death is meaningless if He didn’t rise from the dead. This is confirmed for us in the words of the Apostle Paul: “If Christ be not raised, your faith is vain; **ye are yet in your sins**” (I Cor. 15:17).

Although the death of Christ is often proclaimed in the absence of the resurrection, lost souls are saved on the basis that the resurrection is implied (Rom. 4:25; 10:9; I Cor. 15:1-4; I Thes. 4:14). Obviously, Christ is a living Savior! He wouldn’t be the Savior if He couldn’t conquer sin and death in His resurrection. We prefer, how-

ever, always to include the resurrection in a gospel presentation so that sinners fully understand that, not only did Christ die for their sins, the *proof* that He did is His resurrection (Acts 13:26-37). If we wanted, we could visit the tombs where the founders of Islam or Buddhism are buried, but the foundation of Christianity is Christ, Who died for our sins and rose again. The *resurrection* of Christ separates Him forevermore from mere teachers and would-be deliverers who have deceived the world. Christ's tomb is empty!

THE RESURRECTION OF THE BODY

“But some man will say, How are the dead raised up? and with what body do they come?”

—I Cor. 15:35

Not only is the resurrection of Christ essential to our salvation, it is also the *guarantee* of our future resurrection. This is important to understand because death is only one heartbeat away at any given moment! As John Donne wrote, “...therefore never send to know for whom the bell tolls; it tolls for thee.”² What a startling reminder that death is stalking each of us. And there are times in life that we can sense he is gaining on us. That's the bad news; the good news is we have a sustaining hope in Christ!

Believers need not fear death for we sorrow not as others who have no hope (I Thes. 4:13). Christ has drawn back the curtain of death, having conquered the enemy by rising victoriously over it forevermore; consequently, He has removed the sting of death (I Cor.

15:54,55), causing it no longer to be the king of terrors. Like the first tulip in the spring indicates that there are more tulips soon to follow, Christ arising from the dead is the full assurance of our bodily resurrection in the future at the Rapture.



But some men will object, posing the question, as they did to the Apostle Paul, “How are the dead raised up?” (I Cor. 15:35). Paul did not consider such a question a sincere inquiry; instead, he viewed it as a serious attack on the reliability of the Word of God.

Of course, the skeptic reasons that it is absurd to believe that, once the human body is placed in the grave, it will ever live again. He is quick to point out that we don't need a degree in *thanatology*³ to understand that, when the human body returns to dust, it is subsequently assimilated into the soil. To reinforce the argument, he also asks, “What about those who have had their ashes taken up thousands of feet above the earth and had them scattered over a twenty-square-mile area? Surely, they will never exist again!”

Paul's response to these and other denials of the bodily resurrection was, “*Thou fool, that which thou sowest is not quickened, except it die*” (I Cor. 15:36). The saying,

“The more things change, the more they stay the same,” is certainly true here because skeptics and agnostics are still voicing the same simplistic arguments today as the Corinthians did then.

THE TECHNIQUE OF RESURRECTION

“And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed his own body” (I Cor. 15:37,38).

The fifteenth chapter of I Corinthians has been appropriately called the resurrection chapter of the Pauline epistles. The Apostle Paul deals quite extensively with the subject of the resurrection, setting forth numerous details to benefit our understanding. One of special interest to us is the *technique* of resurrection.

The Scriptures instruct us that “it is appointed unto men once to die, but after this the judgment” (Heb. 9:27). These natural bodies which house our souls and spirits will one day return to the dust of the earth after death. Physical laws of nature tell us that matter cannot be eradicated; it only changes form. True science never contradicts the Word of God. As we will see, this physical law of nature has been taught in the Scriptures for thousands of years and it supports the idea that creation is a *closed system*. To put that in simple terms, nothing is being added to the universe by creative decree, nor is anything being completely taken out of existence.

For example, if a lumber mill cuts down an oak tree to fill an order, it is possible to change the form of the tree, but *impossible* to change or destroy the basic atomic structure—it will always be present in God’s creation. A large portion of the tree might be used to produce oak furniture. The pulp may be processed to make reams of paper. The excess wood chips are bagged for use as mulch. What’s left of this once-towering giant is burned, turning it into ashes, smoke, and gases. If it were in your power, it would be possible to take these changed forms and reconstruct the tree, simply because you still have all the foundational elements present to do so. Consider the words of Nehemiah:



“Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou PRESERVEST them all; and the host of heaven worshippeth thee” (Neh. 9:6).

So then, nothing in God’s creation is ever lost, and even though these bodies will see corruption and return to dust someday, God is more than able to call these particles of matter back together and

raise our bodies at His appointed time. We have a remarkable example of this given to us by the patriarch Job:

“Though after my skin worms destroy this [natural] body, yet in my flesh [resurrected body] shall I see God” (Job 19:26).

Notice how uplifting the promise of the resurrection was to Job. After all he had been through, he took great comfort in it. He understood that death wasn’t the last chapter of his life, but merely the start of a new one. Always remember, God originally created man from the dust of the earth, so it will be a small matter for Him to raise man back up from the dust. The resurrected body will be the same body, but have a *different* form. Paul refers to this in I Corinthians 15:37 by using an agricultural illustration. When a



kernel of corn is placed into the earth, the cornstalk that comes forth out of the earth differs in form from the seed; there has been a wonderful change. In that seed was *preserved* every characteristic of what we know to be corn. When we plant a kernel of corn, do we expect to receive some other type of vegetable, such as green beans or possibly potatoes? No, we expect to receive corn! So it is

in the resurrection; the natural body is sown when placed into the earth at death, but when God raises it, it will be changed, having been raised *incorruptible*, while the identity of the person will be the same. We will never again experience pain, sickness, aging, or standing at the graveside of a loved one! It is a spiritual body (I Cor. 15:44) that will be governed by the Spirit. Just as the identity of corn is preserved in that kernel of corn, our identities will be preserved in the resurrection (Heb. 11:35). We will then be known even as we are now known. We’ve often said that to deny the resurrection is to deny seed-time and harvest.

The Scriptures teach that we will be given a spiritual body in the resurrection, but how will this body appear, and what will be its characteristics? In Philippians 3:21, Paul states, “*Who [the Lord Jesus Christ] shall change our vile body, that it may be fashioned like unto His glorious body.*” This gives us an important key to the description of the glorified, resurrected body. Looking back to our Lord’s resurrected body in Luke 24:36-45, the disciples thought they had seen a spirit, but our Lord reproved them, saying, “It is I Myself [**His identity**]: handle me, and see; for a spirit hath not flesh and bones.” He then spoke to them and taught them from the Old Testament (vv. 44,45); He also ate with them (vv. 42,43). Yet Christ entered the upper room with all the *doors shut* (John 20:19). This demonstrates how adaptable this new body will be to its surroundings.

THE RESULTS OF BEING CHANGED

“It is sown in corruption; it is raised in incorruption” (I Cor. 15:42b).

This passage and those that follow are a moving exposition of going from *rags to riches*. The best teacher always serves as a guide, demonstrated here by the Apostle Paul, who so eloquently contrasts between our natural and spiritual bodies. For years, medical science has known that our bodies are constantly reproducing new cells,

“True
science
never
contradicts
the Word
of God.”



which means we should live forever. However, what has baffled them to the point of exasperation is that, in spite of this healing and regeneration, we age and eventually die. The answer is really quite simple; *we are sown in corruption* due to the curse of Genesis 3. Every Egyptian mummy that has ever been unearthed stands as a solemn reminder of this fundamental truth.

At the Rapture of the Body of Christ, God is going to raise these bodies of humiliation, clothing us with our house which is *eternal* in the heavens. This means that, with the abolition of sin, our glorified bodies will be *imperishable*, because blood will not sustain our existence, but the Spirit. The

results of this will be phenomenal; all believers will enjoy perfect sight, perfect hearing, and have an endless source of energy. We will never again suffer from anxiety, loneliness, despair, discouragement, nor the rest of the complications that go along with them.

“It is sown in dishonor; it is raised in glory” (I Cor. 15:43).

It should be self-evident that the natural body is sown in dishonor because of the fall of Adam. The *New England Primer* (late 1600s) hits the nail right on the head:

*In Adam’s Fall, We sinned all.
As runs the Glass, Man’s Life
doth pass.*

*Time cuts down all, Both great
and small.*

*Xerxes the great did die, And so
must you and I.*

Some of the more common ways men dishonor themselves and God are rebellion, unbelief, alcoholism, drug abuse, pornography, child abuse, fornication, adultery, filthy language, covetousness, etc. Yes, even believers sometimes are overtaken by the sin nature and indulge in things they ought not, but we give thanks that a day of deliverance is coming. As Pastor Stam used to say, the resurrection is the dishonorable discharge of the old nature.

The other side of dishonor is glory. When stamped in the image of the heavenly, *all believers* will possess the *mind of Christ*. Every word, thought, and deed will be in perfect accord with the will of God. We will be glorified in Him and He in us. May our prayer be like that of Moses in Psalms 90:12: “Teach us to number our days, that we

may apply our hearts unto wisdom,” that we may enjoy the *full benefit* of that which the Lord has made available to us.

“It is sown in weakness; it is raised in power” (I Cor. 15:43b).

Three years ago, my appreciation of this passage was made full after a bout with cancer and an unforeseen heart condition. After months of chemo treatments, there were days when it was all I could do to muster enough strength to walk across the room. I never realized how weak these old bodies of humiliation can become until that unsettling experience. During my convalescing, the above passage kept flashing across my mind. When you are weak as a kitten, believe me, it’s good news that someday soon we are going to be raised in *power*. By the grace of God, I am back in the ring of the good fight of the faith.


Our resurrected bodies will not be subject to weakness nor be limited to space. Natural laws, such as gravity, will no longer hinder our ability to move freely from place to place in the realms of God. We will have a continuous source of strength, enabling us to serve the Lord throughout eternity.

As believers in Christ Jesus, what a wonderful hope we have in the resurrection of the dead! Death has no claims on us—we have *victory* through Christ Jesus our Lord and the hope of everlasting life.

HOW DOES THIS BENEFIT ME?

First, as you read these lines you are probably in good health, energetic, and ready to take on

the world every day. But the years have a way of creeping up on us. Before you know it, you’re spending so much time in the hospital, you begin to wonder if it’s your second home. When the diagnosis keeps getting more and more ominous, suddenly what was once important to you will begin to seem like a fading memory. But *hope* will sustain you! It will become a term of endearment. Armed with the hope of the resurrection, you will be prepared to weather the most difficult of times. Like Job, you will be able to say that better days are coming!

Second, for those who know the Lord, to be absent from the body is to be present with the Lord (II Cor. 5:8). The day will come when you’re going to lose a close loved one, leaving you with a deep sense of loss. *Now is the time* to prepare yourself for this inevitability. You need to understand that your believing loved one is alive and well in the presence of the Lord. He or she is looking forward to the resurrection. If you are unfamiliar with this truth, you will find yourself sinking in a sea of questions: “Where are they? Will I ever see them again? If I do, will I know them?” All these questions and more are addressed and answered plainly in the Word of God. 

Endnotes

1. Lou Nicholes, contributor, Sermon-Central.com, www.sermoncentral.com/illustrations/illustrations-about-easter-resurrection.asp (February 2013); original source unknown.
2. John Donne, *Devotions Upon Emergent Occasions, and several steps in my Sickness*, “Meditation XVII,” 1624.
3. The study of death.

Empty Inside

By Pastor John Fredericksen



“Psychologist Madeline Levine has been counseling teenagers for over 25 years, but recently Levine has begun to see a new breed of unhappy teenagers—smart, successful, and privileged kids who feel utterly lost and empty. For Levine, one client in particular typified this kind of unhappy teenager...a 15-year-old girl who was ‘bright, personable, highly pressured by her adoring, but frequently preoccupied... parents.’ The girl was also ‘very angry.’ Levine quickly recognized the girl’s ‘cutter disguise’—a long-sleeve T-shirt pulled halfway over her hand, with an opening torn in the cuff for her thumb...Levine was startled to find that the girl had used a razor to carve the following word onto her forearm—‘EMPTY.’ Levine commented....The most common thing I hear in my office from the kids is, ‘I’m fake.’ The surface of [their family life] always looks good....The lawns are always perfectly manicured, the houses always look beautiful. But when you get to what’s going on beneath these kids’ T-shirts, there’s not much happening inside.”¹

The Word of God has something infinitely important to say about the natural sense of emptiness that lies within the souls of mankind. We can learn a great deal from the wisdom and experiences of King Solomon, as he writes in the Book of Ecclesiastes. While the people and dispensation differ from our present dispensation of Grace, the overriding principles remain the same.

As the King of Israel, Solomon was in a uniquely privileged position to be able to experiment with many different experiences in an attempt to find greater happiness. He tells us he gave his attention to “labour” (1:3). He oversaw the making of “gardens,” “planted trees,” and made “pools of water” (2:5,6), all of which brought beauty and productivity to

his kingdom. Still, he concluded, “Then I looked on all the works that my hands had wrought...behold, all was vanity and vexation of spirit, and there was no profit under the sun” (2:11).

He tried to find some “new thing” that would satisfy his soul only to conclude “there is no new thing under the sun” (1:9). Next, he attempted to “search out by wisdom concerning all things that are done under heaven” (1:13). Yet this pursuit only produced a “vexation of spirit” (1:14). It did not satisfy. Then he went to the opposite extreme, knowing “madness and folly” (1:17). Perhaps, he thought, “Don’t be so serious and responsible. Let yourself indulge in what others consider foolhardy.” Yet, he arrived at the same conclusion: “this also is vexation of spirit” (1:17).

Solomon also pampered himself with experiences where he would “enjoy pleasure” (2:1). He didn’t have the same distractions as we today: sports, traveling, stunning cars, or fine dining establishments. But he did have many things in which people seek to find pleasure today: leisure, fancy clothes, animals, and big houses. With over 1000 wives and concubines, one would be safe to conclude that Solomon pursued an extreme indulgence in sexual gratification. He no doubt did find some pleasure in these things for a time. But eventually these too grew old and unsatisfying. In the end, he concluded “pleasure” still left him empty in the inner reaches of his soul.



This King of Israel also experimented in giving himself to “wine” (2:3), possibly hoping it would dull his mental pain. He tried to fill his life with “laughter” (2:2), yet it too left a hollow, unfulfilling ring in his being. He possessed great riches in “servants,” even “silver and gold” (2:7,8). He also achieved greatness and fame “more than all that were before me” (2:9). Yet, even in this, as with all other pursuits, he concluded such things were “vanity [meaning emptiness] and vexation of spirit” (2:11). He was reaching to all the things the natural man thinks will bring lasting joy and fulfillment. Yet, in ALL these things, he always came up short of being truly satisfied, happy, or fulfilled.

Modern men have come to the same conclusion. Tom Brady, quarterback of the New England Patriots and winner of three Super Bowls, told an interviewer that he concludes something is missing in his life. “What’s the answer? I wish I knew...I love playing football, and I love being quarterback for this team. But at the same time, I think there are a lot of other parts of me that I’m trying to find.”² Similarly, actor Jim Carrey once said, “I think everybody should get rich and famous

and do everything they ever dreamed of so they can see that it's not the answer."³ Likewise, 60 Minutes executive producer Don Hewitt has had an extremely distinguished career. His office is filled with multiple Emmy Awards, plaques, medallions, and pictures of himself with presidents, diplomats, foreign leaders and entertainers. Yet, in talking about it all, he revealed an inner emptiness saying, "Where do you go [from here]? What do you do that's going to be like this? What I've got to do is feed my soul."⁴

There are only three answers to what will fill the natural emptiness in every human heart and bring the deep-seated satisfaction that we long for. It begins with a personal relationship with the Lord, first in eternal salvation. Then, a close personal walk with Him is needed, followed by service in the cause of Christ.

Every Christian can testify to their immense joy as soon as they experienced the forgiveness of all their sins and received the gift of eternal life through faith alone in Christ's finished work. Our assurance of the forgiveness of our sin is based on the authority of Scripture and is a huge relief. It is a weight lifted off our souls that produces great joy within every believer. But it is more than that. Trusting in Christ alone reconciles us to the heavenly Father, giving us a relationship of "peace" with Him and a position as a "son" or daughter of God (Rom. 5:1; Gal. 4:4-7). In part, it is because of this new condition that believers experience genuine, lasting joy. This satisfies our souls.

The Apostle Paul refers to our *joy in salvation* when he explains that the Lord is able to "...fill you with all joy and peace in believing... through the power of the Holy Ghost" (Rom. 15:13). This is possible because believers come to understand that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). In our natural state, "we were enemies" of God, but now we are "reconciled to God by the death of his Son...and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [for our sins]" (Rom. 5:10,11). These Scriptures speak so frequently about joy for a believer because we have genuine, lasting, soul-satisfying joy in the salvation of our souls through faith in the Savior.

After our salvation by faith alone, God gives the believer an abiding joy and satisfaction when he lives in a *growing relationship with the Savior*. David experienced this kind of joy. His testimony was, "in thy presence is fulness of joy" (Psa. 16:11). The truth is that there is no lasting joy and satisfaction apart from a life lived in meaningful communion with the Lord. Like Solomon, we will search in vain for it anywhere else we might turn.

Trusting in Christ alone for salvation does not mean that we will be spared all trials and sorrows. David knew and experienced this too

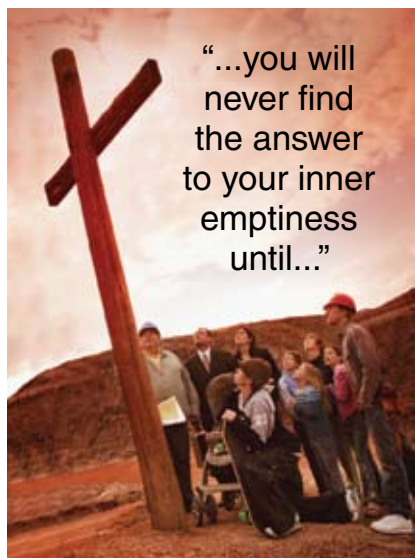
on many occasions. However, based on his living relationship with the Lord, he could say, “...weeping may endure for a night [a short time], but joy cometh in the morning” (Psa. 30:5). The believers at Thessalonica also knew the experience of trials, yet they were triumphant through them all. Paul’s description of them was: “ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (I Thes. 1:6). Even being persecuted for their faith did not destroy their inner joy in Christ because their joy was not based on circumstances. Their joy was rooted in their relationship with the Lord.

It is also noteworthy that the believers at Thessalonica had one more thing that produced joy and satisfaction within: *ministry to others*. They became “ensamples to all that believe...for from you sounded out the word of the Lord...in every place your faith to God-ward is spread abroad” (I Thes. 1:7,8). They were living for a higher purpose than serving self. They were living for the eternal purpose of serving their Savior, and doing so brought joy and fulfillment. This was also true of the Apostle Paul, even as he awaited his death for serving Christ. He wrote, “I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all” (Phil. 2:16,17).


Many in this world experience only fleeting glimpses of joy and fulfillment. But only a true follower of Christ can experience lasting, meaningful, unconditional joy and fulfillment. This is true because we know the Lord Jesus Christ in saving faith, then in a daily walk and service to Him with the assurance our ministry will matter in eternity.

After all his empty pursuits, Solomon found the answer that his soul was longing for. He wrote, “Let us hear the conclusion of the whole matter: Fear [meaning to reverence] God, and keep His commandments: for this is the whole duty of man” (Eccl. 12:13). In other words, Solomon was saying that the only thing that will satisfy the soul of mankind is a living relationship with the Lord Almighty and living a life in pursuit of what is pleasing to HIM, and not ourselves.

Tim Tebow, former Heisman winner at Florida and present pro-quarterback for the New York Jets, is an outspoken Christian. Despite adversity and criticism, Tim consistently seeks to talk about “my Lord and Savior, Jesus Christ.” He has known great success as a football player, a generous salary, fame, adulation of fans, travel,



and much more. But Tim will tell anyone who will listen that the real source of his joy is in knowing the Lord Jesus Christ as Savior and walking with Him every day. The same is true for everyone who knows Christ as Savior. It is also noteworthy that, particularly in his off-season, he remains active in ministry on the mission field with his family. He believes this keeps him “grounded” in the midst of his hectic life. It also produces a joy and stability.

Dear reader, you will never find the answer to your inner emptiness until you trust in the finished work of Christ, *apart from all works*, as your only hope for eternal life. We urge you to trust in Him right now. If you have already trusted in Christ alone, your path to the highest form of inner joy and satisfaction lies not in things, accomplishments, or seemingly pleasurable experiences. Nor does your joy depend on favorable circumstances. Real, lasting, inner joy, satisfaction, and fulfillment after salvation is found in two final things: a close daily walk with Christ and serving the Savior. If you truly want a greater sense of joy and fulfillment, begin today by spending time in the Word of God and prayer, then seek to serve your Savior by ministering in some way that will further His cause. 

Endnotes

1. Matt Woodley, managing editor, Preaching Today.com; sources: Madeline Levine, *The Price of Privilege* (Harper Perennial, 2008), pp. 3-5; Joy Lanzendorfer, “All and Nothing,” Metro Active (1-3-07).
2. Van Morris, Mount Washington, KY; source: www.cbsnews.com and 60 Minutes (CBS, 2007).
3. “Quotable Quotes,” *Reader’s Digest* (March 2006); submitted by Van Morris, Mount Washington, KY.
4. “Retired 60 Minutes Exec Hewitt: ‘Where the Hell Do You Go?’” www.DrudgeReportArchives.com (8-20-04).

Letter Excerpt Extra

“Praise GOD that I found out about your ministries from...who attends the East Liverpool Grace Church. I was a member of the Cadiz, Ohio *Church of the Nazarene*, studying at Mt. Vernon Nazarene University for ordination as a pastor. The Grace message totally flipped me upside down (for the better) nearly everything I knew of GOD’S salvation and the way HE has dealt with mankind. I really don’t know how I had missed it for so long.

“I tried telling the message to several professors and my pastor and fellow church members, but as the gentleman said that wrote to you recently in the *Searchlight*, it wasn’t well received, and it came to the point of my separation from the Nazarene church. I have lost many friends and even relatives, but it is well worth any loss to know the truth.

“Since then I have started a study, through some of my relatives and co-workers, and with the help of several of your books. We meet once a week in each other’s homes. We are slowly growing, Praise Jesus!

“Thank you again for your ministry. Would appreciate your prayer for our small group here in Cadiz, Ohio.”

Inquiring Minds Want to Know!

“Do you have any idea when Brother Sadler’s 2nd Volume on the Book of Revelation will be coming out? I got the first one and devoured it! I can’t wait until the next volume is ready. Thank you and God bless you!”



Solomon once said, “...of making many books there is no end; and much study is a weariness of the flesh.” I am here to tell you that is a very true statement! But Paul said, “And let us not be weary in well doing.” Since we follow Paul as he followed Christ, I have, by God’s grace, completed six of the ten chapters of Volume 2 of my commentary on Revelation. Lord willing, I hope to complete the commentary in the next five or six months and release it by the end of the year.

This gives me the opportunity to thank everyone for the amazing response to Volume 1. I am humbled!

—Pastor Sadler

Question Box

“Other than II Timothy 2:15, are there other passages that emphasize the importance of rightly dividing the Word of truth?”

There are a number that come to mind, but two stand out from the rest. When the Lord entered the synagogue in Nazareth, He read from Isaiah 61:1,2; however, He stopped reading one-third of the way through verse 2, and closed the book (Luke 4:16-21). He rightly divided the Word! You see, the first part of this passage was being fulfilled in Christ’s first coming, but He knew the last part would not be fulfilled until His Second Coming, at which time He would fulfill “the day of vengeance of our God...[and] comfort all that mourn” in the coming Kingdom.

Then in Paul’s epistles, he wrote to the Philippians, “That ye may **approve things that are excellent**; that ye may be sincere and without offence till the day of Christ” (Phil. 1:10). According to Strong, Thayer, and Robertson, the Philippians were to “test the things that differ,” which is the sense of the original language. Paul challenged these saints, and us as well, to *distinguish* between prophecy and Mystery, Law and grace, Peter and Paul, Israel and the Church the body of Christ, etc.

—Pastor Sadler



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BBS Letter Excerpts

From our Inbox:

"I am sure amazed at how much easier the Bible is to understand when rightly divided! All those years of struggling to make things fit and the frustration in not knowing why it was so difficult to understand! I come to your site often to read the articles and listen to sermons. Thank you for being such a great resource."

From Texas:

"Brother Paul's book on *Ephesians* was written especially for me. It has answered many questions with very good Scripture references, so natural, not forced interpretations. It shows the leading of the Spirit in his writings as our brother just hangs on and goes along for the Spirit's ride through the Scripture, rightly divided." (He only makes it *look* that easy!—Ed).

From Michigan:

"I know without a doubt I would not be where I am in my faith if it was not for you-all's work....Every chance I get I loan out my *Things That Differ*. I am going to donate it to the chapel and spread the word."

From Colorado:

"I knew what is going to happen during the Tribulation but I learned even more from your book, *The Triumph of His Grace*. The way you explain and give verses makes it more detailed...I thank you and appreciate you Pastor Sadler. The work put into this book was huge. I am thoroughly enjoying all the study."

From New Jersey:

"I've started in the Berean learning process and I must say it is very new and interesting to me to now see these Scriptures in their proper settings, for sure! Rightly dividing the Word of God sure explains things that were confusing before!"

From our Inbox:

"I will be printing out your two emails....I find the grace teaching fascinating, one of those 'snap...why-didn't-I-see-this-before?' moments in my Christian life....great portions of Scripture are fully making sense to me for the first time ever."

From Mississippi:

"I'm very blessed that you have taken time in letters to teach me the true grace message."

From our Inbox:

"Thank you for the explanation...it helped me and my friends from our local church understand Scripture. We're excited in studying the Word."

From Florida:

"Many years ago Pastor Ricky Kurth and I exchanged several emails concerning water baptism. At the time, I was single and living in Colorado and a member of a women's Bible study group. The ladies in this group and I had many conversations on this topic and Pastor Kurth's emails were extremely helpful." (Those emails have been amalgamated into an article. See Page 5.—Ed).

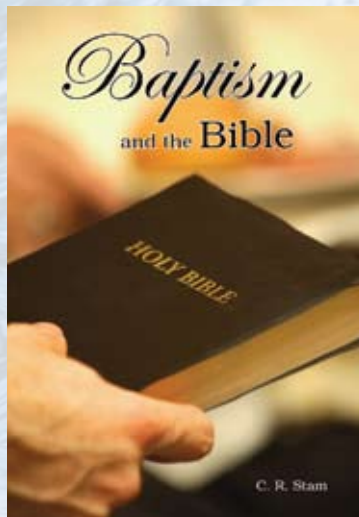
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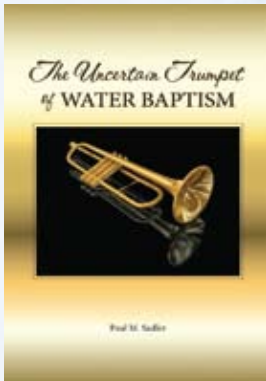


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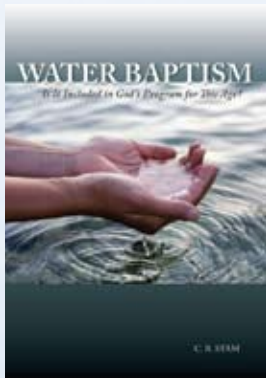
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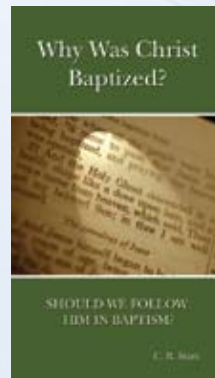
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News and Announcements

Website Watch: BBS webmaster Richard Church reports that our site enjoyed a total of 487,149 sessions in 2012, for an average of 1,331 per day, a 20% increase over 2011! We also finished the year with 5,167 people subscribed to our *Two Minutes* daily email devotional, an increase of 10% over 2011. This means that whether people are getting the truth in two-minute segments or if they are among the nearly half a million people who sat in for longer sessions, people are hearing Paul's gospel through BBS ministries, for which we give thanks and praise to God.

Anniversary Celebration: May 3rd will mark the fourth anniversary of *Right Division*, an online site created for the teaching and discussion of God's rightly divided Word. As part of their week-long celebration, RD has invited your editor to participate in a telephone conference call on Thursday, May 2nd, from 8 to 9 p.m. Eastern Time. To get in on the blessing, just call (605) 475-6767, and enter the access code 2747521#. For further information, go to www.therightdivision.com.

"The House that God Built" is the name of a series of messages on the fundamentals of dispensationalism given by Dave Stewart, a contributing writer for the *Searchlight*, and the adult Sunday School teacher at *Faith Bible Church* in Steger, IL, your editor's home church. Whether you are a seasoned grace believer or are new to Paul's gospel, this package of 21 CDs is sure to give you a better understanding of the grace message. Joann Adams heads up our CD ministry, and she is charging \$10 plus postage for the set. To place your order, email her at Gdsgrl53@yahoo.com or write her at: Faith Bible Church, 560 E. Sauk Trail, Steger, IL 60475.

New Bible Study: Our good friend Tom Welsch is leading a Bible study that meets on Sunday afternoons at his home in the Richmond, Virginia area, and he and his wife would like nothing more than to hear from *Searchlight* readers in the area who long to hear the preaching of Jesus Christ according to the revelation of the mystery. If your heart aches to meet with people with whom you can enjoy "the fellowship of the mystery," give him a call at 804-640-2211.



The cover lighthouse photo was taken by Patricia Fisher of Gillett, Wisconsin. The *Two Harbors Light* overlooks Lake Superior's Agate and Burlington Bays and is located in Two Harbors, Minnesota. Built in 1892, it is the oldest operating lighthouse in Minnesota.

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International Atheist Day

April 1st

“The fool hath said in his heart,
There is no God” (Psalm 14:1).