

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

March 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.

The *Berean Searchlight* is the official organ of the *Berean Bible Society*,
and is sent free of charge to any who request it.

Editor: Ricky L. Kurth — Graphic Design: Kevin J. Sadler

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You can reach us at:
BEREAN BIBLE SOCIETY
N112 W17761 Mequon Road
PO Box 756
Germantown, WI 53022

Main Office: (262) 255-4750 — Fax Number: (262) 255-4195
Internet: www.bereanbiblesociety.org
E-mail: berean@bereanbiblesociety.org

The Berean Searchlight (ISSN 0005-8890), March 2013. Vol. 74, Number 1.
The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Periodical postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756 and additional mailing offices.



From the Editor to You

Dear Friends in Christ,

As this past year drew to a close, I found myself disagreeing with singer Andy Williams, who was on the radio insisting that December is “the most wonderful time of the year.” I thought to myself, “No, the annual *Berean Bible Fellowship* conference in June is the most wonderful time of the year!” And now this year’s conference is coming up fast!

Oh sure, there won’t be much jingle-belling, but everyone will be telling others to be of good cheer! There won’t be holiday greetings, but there will be gay, happy meetings when old friends come to call—and new friends as well. If you don’t think there’ll be parties for hosting and marshmallows for toasting, let me tell you about the S’mores that Pastor Jeff Seekins made for me at an outdoor get-together at his campground site last year! Due to the perfect northern Indiana weather conditions in June, there won’t be caroling out in the snow, but there will be plenty of singing in the auditorium and around the campfires at night. What we’ll lack in scary ghost stories we’ll more than make up for in tales of the glories of conferences long, long ago. There won’t be much mistletoe-ing, but hearts will be glowing as loved ones in “the fellowship of the mystery” from far away will be near once again.

But about that mistletoe business: Over the years, many single grace believers have met their future spouses at grace conferences just such as this. That’s not surprising, for what better place is there to find a husband or a wife that believes the grace message than at a gathering of grace believers! With this in mind, the *Berean Bible Fellowship* has always started the conference off with a Sunday night singles meeting, and this year they have added an additional gathering on Tuesday night. Since these meetings are generally crowded with young people, some older grace believers have asked if they might be able to have their own separate meetings, and so plans are being made for some singles meetings for those forty-ish and up.

With all this in mind, if you are single and are looking for someone with whom to share your life, why not make plans *now* to attend this historic annual conference? If you are lonely, nothing is likely to change until you make changes in your life. And if your faith is important to you, and you’d like to meet someone to whom the grace message is also important, coming to this conference is one change you can’t afford to miss. For more information, go to bereanbiblefellowship.weebly.com or contact BBF president Dave Brown at 920-693-3039.



Yours in Christ,
Pastor Ricky Kurth

2013 BBS Conference Schedule



Grace Bible Fellowship Conference,
March 2-3, Inverness, FL
Pastor Kevin Sadler—Contact:
John Fredericksen (407) 952-0510

Mississippi Spring Bible Conference, March 9-10, Tupelo, MS
Pastor Kevin Sadler—Contact: John Smith (662) 706-3106

West Valley Grace Fellowship Conference, March 22-24, Surprise, AZ
Pastor Paul M. Sadler—Contact: Mark Dilley (623) 583-4186

Central Tennessee Spring Conference, April 12-14, Goodlettsville, TN
Pastor Ricky Kurth—Contact: Vitis Bailey (270) 384-2731

Grace Chapel of Laramie Conference, May 11-12, Laramie, WY
Pastor John Fredericksen—Contact: Dennis Moore (307) 745-5801

Loveland/Fort Collins Regional Conference, May 17-18, Loveland, CO
Pastor Paul M. Sadler, Pastor John Fredericksen
Contact: Jim Welker (970) 231-4716

Berean Bible Church Sunday Services, May 19, Denver, CO
Pastor Paul M. Sadler, Pastor John Fredericksen
Contact: Ron Fox (303) 329-0409

Berean Bible Fellowship Conference, June 15-20, Cedar Lake, IN
Pastors Paul M. Sadler, John Fredericksen, Ricky Kurth, and others!
Contact: BBF President David Brown (920) 693-3039

Bitely Bible Conference, August 2-4, Bitely, MI
Pastor Kevin Sadler and others!—Contact: Ken Lyon (231) 745-9595

St. Louis, Missouri Meetings, August 23-25, St. Louis, MO
Pastor John Fredericksen—Contact: Richard Owsley (314) 781-0472

Virginia Regional Meetings, September 20-21, Richmond, VA
Pastor Paul M. Sadler, Pastor John Fredericksen
Contact: Jack Intagliato (804) 873-3355

Berean Bible Fellowship Fall Conference, October 5-6, Springfield, IL
To be announced!—Contact: Ken Lawson (217) 623-4041

Central Tennessee Fall Conference, October 18-20, Goodlettsville, TN
Pastor John Fredericksen—Contact: Vitis Bailey (270) 384-2731

Central Indiana Regional Conference, November 2, Middlebury, IN
Pastor Paul M. Sadler, Pastor Joel McGarvey
Contact: Luke & Darlene Hunt (260) 774-9300



SALVATION BY BLOOD

By Cornelius R. Stam

A MATTER FOR PRAISE

Years ago a missionary family went to Alaska to make Christ known to the Eskimos. They rented a second-floor meeting place above a store on the main street of a small Alaskan town. Here they planned to hold evangelistic services each week, but to their disappointment, no one would attend. All the Eskimos were suspicious of these strange people who had come to live among them.

One of the leading Eskimos was determined to find out just what these foreigners were doing among them, so one Sunday morning, after the little band had gathered, he quietly entered the door at the bottom of the stairway and sat down to listen.

To the Eskimo's great consternation, the strangers were *singing about blood!* Appalled, he hurried out to spread the news among his neighbors and friends:

"Beware of these people," he said. "They are up to no good, and they are dangerous. I heard them with my own ears, actually *singing about blood!*"

The poor Eskimo did not yet know the glad story these strangers had come to tell him; he did not know the vital and blessed truths that fill the hearts of believers as they sing about the blood of Christ, our blessed Redeemer, as they join in songs of praise such as Isaac Watts':

When I survey the wondrous Cross,
On which the Prince of glory died,

My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;

Love so amazing, so divine,
Demands my soul, my life, my all.

Or Edward Mote's great hymn:

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Or Charlotte Elliott's song of decision:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,

O, Lamb of God, I come.

Or P. P. Bliss' glad refrain:

Hallelujah, 'tis done!
I believe on the Son;
I am saved by the blood
of the crucified One!

PAUL AND THE BLOOD OF CHRIST

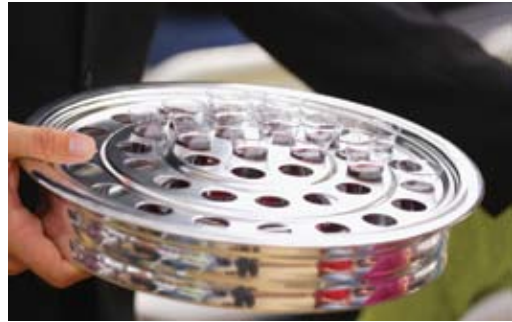
Few people realize that the Apostle Paul has more, far more, to say about the blood, the death, and the Cross of Christ, than any other Bible writer. They do not realize that his "preaching of the Cross" is God's good news about what really happened at Calvary. Yes, the shed blood of Christ is the *sole basis* for Paul's whole grand message of grace, and never *before Paul* was this message proclaimed.

But did not our Lord, just before the Cross, say to His disciples, "*this is My blood..., which is shed for many for the remission of sins*"? Ah, yes, but read the whole passage:

"For this is My blood of the New Testament [Covenant], which is shed for many for the remission of sins" (Matt. 26:28).

Speaking as the Hebrew Messiah to Hebrews, He made it clear that the shedding of His blood concerned the New Covenant, to be made "*with the house of Israel, and with the house of Judah*" (Jer. 31:31). Not until later did God raise up the Apostle Paul to proclaim "*the preaching of the Cross,*" the good news that Christ died for *all* (I Cor. 1:18-25). Not until later

did God, through Paul, invite us, Gentiles in the flesh, to partake of "the Lord's supper," in remembrance of His death for *our* sins.



Yes, the blood, the death, and the Cross of Christ are the sole basis for Paul's whole grand "*gospel of the grace of God*": justification by grace through faith alone, our baptism into Christ and His Body, the Church, our position in Christ at God's right hand, and our "all spiritual blessings" there. All this, and much more, is based upon the blood of Christ, shed for us.

The death of Christ as the Mediator of the New Covenant was no mystery. The types prefigured it, the prophets predicted it, and our Lord Himself kept telling His disciples that He would be put to death. Ah, but the death of Christ *as Paul proclaimed it* was indeed a mystery never before hinted at. It was a message of *grace*, pure *grace to all*, not based on *any* covenant or promise.

UNBELIEVERS AND THE BLOOD

Many people are ready and pleased to believe that God forgives sinners "according to the riches of His grace," but few accept the basic and underlying fact that: "We have redemption *through His*

[Christ's] blood," and that it is *on this basis alone* that God bestows on believing sinners "the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Man by nature is very self-righteous and is apt to resent being told that salvation was purchased for him by the shedding of Christ's blood. "Am I so bad," he protests, "that someone had to *die* to save me from paying for my sins?" The shedding of the blood of Christ in payment of his debt of sin is deeply offensive to him. This attitude is what Paul calls "*the offence of the Cross*" (Gal. 5:11).

This is the attitude of many clergymen too. Some time ago a liberal preacher declared, "The doctrine of salvation through the shed blood of Christ is loathsome to the finer senses." Yet it is one of the basic truths of the Word of God, and one of the fundamentals of the Christian faith, that "*without [the] shedding of blood [there] is no remission*" (Heb. 9:22).

But, dear friend, if the thought of blood shed for sin is repugnant to you, let us hasten to assure you that it is repugnant to us too—and to God. But so is *sin* repugnant to God, and the fact that, as Supreme Judge of all, He *must condemn and punish* sin.

Let us then go back and consider the validity and importance of the Bible doctrine of salvation through the shed blood of Christ.

THE SIGNIFICANCE OF THE BLOOD

How significant is the blood to those of noble birth! How careful they are about whom they marry, for their children too must be high-born! How much is made of

the brave men whose blood was shed, let's say, in the Revolutionary War, who gave their lives for us! How men boast if they are the descendants of these brave men, or if their ancestors came to this country on the Mayflower! How they boast who have the blood of great men flowing through their veins!



Indeed, how proud the most common parents are of their own children, their own "flesh and blood"! Within the family there may be many a quarrel, but let an outsider interfere, and they will all band together against him. There is no human tie so strong as the blood tie.

THE BIBLE AND THE BLOOD

As we search the Scriptures, we find all this equally true. The children of Israel were forbidden to marry those of other nations, and mingle their blood with that of pagan idolaters. The children of Abraham, Isaac, and Israel were fiercely proud of their heritage. Moreover, the blood line was particularly important in Old Testament times because Messiah had to be a blood descendant of David and of Abraham. But the greatest importance of the blood, Scripturally, lay in a truth declared in

Leviticus 17:11, where God informed His people that *“the life of the flesh is in the blood.”* The shedding of blood in vengeance or in malice or hatred, therefore, has always been considered a heinous crime.

Even apart from crime, the shedding of blood is “loathsome to the finer senses.” This writer knew a gifted surgeon, years ago, who retired at a comparatively early age. His reason? He said, “I’ve been a surgeon now for a considerable number of years, but somehow I just can’t get used to ‘that red stuff.’” Thus too, God views the shedding of human blood with abhorrence, and the shedding of blood in murder is declared to be a capital crime.

After Cain, the first murderer, had slain his brother, God called him to account and said,

“What hast thou done? the voice of thy brother’s blood crieth unto Me from the ground” (Gen. 4:10).

Abel’s blood cried to God for vengeance, as it were, and for his wickedness Cain was driven from the presence of God, a fugitive and a vagabond, wailing, *“My punishment is greater than I can bear”* (Gen. 4:13). Thus did God judge history’s first murderer.

HUMAN GOVERNMENT AND BLOODSHED

This leads us to another important passage on the sacredness of the blood to God. Instituting the dispensation of Human Government, He said in Genesis 9:5,6,

“At the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood

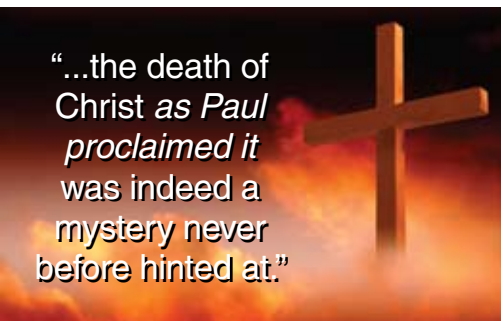
be shed, for in the image of God made He man.”

Man was, and still is, held accountable to carry out this directive. For fifteen hundred years, God even incorporated this command into Israel’s civil law. Four times in Numbers 35 alone God says, *“The murderer shall surely be put to death,”* and warns that bloodshed *“defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it”* (v. 33). Again and again, in varied phraseology He warns, *Let not thine eye pity the murderer, lest your land be filled with blood* (e.g., Deut. 19:13).

Modern man, of course, especially here in America, knows a better way! Instead of sufficiently pitying the victim and his bereaved loved ones, and taking appropriate steps to protect others whom the murderer might next attack, our courts are forever pitying the murderer and, as a result our land is indeed being “filled with blood,” for the media in America report more news about murder and bloodshed than about any other one thing. One can hardly listen to a news broadcast or read a newspaper without learning about bloodshed—sometimes several cases of bloodshed—and think of the many, many cases that go unreported!

You say, “But this is the dispensation of Grace”? True, but the dispensation of Human Government also is still in force. The murderer, condemned to death, may find forgiveness and salvation because *“Christ died for our sins,”* but he must still answer to the government for his crime.

But if a murderer does not suffer capital punishment, he certainly suffers a condemning conscience to the end of his days on earth—and after that. Many murderers who have temporarily escaped judgment have been so conscience-stricken that they have voluntarily confessed their crimes and “given themselves up” to the authorities.



When our Lord was tried, His accusers cried out, “*Let him be crucified!*” “*His blood be on us, and on our children*” (Matt. 27:22,25). But only a few months later they betrayed the guilt of their consciences as they complained to the apostles, “*ye...intend to bring this man’s blood upon us*” (Acts 5:28). Now they were not so eager to take the responsibility for the crucifixion of Christ and, as for Judas, His betrayer, his conscience drove him to return to the chief priests and throw his ill-gotten money down at their feet, confessing, “*I have betrayed the innocent blood*” (Matt. 27:3,4), after which he “*departed, and went and hanged himself*” (v. 5).

The liberal theologian who said that “the doctrine of salvation through the shed blood of Christ is loathsome to the finer senses” forgot or ignored the fact that sin

too is loathsome, especially to a holy God, and that guilt and the fear of His just judgment upon sin is also a dreadful thing.

THE SHED BLOOD AND SALVATION FROM SIN

As a minister of the gospel who has, for many years, had much contact with people, this writer is sure that, even apart from murder, Hebrews 2:15 is true when it says that “*through fear of death*” the unsaved are “*all their lifetime subject to bondage*.” One can talk freely to most men about any legitimate subject, but talk to the unsaved man about death, his death, and he “freezes.” He consistently avoids talking or even thinking seriously about death. He is so afraid of it that he even avoids making preparations for it and acts as though death will never overtake him, fearing all the while, however, that it will! Then he departs this life unprepared and doomed to the judgment he has brought upon himself.

How regrettable this is in the light of the fact that the drastic remedy for which man’s dreadful malady calls has already been provided by God in the death and resurrection of Christ at Calvary.

Of all the long line of Old Testament passages dealing with atoning blood, Leviticus 17:11 is the foremost. Here God says,

“The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls.”

The shedding of animal blood in Old Testament times was, of course, symbolic and typical, for Hebrews 10:4 rightly points out that the blood of bulls and of goats

cannot take away sins. Animal sacrifices, however, taught their lesson. Imagine the impact of the first animal sacrifice upon Adam and Eve. We can almost see them, as the first quivering, dying animals were sacrificed to provide coverings for their nakedness. We can almost see them wringing their hands and saying, "What have we done! Oh, what have we done!" What conviction of sin this incident must have wrought in their hearts!

Graciously, however, God had planned, and has since revealed to us, that *Christ's* blood was to be shed for our sins and for the "sins that are past" (Rom. 3:25, i.e., the sins committed by those of former ages).

As to believers of past dispensations, it was because they *did what God told them to do*, offering their animal sacrifices in faith, that God accepted them, applying to them Christ's future payment for sin.

Thus it is that we read in Romans 5:8 that "while we were yet sinners, Christ died for us." He speaks historically here of the human race, for Christ died for *us* long before we were born, even before some of the Roman believers were born. In eternity past, He saw us all in our sin and determined to pay the price of our redemption.

Here let us cite a few of the many passages in which Paul declares that we have "*the forgiveness of sins, according to the riches of His grace*," on the basis of the shed blood of Christ.

Romans 3:24,25: "Being justified freely by His grace through the redemption that is in Christ... *through faith in His blood.*"

Ephesians 2:13: "Ye who sometimes [once] were far off are made nigh by *the blood of Christ.*"

Ephesians 2:16: "That He might reconcile both unto God in one Body by the Cross, having slain the enmity thereby."

Colossians 1:20: "Having made peace *through the blood of His Cross.*"

Colossians 1:21,22: "And you, that were sometime [once] alienated and enemies in your mind by wicked works, yet now hath He reconciled, *In the body of His flesh through death*, to present you holy and unblameable and unproveable in His sight."

Mark well, these passages all speak of the *shedding* of Christ's blood, the *pouring out* of His life at Calvary. It was not because He had royal blood flowing through His veins that He could save us; it was because He *shed* His blood and *died* for us, paying in our stead the just penalty for our sins (see Romans 6:23).



In the light of the above, is it strange that believers should sing about the blood of Christ, shed in their behalf? Is it strange that they should rejoice in the truth of Hebrews 2:14,15?

"Forasmuch then as the children [of Adam] are partakers of

flesh and blood, He [Christ] also Himself likewise took part of the same; *that through death He might destroy him that hath the power of death, that is, the devil;*

“And deliver them who through fear of death were all their lifetime subject to bondage.”

What music to the convicted sinner's ears! Well does this writer remember how dreadfully afraid he was of death, but thank God this is no longer so. And, beloved Christian friend, if through physical infirmity or lack of faith you or I should be afraid when the time comes for us to leave this body, the fact remains that we *need not* fear death, for to us “to depart, and to be with Christ...is *far better*,” says the Apostle Paul in Philippians 1:23—far better not only than earth's troubles and sorrows, but far better, even, than its dearest treasures and joys.

THE BLOOD APPLIED

Here, however, we must emphasize a further important truth.

In I Peter 1:2 we read of salvation through “*obedience and sprinkling of the blood of Jesus*.” Here, of course, the apostle uses Old Testament symbolism to bring out an important point to the sojourners of the Jewish dispersion.

When the Passover lamb was slain, *that* was not enough to save the Hebrew family from death. It was only when the blood had been sprinkled upon the upper lintel and doorposts of their houses that the families inside escaped death. The blood *must* be applied.

Similarly, the fact that Christ died and shed His blood to save sinners is *not* enough to save *you*, unsaved friend. You must *apply* the blood to *yourself*, to *your* case, as it were, saying in faith, “He died for *me*. I will trust *Him* for salvation, resting in His death as the full payment for *my* sins.” Then comes the *joy* of salvation through the shed blood of Christ, the joy that caused the little missionary family in Alaska to *sing* about *blood*!



West Valley Grace Fellowship Bible Conference

Location: West Valley Grace Fellowship
12213 West Bell Road, Suite #211, Surprise, Arizona

Dates: March 22-24, 2013

Speaker: Paul M. Sadler, Berean Bible Society

For additional information, please contact:

Pastor Mark Dilley (623) 583-4186 or email jjdster@gmail.com
Jim Humphrey (623) 466-7636 or email jhumph783@gmail.com

Question Box

"When I share Bible truth with my Greek Orthodox friend, he says, 'That's your interpretation, and according to II Peter 1:20, we cannot have a private interpretation of the Bible apart from what the church teaches.' What can I do?"

"...no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20,21).

Peter is not talking about the interpretation that *we* give the Scriptures; he is talking about the interpretation that *the Bible writers* gave the Scriptures.

We know that Bible writers wrote using their own words, for each one wrote in his own individual style. Luke was a physician (Col. 4:14), so his description of the healing of the lame man sounds like something a doctor might say (Acts 3:7). This might lead you to think that when Bible writers sat down to write the Scriptures that God spoke to them and they just gave their own interpretation of what God said. Peter is saying that Bible writers did *not* give their private interpretation of God's words, that the prophecy of the Scripture came when "holy men of God spake as they were moved by the Holy Ghost."

Remember, Peter is talking about how the Bible "came" to us, not how we receive it. It "came not in old time by the will of man," using *their own will* to choose their words. They chose their words by the will of God.

—Pastor Kurth



Mississippi Spring Bible Conference

Location: *Grace Bible Ministry*

218 S. Thomas St., Suite 102, Tupelo, Mississippi

Dates: March 9-10, 2013

Speaker: Pastor Kevin Sadler, *Berean Bible Society*

For additional information, please contact:

John Smith (662) 706-3106 or at gracebibleministry@att.net



A High and Holy Calling

By Paul M. Sadler, D.D.

“There’s a charming story that Thomas Wheeler, CEO of the *Massachusetts Mutual Life Insurance Company*, tells on himself. He and his wife were driving along an interstate highway when he noticed that their car was low on gas. Wheeler got off the highway at the next exit and soon found a rundown gas station with just one gas pump. He asked the lone attendant to fill the tank and check the oil, then went for a little walk around the station to stretch his legs.

“As he was returning to the car, he noticed that the attendant and his wife were engaged in an animated conversation. The conversation stopped as he paid the attendant. But as he was getting back into the car, he saw the attendant wave and heard him say, ‘It was great talking to you.’ As they drove out of the station, Wheeler asked his wife if she knew the man. She readily

admitted she did. They had gone to high school together and had dated steadily for about a year.

“‘Boy, were you lucky that I came along,’ bragged Wheeler. ‘If you had married him, you’d be the wife of a gas station attendant instead of the wife of a chief executive officer.’

“‘My dear,’ replied his wife, ‘if I had married him, he’d be the chief executive officer and you’d be the gas station attendant.’”¹

In a moment, we are going to see the importance of the wife’s role in the marriage relationship. As noted in the illustration, Mrs. Wheeler was of great assistance to her husband. Like most wives, she helped to keep her husband *humble*!

Within the marriage relationship, God has established roles to ensure harmony. While husbands are instructed to *love* their wives, the role that God gave wives is much different. Although these

roles are *equally* important, they are *not* one and the same. The husband, by order of creation, is given the position of *headship*. In other words, he was created first; thus, “the head of the woman is the man” (I Cor. 11:3).

The Scriptures clearly state, “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (I Cor. 11:8,9). Pastor C. R. Stam once shared with me, after fifty years of serving the Lord, that it was his observation that “spiritually minded women have absolutely no desire to wrestle from the man his God-given *authority* and *responsibility*. They want him to take the lead.”

In the garden, Eve naturally followed Adam’s leadership, but after the Fall, it would have been her tendency to usurp her husband’s authority. Seeing that the woman had acquired a sin nature, it was necessary for God to reveal to the woman that her husband would “rule over” her (Gen. 3:16). Since God foreknew it would be the woman’s desire to rule over the man, He did a wonderful thing for her. The Lord says, through the pen of the Apostle Paul, these words:

“Notwithstanding she shall be saved [delivered] in childbearing, if they continue in faith and charity and holiness with sobriety” (I Tim. 2:15).

In order to alleviate the woman’s tendency to usurp her husband’s authority, God delivered her in *childbearing*. He has given her the primary responsibility over her children and those children to whom she ministers in the Lord’s

work. Of course, this would be in cooperation with her husband, as they labor together. Needless to say, she spends the lion’s share of the time with the children and knows their every need, especially in regard to spiritual things (II Tim. 1:5 cf. 3:15).

When the evil one appeared in the garden to tempt Eve, it is customarily portrayed that Adam was taking a leisurely walk among the trees of the garden, far beyond earshot. However, a closer examination of the narrative reveals that he was standing *beside* his wife (Gen. 3:6). The tempter completely pulled the wool over the woman’s eyes, *deceiving* her into thinking that she was doing the right thing by eating the forbidden fruit. Adam, on the other hand, was *not deceived*, but *willfully* sinned against God. He wanted to be like God, to know the difference between good and evil.

Now as it was then, the woman is more likely to be drawn into a deceptive scheme than the man. That is not to say that men cannot be deceived, but, more often than not, the man will see through a deception. A godly wife who understands the Fall, which adds another dimension to the man’s headship, will find a divine protection built into her husband’s leadership.

SUBMISSION

“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18).

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the

Head of the Church; and He is the Savior of the Body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything” (Eph. 5:22-24).

The role of the woman in marriage is to be “an help meet [fit],” that is, a suitable helper or counterpart. Today we use the term “helper” to describe someone who’s a “gopher” (go for this, go for that), who isn’t as important and does all the dirty work. In biblical times, the Hebrew word *helper* spoke of a strong person who rendered assistance to someone in need and, believe me, husbands need all the help they can get. God extends Himself as an example of this principle: He “is our refuge and strength, a very present help in trouble” (Psa. 46:1).



We are about to tread upon ground where most pastors fear to tread. The ground we speak of is *submission*. Where exactly does submission fit into the woman’s role in the marriage? Submission is actually a **response** to her husband’s role. She’s a facilitator to *help* him be all that he can be to the glory of God. A godly wife is to *respect* her husband in everything (Eph. 5:33), even though he has shortcomings and fails at times. A marriage that isn’t built

on respect is doomed to crash and burn at some point. A spiritually minded wife will never speak in a way that is demeaning of her husband or criticize him in public. She should be her husband’s best ally, confidante, and always be there for him through thick and thin.

“Dr. E. V. Hill, a dynamic black minister who serves as senior pastor of a church in Los Angeles, lost his wife, Jane, to cancer a few years ago. At her funeral, Dr. Hill described some of the ways she had made him a better man.

“As a struggling young preacher, Dr. E. V. Hill had trouble earning a living. E.V. came home one night and found the house dark. When he opened the door, he saw that Jane had prepared a candlelight dinner for two. He thought that was a great idea and went in to the bathroom to wash his hands. He tried unsuccessfully to turn on the light. Then he felt his way into the bedroom and flipped another switch. Darkness prevailed.

“The young pastor went back to the dining room and asked Jane why the electricity was off. She began to cry. ‘You work so hard, and we’re trying,’ said Jane, ‘but it’s pretty rough. I didn’t have enough money to pay the light bill. I didn’t want you to know about it, so I thought we would just eat by candlelight.’

“Dr. Hill described his wife’s words with intense emotion: She could have said, ‘I’ve never been in this situation before. I was reared in the home of Dr. Caruthers, and we never had our lights cut off.’ She could have broken my spirit; she could have ruined me; she could have demoralized me.

But instead she said, ‘Somehow or other we’ll get these lights back on. But tonight let’s eat by candlelight.’”⁴

Jane Hill provides us with a beautiful example of how a wife should appreciate her husband’s desire to protect and provide. She knew how to support her husband and carefully respect him and his desire to provide.

According to *Vine’s Complete Expository Dictionary*, the term *submit* (Gr. *hupotasso*) is “primarily a military term, [which denotes] ‘to rank under’.” Of course, the Church has been so influenced by the world that it has given way to the philosophy that any form of submission is demeaning. Imagine a pastor standing on the steps of a courthouse with a sign: “Wives, Submit To Your Husbands.” The ACLU would hang him from the highest church steeple in town. We are told today that a woman’s role of submission would make her inferior and therefore her role would be less important; hence, the struggle for “equal rights.” Actually, nothing could be farther from the truth. The problem lies with our understanding of the term *submit*.

For example, as a citizen of the United States, we uphold the rules and regulations of our country. Every time you drive down the highway, you’re *submitting* yourself to the laws of the State or other governing jurisdiction. Every time you pay your federal income taxes, you’re *submitting* to the IRS. Every time you walk through the door where you’re employed, you are placing yourself *under the authority* of another. Submission also extends to the Lord’s work.

Every time you attend a worship service, you’re *submitting* yourself to a pastor’s ministry.

Question: Does any of the above suggest that you are inferior, less intelligent, less adequate, or less worthwhile? No! You see, submission has to do with *order*. Submission is the *lubrication* that cuts down the friction between relationships by defining the roles. It causes things to run smoothly in the home, the Church, the government, and society. Imagine if a large number of individuals within a congregation desired to preach every Sunday morning. The confusion would soon cause the assembly to splinter and close its doors. As you can see, submission plays a very important role in our lives.

Although a wife may be just as capable as her husband regarding matters at home, she is instructed by God to place herself under his watchful care. We doubt that there is a Christian wife reading these lines who would dispute Christ’s Headship over the Church. As members of the Body of Christ,



we have *willingly* placed ourselves under His authority. “Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything” (Eph. 5:24). Thus, the wife’s response

of submission to her husband is a divine *representation* of a much higher truth.

I may well be burned at the stake for this, but in a Christ-centered home, the woman's *first* responsibility is to her family. Paul writes, "The aged women likewise, that they be in behavior as becometh holiness...teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:3-5).

The role of *homemaker* is a high and holy calling. Here is another area where the world has negatively influenced the Christian community. Often, when a Christian mother finds herself questioned about her livelihood, the moment she identifies herself as a homemaker, she's almost immediately *belittled*. "You mean you don't work?" "How do you folks make ends meet?" "Have you ever worked?" "Do you plan to help out sometime?" These are inconsiderate, uninformed questions that reflect the trend away from the biblical standard, which always has consequences.

If careers, two family incomes, day care centers, latchkey children, and more possessions are thought healthy by today's humanistic standards, then why are broken homes, abuse, crime, and violence overrunning our country? Obviously, something is terribly wrong with this philosophy and value-system. Removing a mother from her *primary*, God-given role as a homemaker is akin

to removing the hub from the center of a wheel. At our home, for example, if I'm down sick or one of the kids has a fever, everything appears normal around the house. If my wife is sick, we call 911! The house usually looks like a tornado just passed through and no one can recall the last time they had a wholesome meal!

The apostle instructs the older women (mothers, grandmothers, great-grandmothers, aunts, etc.) to teach the younger women "to be...keepers at home": how to cook, sew, clean, organize, and raise little ones in the nurture and admonition of the Lord. Most young women today couldn't tell you the difference between baking soda and baking powder, even if their lives depended on it. If the woman fails to uphold her role or becomes disobedient to her husband, she places the Word of God in jeopardy of being *blasphemed*. Ladies, never give the unsaved the occasion to point their finger of accusation at you with the charge of *rebellion*.

An old Mennonite pastor once said, "A woman can fill no greater role than preparing the next generation for life's responsibilities.... Naturally, mothers are often best suited for this role because God has endowed them with the *tender qualities* needed for the job. God expects mothers to guide the house (I Tim. 5:14), and He alone can enable them for the rigor of homemaking."

A woman usually has the ability to make a cold, plain house into a *home*. A house is a place where we sleep. A home is an *atmosphere*. It is where our children are raised in the presence of

parents who show *affection* toward one another, and a habitation where children are loved, taught, and nurtured in the things of the Lord. We've repeatedly said over the years that, if mothers fail to bring their children up in the nurture and admonition of the Lord, when today's congregations lie in the dust of the earth, the pews will be *empty*. Incidentally, we are not speaking about religious churches, but rather sound, Bible-believing assemblies where the blood of Christ is preached! As the poem by William Ross Wallace goes, "The hand that rocks the cradle rules the world."

By now, someone is reading these lines and thinking, "boy, is Pastor Sadler out of touch with the real world." Actually, I did a reality check before I wrote this article. Dear ones, simply because the world says, "Everyone is doing it, therefore it must be right," doesn't make it right! Society generally accepts *abortion* these days as a viable option to abstinence.² Does this make it morally right? "But everyone's doing it!" But what do the Scriptures have to say about the matter? They clearly state that life begins at *conception*, and therefore to *intentionally* terminate a pregnancy is nothing short of *murder* (Psa. 139:13,16; Jer. 1:4,5 cf. Gen. 9:5,6; Rom. 13:9).

The Lord has established *guidelines* for the Christian home, but the question we must ask ourselves is, *Are we following them?*

THE WORKPLACE

While the Scriptures do give *liberty* for the woman to work outside the home, it is preferable for this to be avoided, especially if

there are little ones involved. A mother is only given one opportunity to have a positive impact on her children. Those early developmental years are critical as the personalities of these little ones are being molded. First of all, do you want someone else raising your children, someone who may not share your moral or spiritual values? Then there's the matter of discipline. Most child care providers are very reluctant to discipline someone else's child.



"A woman usually has the ability to make a cold, plain house into a *home*."

Of course, we are well aware that it is becoming increasingly difficult to make ends meet on one income. In fact, the day is fast approaching when two incomes will be an absolute necessity. Nevertheless, we feel strongly that, if it is at all possible, mothers should try to avoid working outside the home until their children are grown. Some "domestic engineers" work part-time at home to help supplement the family income. The beneficial influence of one parent in the home at all times cannot be overstated.

The importance of a parent at home was reinforced to us at a recent family gathering. During the years my wife and I served at local assemblies, we often made hospital visits together. This then meant we weren't always at home when the kids arrived from school. Since the two oldest (our youngest was yet to arrive) were in junior high and high school at the time, we never gave it much thought because we were ordinarily home before dinner.

As we all sat around the table reminiscing not long ago, both of the kids stated how they hated to come home from school when no one was there. The house seemed so cold and lonely. It may seem like a small thing, but it was important to them, even at their age, that one of us (usually mom) was at home. If a mother must work, she should attempt to arrange her schedule so it coincides with her children's school schedule.

There are a number of examples in the Scriptures of women working both within and outside the home. The virtuous woman, for instance, burned the midnight oil:

"She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.... She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff [a small disk on the spindle that makes the wheel spin faster]...She maketh fine linen, and selleth it; and delivereth girdles unto the merchant" (Prov. 31:16,18,19,24).

Lydia, it seems, had her own business, traveling from place to

place selling her fine-spun cloth to merchants:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14).

Some have suggested that Aquila and Priscilla labored together at the trade of tent-making. If so, Priscilla probably helped with some of the sewing aspects of the trade. This would have been well within the boundaries of acceptable behavior for women of that period. Although Paul was the apostle to the Gentiles, he occasionally relied upon his occupation of tent-making to support himself. This was especially true during his early ministry, which placed less of a financial burden upon the churches. There is an ancient Hebrew saying: He who does not teach his son a trade teaches him to steal.


"After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla....And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers" (Acts 18:1-3).

Phebe was evidently a wealthy *businesswoman* from Cenchrea. In fact, she *hand*-delivered Paul's epistle to the Romans, and was personally involved in the business affairs of a number of local assemblies.³

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer [helper] of many, and of myself also” (Rom. 16:1,2).

My hat is off to working women, both past and present, that keep up with husbands (a full-time job in itself), children, and the home. Surely a great recompense of reward awaits these godly women who make this type of sacrifice. According to the Scriptures though, working outside

the home is the *exception*, not the rule, ladies. The home is the realm where you will find your greatest fulfillment. 

Endnotes

1. *Bits and Pieces*, January 9, 1992, pp. 3-4, accessed online at www.sermonillustrations.com/a-z/p/perspective.htm.
2. More than 50 million abortions have been performed in this country since the Roe v. Wade Supreme Court decision.
3. See Pastor Stam's *Commentary on Romans*, pp. 352,353 for a more comprehensive study.
4. www.sermonnotebook.org/new_testament/Eph_5_22-33.htm

Living a Dedicated Christian Life

Why do missionaries leave their families and native country to labor in distant lands? Why do Christian workers (teachers, secretaries, etc.) labor in ministries instead of working in higher paying positions in the world? Why do most believers cheerfully give from their income to the local church when they could spend it on things of pleasure? Why do Sunday School and Bible teachers sacrifice their time to prepare for their ministry to the saints instead of using that time for leisure?

Why do so many believers make it a priority to set aside time to consistently be in Bible class, the preaching hour, and mid-week prayer and study services when they could choose to spend this time at work or play?

The answer to the above questions is found in II Corinthians 4:18: “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” You see, a truly spiritually minded believer does NOT simply live for this life alone. Instead, he weighs his present actions and choices from a heavenly and eternal perspective of gain or loss. He is able to look at today’s time, ministry, finances, and choices as an opportunity to invest in eternal future reward, and he is motivated to do so with consistency, diligence, and joy.

How have you been looking at your life? Have you been only looking at the “things which are seen,” or have you been looking at, and valuing most highly, the things which are eternal? This may be a good day to change focus and priority.

—Pastor John Fredericksen



GRACE in Action



By Pastor Ricky Kurth

In military action, the simultaneous discharge of a number of firearms is called a *salvo*. As Paul brought his first epistle to the Thesalonians to a close, he issued a salvo of sayings, all designed to put the grace of God in action among his readers. Let's begin with one of the hardest ones:

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men” (I Thes. 5:15).

When someone wrongs us, it is natural to want to retaliate, and when someone takes a verbal shot at us, it is natural to want to return fire. But Paul's advice here is that none of us “render evil for evil,” and elsewhere he says to “*recompense* to no man evil for evil” (Rom. 12:17). Since the word *recompense* means “an equivalent returned for anything given,”¹ Paul is telling us *not to get even* when we are wronged, but to “ever follow that which is good” (I Thes. 5:15). If you are wondering what that means, we feel that Paul clarifies his meaning when he later told the Romans to “overcome evil with good” (Rom. 12:21). This suggests that we follow the Lord's advice to actually “*bless* them that curse you” (Luke 6:28), placing us on high spiritual ground indeed!

And the ground gets even higher when Paul tells us that we should take this attitude “both among yourselves, and to all men” (I Thes. 5:15). It's one thing to overcome evil with good when you are dealing with a *believer*; it is quite another to treat *unbelievers* in this same magnanimous way. But if you do, it will make you like God Himself (Matt. 5:44,45). Did you ever notice that when it rains, God doesn't skip over your heathen neighbor's garden? As you know, the sun shines on his tomatoes as well as yours.

This has always been God's policy. In time past, He "suffered all nations to walk in their own ways" (Acts 14:16). Even when they did Him evil, "*He did good*, and gave us rain from heaven, and fruitful seasons" (v. 17). If you are wondering why God adopted this benevolent attitude toward lost sinners, it was in the hope of drawing them to Himself. You see, "*He left not Himself without witness*, in that He did good" to lost sinners (v. 17). As Paul explained to the Romans, "the goodness of God leadeth thee to repentance" (Rom. 2:4).

God's goodness doesn't *always* lead men to repentance, of course, but His grace is the only thing that has a chance to do so. Rendering evil for evil *never* works. In a description of the judgments that God will pour out in the coming Tribulation, John says that "men were scorched with great heat...*and they repented not*...they gnawed their tongues for pain...*and repented not*" (Rev. 16:9-11).

With this in mind, do you think perhaps it is a good idea for *you* to "recompense to no man evil for evil"? If you "overcome evil with good," it won't always lead men to repent of what they've done to you, but living out the grace of God in your life is the only thing that has a chance of working. Rendering evil for evil won't work, that's for sure!

Perhaps you are thinking, "All right. You've convinced me. I'll render good for evil—but I'm not going to like it!" Knowing that we might feel this way might be why Paul goes on to say in the next verse:

"Rejoice evermore" (I Thes. 5:16).

God doesn't overcome the evil of men with good *grudgingly*, and He doesn't want us to either. He knows that following His lead *joyfully* is much more likely to melt the heart of our adversaries, and magnifies the effectiveness of our testimony exponentially.

The Only Safe Rejoicing

I can almost hear someone say, "But how am I supposed to rejoice when someone does me evil?" Well, that's when you have to look around for something else in which to rejoice. Thankfully, Paul gives us that something when elsewhere he says to "rejoice *in the Lord*" (Phil. 4:4). No matter what evil men do to you, you can always rejoice in the Lord! And if you think about it, there is no safer place for your rejoicing than in Him, since He is the only thing in life that cannot be taken away from you.

The disciples learned this lesson the hard way when they rejoiced in their ability to cast out devils (Luke 10:17). As you may know, they eventually lost this ability (Matt. 17:14-16), demonstrating the wisdom of the Lord's recommendation to them that they "rather rejoice, because your names are written in heaven" (Luke 10:20).

Men often rejoice in their jobs, and this certainly seems good and proper. But if you rejoice in your job, and you lose your job, you lose your joy as well. Women often rejoice in their children, and this too

seems like a good thing. But I don't have to tell you that sometimes mothers lose their children. When this happens, what then becomes of their joy? We Americans rejoice in this great country that affords us so many reasons for rejoicing, but there is no guarantee that our nation will always retain her greatness. Indeed, many who are dismayed at the downward course that our nation seems to be experiencing have already lost a great deal of their joy. Believers often rejoice in their church and their pastor, and on the surface this too seems quite commendable, even spiritual. But churches often split and close, and pastors retire, die, or answer the call of another congregation, proving once again that the only safe place to rejoice is *in the Lord*, for He is the only source of joy that cannot be taken away from you.



“What can the
devil offer the
joyous Christian?”

There are other benefits to rejoicing in the Lord. If you are rejoicing in Him, you won't be looking for joy in sin and worldliness. The well-known English preacher Charles Spurgeon no doubt had this in mind when he asked, “What can the devil offer the joyous Christian?”²

The Only Safe Medicine

If you need further incentive to obey this command, remember that rejoicing in the Lord has medicinal value, for “a merry heart doeth good like a medicine” (Prov. 17:22), a medicine with no side-effects. Advertisements for modern medicines often make us laugh when they say such things as, “Take our medicine for your upset stomach. Sure, it may cause blood clots, high blood pressure, heart attack, stroke and poor gas mileage, but hey, your stomach will feel better!” Rejoicing in the Lord has no negative side effects, and you don't need a spoonful of sugar to make this medicine go down, for rejoicing is the sweetest medicine anywhere to be found!

Paul's advice to “rejoice evermore” no doubt reminded the apostle of something else he wants us to engage in evermore:

“Pray without ceasing” (I Thes. 5:17).

Did you ever wonder why Paul had to say this? Why would a Christian ever *stop* praying? Well, under grace, we don't have quite the same motivation to pray as God's people had under the law. For instance, when the Lord told the Jews to “pray always,” it was “that ye may be accounted worthy to escape all these things” (Luke 21:36), speaking of the judgments of the coming Tribulation. Now *that's* motivation to pray without ceasing! But as members of the Body of Christ, we share the same promise in which the Thessalonians rejoiced, that of

being raptured *before* the “wrath” of the Tribulation (I Thes. 1:10; 5:9). That leaves us with seemingly less motivation to pray.

We see the same thing in other contrasts between law and grace. We don’t have to pray for God’s mercy as the publican did (Luke 18:13), for “according to His mercy He saved us” (Titus 3:5). We needn’t pray with the thief, “Lord, remember me when Thou comest into Thy kingdom” (Luke 23:42), for we are already a part of God’s kingdom (Col. 1:13). We don’t have to wrestle with God in prayer until He blesses us (cf. Gen. 32:26), for He has already given us “all” spiritual blessings (Eph. 1:3). Under grace, we don’t have to pray for any of these things.

So why pray? Knowing you might be thinking this, Paul answers in the very next verse:

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (I Thes. 5:18).

We should never cease to give thanks that we already have what God’s people in ages past had to pray for. While we can’t give thanks *for* the bad things that happen in our lives, we can give thanks “in every thing,” for in the midst of every bad thing that comes into our lives, we can always give thanks for all that we have in Him. So give thanks without ceasing, and rejoice evermore while you are overcoming evil with good, and you’ll be well on your way to *putting the grace of God in action!*



Endnotes

1. See Webster’s *New Twentieth Century Dictionary, Unabridged*, 1951.
2. Spurgeon’s Sermons, Volume 32, 1886, *Christian Classics Ethereal Library*.

CENTRAL TENNESSEE SPRING BIBLE CONFERENCE

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THE FOUR PILLARS



It is often noted that man is a creature of habit. Because this is true, we tend to sit in the same pew, Sunday after Sunday! *Community Bible Church* in Lena, Wisconsin, was blessed over many years with four very special ladies who sat together in the same pew every week. They were given the title of “the four pillars” of the church. From left to right in the picture above are Delores Riewe, Carol Fetterly, Kathryn Harley, and Signe Karman.

Each of these women loved the Word, rightly divided, and rejoiced in “the preaching of Jesus Christ, according the revelation of the mystery” (Rom. 16:25). They all exemplified what it means to be “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13), which is the appearing of Christ at the Rapture to catch away His church to heaven before the prophesied tribulation period begins. Within the last four years, all four of these godly women have gone home to be with the Lord. They each have left behind a legacy of faithfulness which has touched the hearts of their families and their local church.

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (I Tim. 3:15).

I Timothy 3:15 says that the church is the “pillar and ground of the truth.” Like these four godly women, we are to be pillars of the truth. The truth is to be upheld and supported by the church, as an edifice is by a pillar, and it rests on the church as a house does on its foundation. In the power of “the living God,” the church is entrusted with faithfully standing for the truth of Paul’s gospel, protecting, defending, and transmitting it to others.

Those who do this and demonstrate faithfulness to Christ and His message of grace for today in their lives, challenge us to do the same. Examples are crucial in the church. We learn and are led by examples. And the example of faithful, godly saints who love the Word, live for the Lord, and stand for His truth, like these four women, leaves an indelible impression on us all. Their devotion can be contagious! Lena’s *Community Bible Church* loved and miss their “four pillars.” The church needs faithful, spiritual pillars to uphold the truth of Paul’s gospel and present it to this world. Four have now gone home. Who will stand in their place?

—Pastor Kevin Sadler



BBS Letter Excerpts

From Ohio:

“When I was preaching mid-Acts dispensationalism thirty years ago, some thought I was way off on doctrine. But when I read some of your BBS booklets, starting last year, I was amazed. God bless your fellowship.”

From Michigan:

“This letter is sent thanking you for the Romans commentary. It came the day after some guy said that I was preaching false doctrine in relation to our eternal security in Christ....the Lord used you to lift my spirit.”

From Indiana:

“Before I became a grace believer, four years ago now, there was a mass of confusion in my life. Not just spiritual, either. My whole life was wrought with anxiety. The misinterpretation of Scripture is the absolute worst deception a believing Christian can experience. Satan has made it so that the eyes of believers still have that veil covering them. I am so thankful for my church and all the grace churches, for without them, there would be no place a true believer could go to learn how to rightly divide the Word of God and learn about the Apostle Paul and his commission to us to spread the gospel of the grace of God.”

From Kenya:

“I’m in the church leadership in my church and I’m taking pastoral training. The *Searchlight* will help me grow deeper in the Word, and especially rightly dividing the Word.”

From our Inbox:

“I just heard about dispensationalism and rightly dividing the Word a year or so ago. It has been so liberating! So exciting! I have been struggling in sharing this wonderful insight with family and friends. I have been treated as if I’ve left the faith or deserted Christianity.” (May we welcome you to a new family, and “the fellowship of the mystery” [Eph. 3:9].—Ed).

From Texas:

“As far as Christian living doctrine, I am going forward in the Lord, for one important thing I have learned from you is how to apply God’s Word, rightly divided to my life so that I may grow in grace and sanctification.”

From our Inbox:

“I was in prison about 16 years ago and that is where I learned of you. I had studied all your material and bought most of your books. When I was released, I had donated all my material to the prison so others could learn from it...I feel some kind of calling to start my studies back up....I feel the need to teach my children and my wife the true meaning of the Bible.”

From Indiana:

“Thank you for sharing so much information on the rightly divided Word! The extensive website has really enabled me to grow in understanding and enjoyment of the Bible. Here is my gift so that this ministry can continue to bless others.”

From South Africa:

"Thank you so much for bringing such enlightening articles to our attention, e.g., Thankfulness (The Ten Lepers), Blindness (Who Blinded the Jews), etc. Such awesome treasures that we sometimes overlook."

From Pennsylvania:

"Thank you so much for the October article, 'You Can't Judge a Woman by Her Cover.' I've often wondered about the topic of women's head coverings, and your clear explanation was very enlightening and interesting. Please use this donation where it is most needed."

From our Inbox:

"I am ever so grateful for all your work and this website which I've been reading and listening to the audios. It was Pastor Sadler's series on 'Is There a Literal Hell?' that shook me to my bones for my unsaved loved ones. I thank the Lord for your resources as they have strengthened me."

From Kansas:

"What a blessing to receive your December 19th letter and the insert from Pastor Stam's book. Both of them alerted me to the errors in that presentation I was given....The presentation of Pastor Stam and your one page letter is enough to restore my confidence in the pre-Trib Rapture."

From our Inbox:

"Your answer has me looking at my previous belief...I found you...with Les Feldick. I got the gist of the Pauline gospel. I then searched for Paul's gospel compared with kingdom gospel and lo and behold, I found you guys. I have now started to preach Pauline dispensationalism to my friends...."

From Michigan:

"I wanted to let you know I received C. R. Stam's *Romans* book on Friday and I am sooo happy! As was his book on *Galatians*, this book is excellent to read! Thank you so much for printing it again!"

From Wisconsin:

"Pastor Sadler, am I to assume that the Rapture will take place immediately after Volume 4 of your commentary on Revelation is off the press? Just kidding!" (That could be awhile. I hope sooner!—PS).

From Facebook:

"I thank God someone was brave enough to share the Grace message with me."

From our Inbox:

"I just completed reading the book *The Triumph of His Grace* and not only received the information that I was searching for, but extra explanations to other valuable subjects as well....So many are lost with religious tradition...the Word rightly divided has helped many to come back."

From Facebook:

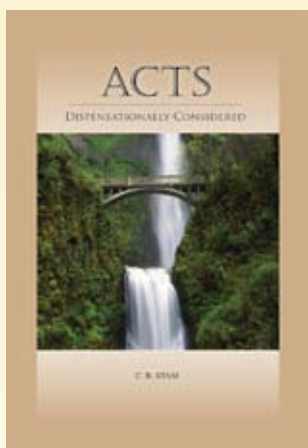
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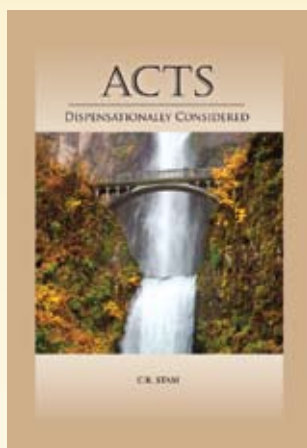
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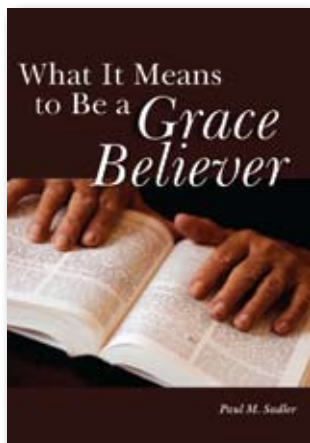
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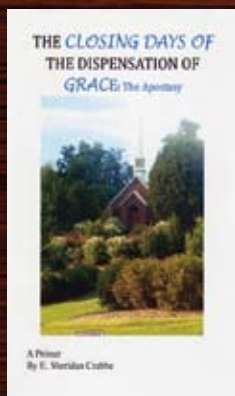
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News and Announcements

Wyoming Roundup: The saints of *Grace Chapel* of Laramie have invited Pastor John Fredericksen to come and fill their hungry hearts with the only truth that satisfies in a series of meetings at their church on May 11, 12. For more information, contact Pastor Dennis Moore at (307) 745-5801.

Colorado Summit: Pastor John Fredericksen will join Pastor Paul M. Sadler for some meetings in the Loveland/Fort Collins area on May 17, 18. Afterward, your heart will burn as theirs does to make all men see what is the fellowship of the mystery! To find out more, just get in touch with Jim Welker at (970) 231-4716, or at jwelker@uccweb.com.

More Colorado Blessing: Pastor Paul M. Sadler is scheduled to join Pastor John Fredericksen for the May 19th Sunday services at the *Berean Bible Church* in Denver, where Pastor Ron Fox will be saving a seat for you in the church where he faithfully proclaims the gospel of the grace of God. You can learn the details of these meetings by calling him at (303) 329-0409.

New Pastor: *Grace Bible Fellowship* of Nokomis, Florida, has called Pastor James T. Penney to their pulpit, and he and his wife Tricia have answered the call. Retiring pastor Whitey Myers joins the saints at GBF in inviting any and all *Searchlight* readers in the area to come and grow under the sound teaching of God's rightly divided Word, which will now continue at their church under Pastor Penney's leadership. For more information, please call (941) 966-5959, or visit the church at www.gbfcflorida.com.

Another New Pastor: *Community Bible Church* of Lena, Wisconsin, has called Pastor Jim Harley to their pulpit, and he and his wife Judy have agreed to return to the church that Jim pastored some years ago. The saints at CBC who remember his faithful teaching of Paul's gospel are eager for you to join them in hearing it again. You'll find that the doormat always says "welcome," the grace message is always crystal clear, and the opportunity to support the truth in your neck of the woods is always present. For more information, call (920) 829-6385.



Our cover photo was taken by Mike Szafranski. The *Cape St. George Light* is located on St. George Island, Florida. Built in 1852, the 74-foot light toppled into the Gulf of Mexico on October 22, 2005. Pieces of the lighthouse were retrieved, and in April 2008, the light's reconstruction was completed.

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“He is not here: for He is risen,
as He said” (Matthew 28:6).