

The BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

April 2014



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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* the Christian life, and to *encourage* the local church.

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From the President's Desk

Dear Friends in Christ,

The joy of salvation was a driving force in the life of the Apostle Paul. He never lost sight of the fact that he was a wretched sinner saved by *grace*. With souls perishing all around him, he labored tirelessly to reach the lost for Christ. The apostle was also concerned that others become *involved* in the effort. With this in mind, he wrote to the Corinthians:

“But if our gospel be *hid*, it is *hid* to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:3,4).

The gospel often remains hidden through fear or apprehension when we contemplate whether or not to witness to someone. The fear of rejection is a powerful influence that has silenced countless voices through the generations. The Corinthians, on the other hand, seemed to lack a *burden* for lost souls. They were apathetic! Consequently, their testimony for Christ was overshadowed by the mindset that someone else would reach them.

But this type of reasoning leaves much to be desired. What if no one reaches these lost souls with the gospel before they plunge into a Christless eternity? Consider also the sinner who doesn't hear about the Savior until later in life due to this logic; think of the years of service that have been *lost* for Christ.

Paul undoubtedly pondered these things himself. But, unlike many today, he had foresight and vision! The question is, do we? The apostle was always exploring new avenues of how he could reach the unsaved with the gospel. We have endeavored to follow Paul's example here by always looking for new *outlets* to bring the saving message of Christ and Him crucified to a world of lost sinners. Our latest undertaking to accomplish this goal is to produce a number of new salvation tracts in both English and Spanish.

In the meantime, we are offering five of our most popular tracts at a special price until the end of the month—*If You Keep Trying* (Stam), *It's Your Attitude* (Stam), *A Big Little Word* (Stam), *Rescued* (Sadler), and *An Epitaph* (Sadler). If you have recently led someone to the Lord, we would recommend Pastor Kurth's booklet, *Now That I Believe*, which is available in both English and Spanish. For further details, please see page 28.

Amazed at His grace,

Paul M. Sadler, President



The Cross of Christ

By Paul M. Sadler, D.D.

Perhaps you are reading these lines but do not have a personal relationship with Jesus Christ. We want you to know that life begins at Calvary! To illustrate consider for a moment the *vertical* beam of the Cross. It represents the way through which the broken relationship between God and the sinner can be restored. The **way** is the Lord Jesus Christ. The Savior Himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

In your heart of hearts you know that you are not right with God. Sin has separated you from the Holy One of Heaven and has made a mess of your life! It's left you living in fear of death and the judgment to come. I know, I've been there! Salvation is not found in what you can do to make yourself acceptable to God, but what He has already done for you at Calvary.

The only way to restore your broken relationship with God is to believe that Christ died for your sins, was buried, and rose again the third day (I Cor. 15:3,4). As the song says, "When He was on the Cross, you were on His mind." The moment you place your *faith* in Christ's finished work, you will be forgiven of all your sins: past, present, and future. Keep in mind, too, that the day Christ died all of your sins were yet future.

Nothing in this life is free, someone paid for it! This is also true of God's provision of salvation; Christ paid for it with His precious blood. Today, God is offering salvation as a *free gift* to all who place their trust in His Son. When you believe the gospel, the burden of your sins will be lifted. You will for the first time in your life experience "peace with God" through our Lord Jesus Christ (Rom. 5:1). Once this relationship is established, it is permanent because you are sealed by the Holy Spirit until the redemption of the purchased possession (Eph. 1:13,14).

We might liken the *horizontal* beam of the Cross to our relationship with those around us. Our lives touch the lives of others. God has believers in every walk of life so that those who are still outside of Christ might have the opportunity to hear the good news. This horizontal beam also represents the importance of reaching out to our brothers and sisters in Christ who have yet to see the revelation of the Mystery (Rom. 16:25; Eph. 3:8,9), which raises an important question: when was the last time you shared Paul's gospel with a Christian friend?

SPIRITUAL LEADERSHIP

in the Dispensation of Grace

By Pastor Ricky Kurth

Years ago, when my wife and I learned that we were going to be parents, Barb read a book called *What to Expect When You're Expecting*. Reading it helped ensure that there would be no surprises in the coming nine months, and gave her an idea of what was expected of her as an expectant mom as well.

If you are thinking about getting into the ministry, or if your church is looking for a grace pastor, perhaps you are wondering what is expected of a spiritual leader in the dispensation of grace. Thankfully, God has written a Book that tells men what He expects of them as pastors and, in so doing, also tells congregations what to look for in potential candidates for their pulpits.

So to learn what to expect if you aspire to get into the ministry, or what you should expect in a man if your church is looking for

a grace pastor, let's start at the beginning of the dispensation of grace with Paul, the first spiritual leader of this age.

First Things First

Soon after he was saved, Paul “preached Christ” (Acts 9:20), exemplifying how the first thing a spiritual leader must do is *preach the gospel*. This means more than just repeating “Christ died for our sins” (I Cor. 15:3) over and over, backward and forward. When a grace pastor expounds the great doctrines of redemption, imputation, and justification, *he is preaching the gospel*; he is explaining “the nuts and bolts” of salvation. When car manufacturers preach the good news about their cars, they don’t just repeat “buy our car” over and over. They expound the nuts and bolts of their product, talking about such things as horsepower, fuel economy, safety,

comfort, and resale value. Some people want to know all about a car before they buy it, and some people want to know all about the gospel before they are willing to buy into it, so to speak.

Even teaching the pre-trib Rapture is preaching the gospel, for many people are more afraid of the Antichrist than they are of hell. They can't conceptualize eternal torment in hell, but they can easily imagine starving to death because of a refusal to take the mark of the beast (Rev. 13:16,17), and many people have been saved out of fear of being left behind at the Rapture to face this dire situation.

And so while grace preachers are sometimes criticized for not preaching the gospel enough, we actually preach it more thoroughly than the pastor I heard about who gives an evangelistic message every Sunday. When I asked a member of his congregation how she liked her church, she replied, "How many times can you get saved?" Obviously, her heart yearned for the kind of Bible teaching that can edify the saints as well as present the nuts and bolts of salvation for the lost.

A Crucial Introduction

The next thing a spiritual leader must do is illustrated in what happened next to the apostle Paul. When "he assayed to join himself to the disciples...they were all afraid of him, and believed not that he was a disciple" (Acts 9:26).

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had

seen the Lord in the way, and that He had spoken to him..." (v. 27).

After preaching the gospel to people, the next thing a spiritual leader must do is *introduce them to Paul*. Most Christians are like these saints, *afraid* of Paul. Many find him hard to understand, and people always fear what they can't understand. Some are even like these brethren and believe not that he was a disciple. When we point out that the twelve disciples said one thing but Paul taught something different, they ask, "Who are you going to believe, the Lord's disciples or Paul?" That's why a spiritual leader in the dispensation of grace must assure people that Paul "saw the Lord in the way" after He ascended into heaven, "and that He had spoken to him," making him an apostle, and giving him a new message for a new dispensation (I Cor. 9:1,17). If you want to be a spiritual leader in the dispensation of grace, *you have to be a Barnabas!*

Confirmation and Ordination

As we continue on in the Book of Acts, we learn more about spiritual leadership in the present age. After preaching the gospel to the people of Derbe and teaching them Paul's gospel (Acts 14:21), Paul and Barnabas returned to the cities where they had ministered,

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (v. 22).

Spiritual leaders must encourage new converts to continue in

the faith, for as soon as they get saved Satan makes sure that tribulation comes their way, and tribulations make people want to *not* continue in the faith. The way to confirm them in the faith is by assuring them that tribulations *will* come.



If you are wondering how this confirms a believer's faith, imagine you are sick and the doctor tells you, "You've got a case of the Billybumps. First you'll have chills and goose bumps, then you'll experience delirium, followed by vomiting and a headache, and then you'll be fine." Now, none of those things are very pleasant as you go through them, but none of them frighten you because an expert warned you about what to expect. Well, God is the expert when it comes to spiritual things; and while none of the tribulations that He says must come are pleasant, none of them should frighten you because God told you that they were coming. Compare that to legalistic pastors who say that if you are godly you'll be healthy and wealthy. When tribulations come instead, it unsettles the soul. It *confirms* the soul to know that "all that will live godly in Christ

Jesus shall suffer persecution" (II Tim. 3:12).

The next thing a spiritual leader must do is found in the very next verse, where Paul and Barnabas "ordained them elders in every church" (Acts 14:23). A spiritual leader must train and ordain other spiritual leaders. When Missionary Joe Watkins returned from the Philippines, he visited our grace churches and afterward told me that many of them were dying, simply because they hadn't trained new leaders. Paul describes four spiritual generations in II Timothy 2:2, and while we've made a lot of headway in the recovery of Pauline truth, all it would take to lose it all would be for one generation to drop the ball.

Accountability and Encouragement

The next thing Paul did was report back to the church that ordained him (Acts 14:26,27), teaching us that the next thing a spiritual leader must learn is *accountability*. Pastors need to know that they are *not* prima donnas. As the pastor of a church, I am accountable to the church board of directors, our elders, and our people. And while I may be the editor of the *Searchlight*, I can't publish whatever I want, for I am accountable to our president and our BBS board of directors, and to you, our readers.

If you want to know why our form of government works so well, it is because it is patterned after this same structure of checks and balances. The president can veto

a congressional law, but Congress can override his veto with a larger majority vote. Judges can declare congressional laws unconstitutional, but Congress can impeach judges. If even the Apostle Paul had to learn accountability, grace pastors must also.

Next, if it wasn't easy to get "weary in well doing," Paul wouldn't have had to encourage us not to (Gal. 6:9). After many years in the ministry, it's easy to lose the fire that leads a man to become a pastor. When that happens, spiritual leaders must do what Paul did next in Acts and *get stirred up* (Acts 17:15,16). And the way to do that is to do what Paul did; he looked at the crying *need* in Athens, *and it stirred his soul*. Pastors must never forget that people are going to hell without the gospel, and believers are going through hell on earth without *Paul's* gospel, hopelessly confused by the many contradictions found in God's Word when it is not rightly divided. We have the answers that the world needs, *and we need to get stirred up about it!*

How Bad Do You Want It?

Of course, to be a grace spiritual leader, you may have to work a secular job as you minister, as Paul continued to do throughout the book of Acts (Acts 18:1-3; 20:35; I Cor. 4:12; II Thes. 3:8). If this seems like too steep a price to have to pay to serve the Lord, you just have to ask yourself, *how bad do you want it?* The answer to that question will also help determine whether, like Paul, you are willing to be all things to all men to be in

the ministry (Acts 18:18; I Cor. 9:20-22). If you want to start a ministry among the Amish, you may have to be willing to grow a beard and learn to drive a buggy. Years ago two grace leaders from South Africa visited my church and explained that South Africans cannot sing without dancing. If that's true, and you want to start a church there, you just might have to learn to dance!



To further follow Paul's pattern in Acts, the next thing spiritual leaders should do is *start a school*. Paul's ministry in the school of Tyrannus produced fruit that reached all of Asia (Acts 19:8-10). Now I should mention that my own schooling consisted of studying under local grace pastors and working for BBS founder Pastor Cornelius R. Stam, typesetting the *Searchlight* and proofreading his books and articles. None of that would be considered an orthodox education by some, but schools needn't involve the stereotypical format of desks and classrooms, and spiritual leaders need to be schooling the next generation of spiritual leaders in any way possible.

As a spiritual leader, the time will come when you are going to

need *encouragement* to continue on in the ministry. The Lord encouraged Paul audibly at a time when he needed it most (Acts 23:10,11), but He is not speaking audibly today. Now that the transition from law to grace is past, God speaks only through His Word, so you had better *know* His Word. It's the only way you'll be able to do what David did when he was "greatly distressed" (I Sam. 30:6). At that alarming time in his life, "David encouraged himself in the Lord his God," something he was able to do because he knew God's Word so well.

Everyone needs encouragement. It is said that the night Abraham Lincoln was assassinated, he was carrying eight news clippings—all praising his work as president. If the president of the United States needed encouragement, and the Apostle Paul needed encouragement, there is certainly no shame in admitting that you, as a spiritual leader, need it as well.

Your Job Description

The role of a spiritual leader is often misunderstood, but as we turn to Paul's epistles, he makes our role abundantly clear:

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand" (II Cor. 1:24).

God gave Adam "dominion" over the animals (Gen. 1:26), making him king of the earth, but a pastor is not supposed to be the king of his church, wielding dominion over the faith of his people. Many pastors believe that their

pulpit is a "bully pulpit" that gives them the right to control the lives of their people and micromanage their every decision in life. There is much talk these days about warning our children not to bully their schoolmates. What a shame when, after giving them this wise counsel, some Christian parents take them to a church where the pastor bullies his people spiritually, telling them everything from how much to give to the church to how to vote. If *the Apostle Paul* didn't have that kind of dominion over the faith of the Corinthians, then surely the spiritual leaders who should be following in his wake don't have it either.



But if pastors don't have that kind of authority over believers, then who does? Well, when Paul says "by faith ye stand," we know that faith comes by hearing God's Word (Rom. 10:17), and so only the Word of God has dominion over the faith of God's people. And the Word never beats people down, as many pastors do, it makes them "stand" (II Cor. 1:24). The Word is what brings joy to a believer's heart (Jer. 15:16), and spiritual leaders must teach it faithfully to be "helpers of your joy."

Identifying the Foe

It is crucial that today's spiritual leader "war a good warfare" (I Tim. 1:18). This starts with knowing who the enemy is, and what the battle is about! The enemy is not the sins of society, such as abortion and homosexuality, two hot-button issues blasted from many a pulpit today. While these things are certainly evil, too many pastors are fighting these battles, and it is a losing fight. Things are going to continue to get worse (II Tim. 3:13) until Christ returns to fix them, and the reason He will have to fix them is because *we can't*, despite the cries of postmillennialists that they are "bringing in the kingdom" by their societal cleanup efforts. As Pastor O'Hair used to say, if the church is going to bring in the kingdom, it is going to have to back it in, for it is certainly not heading in that direction! Our job is to be fishers of men, not to clean up the pond.

Our real enemy are the "principalities" and "powers" described in Ephesians 6:12, Satan's host of fallen angels, who are not busy possessing people in the dispensation of grace, despite what Hollywood would have us think. Today, "Satan himself is transformed into *an angel of light*" (II Cor. 11:14), and his ministers are "transformed as the ministers of *righteousness*" (v. 15). As such, they are not *possessing* people, they are busy trying to *seduce* them with "doctrines of devils" (I Tim. 4:1). *That's* the warfare in which spiritual leaders should be engaged in this dispensation. People come to our churches having

been exposed to all kinds of false doctrines in the past, while others are constantly bombarded with the confusing morass of Christian TV and radio broadcasting that is led by Bible teachers who are the front men for Satan's ministers of righteousness. *That's* your battlefield, the hearts and souls of men. If you want to be "a good soldier of Jesus Christ" (II Tim. 2:3), you must know who the real enemy is, and what the battle is all about.

Wholehearted Devotion to the Message

After giving Timothy the solution to some of the doctrines of devils he was warning him about, he told him to "put the brethren in remembrance of these things" (I Tim. 4:6). As a spiritual leader you must "meditate on these things; give thyself *wholly* to them" (v. 15), and not allow yourself to be distracted one iota by lesser causes. Only then will you be able to do the thing that is *the* most important duty of a spiritual leader in the dispensation of grace. As Paul went on to tell Timothy:

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. 1:13,14).

The "form of sound words" that Timothy heard from Paul, the "good thing" that Paul committed to his young charge and told him to commit to others (II Tim. 2:2), was the gospel that the Lord had committed to the apostle himself,

the message of grace that we hold dear. It is the only gospel with the power to save men's souls and build them up in the faith (Acts 20:32). It is the only message that will enable a Christian man to stand when all around him are falling, and it is the only message worth preaching in these troubled times. Preach anything else and you'll probably drive a nicer car, live in a bigger house, and maybe even get famous. But if you want to be "a workman that needeth not to be ashamed" (II Tim. 2:15), you'll have to avoid getting caught up in anything other than the most important truth in the Bible. Paul put it this way:

"No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (II Tim. 2:4).




"You cannot 'give thyself *wholly*' to Paul's gospel if you are fighting for lesser causes..."

Spiritual leaders in the dispensation of grace are called on to *preach Paul's gospel*, and anything and everything else comes under the heading of "the affairs of this life." Spiritual leaders have become famous championing such things as civil rights, but no matter how noble that cause, or any other cause, when compared to the cause that *God*

wants ministers engaged in today, it must fall under the heading of "lesser causes." Other spiritual leaders have made a name for themselves in the political arena, and this writer does not deny that yes, the government needs fixing, no matter which party is in office. But the One who has chosen you to be a soldier would be the first to tell you that even this is *not your fight*. You cannot "give thyself *wholly*" to Paul's gospel if you are fighting for lesser causes in even the slightest way.

Finally, Paul charges spiritual leaders to "preach the Word" (II Tim. 4:1,2). This exhortation comes hot on the heels of his declaration that "all Scripture is given by inspiration of God" (3:16). You are holding the verbally-inspired Word of God in your hands, and you have a charge from the apostle of the Gentiles *to preach it*. There are over three quarters of a million words in the Bible, and you've only got one lifetime to teach them. You don't want to have to stand before the Lord someday at the Judgment Seat of Christ and have to tell Him that you spent your life doing anything else.

Great Expectations

Now that you know what God expects of a spiritual leader, *what are you waiting for?* There's no time like the present to take that first step toward becoming a man of God whom He can approve. Or, if these few pointers have identified a need in your ministry, why not determine to live up to God's great expectations of you? You'll be eternally glad you did. 

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Called Into His Service



By Paul M. Sadler, D.D.

I have been reading *The Last Lion* by William Manchester that chronicles the events of World War II. I've always been of the conviction that one of the greatest figures of the twentieth century, though far from perfect, was Winston Churchill. This book validates that conclusion. The flickering lamp of history bears out that he was the lone voice that rallied a nation (and her Allies) with his words to stand up against Adolf Hitler and his murderous campaign to rule the world.

Churchill said of Hitler that his was “the foulest and most soul-destroying tyranny which has ever darkened and stained the pages of history.” Over the course of the Blitz (bombing of London) more than 60,000 innocent *civilians* were purposely targeted and killed by Nazi bombers. Churchill was one of the first to recognize that Hitler was public enemy number one, a man who threatened the very existence of

freedom and liberty. Before the House of Commons, he delivered these eloquent words calling his nation to service:

“You ask: What is our aim? I can answer in one word: Victory. It is victory. Victory at all costs. Victory in spite of all terror, victory, however long and hard the road may be.

“We shall go on to the end... we shall defend our island, whatever the cost may be...we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall never surrender.”

Centuries earlier, the Apostle Paul called believers into Christ's service. We, too, are engaged in a war—a spiritual warfare with the rulers of darkness. Paul eloquently challenges us not only to put on the whole armor of God, he also teaches us that we have been endowed with *gifts* for His service, as we fight the good fight of the faith.

THE GRACE OF GOD

“For as we have many members in one Body, and all members have not the same office: So we, being many, are one Body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us” (Rom. 12:4-6).

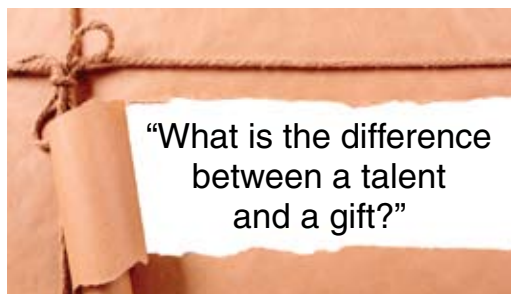
Our natural body is comprised of many members that all serve a different purpose. The same can be said of the Church, the Body of Christ. While we all share in the commonality of the one Body, we do not all have the same office (Gr. *praxis*) or *function*. Thus there is an interdependence within the Body as we work together with one another in the Lord’s service. When the members of the Body of Christ uphold their God-given responsibility, it produces harmony among us, which ultimately filters down to the local assembly.

Those who rightly divide the Word of truth understand that the supernatural sign gifts of the Acts period were *temporary* in character and have ceased. But here in Romans Chapter 12, we learn that God has done a wonderful thing. He is bestowing gifts on believers today to enable them to do the work of the ministry.

“Whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness” (Rom. 12:6b-8).

With the exception of prophecy, which passed with the completion

of the written Word of God (I Cor. 13:8-13; Col. 1:25,26), the gifts are *ministry, teaching, exhortation, giving, ruling, and mercy*. Of course, there are others found in Paul’s epistles, but these form the backbone of the ministry gifts that have been imparted to the Church in the age of Grace.



Some believe that these gifts are merely offices that believers fill. But in what sense is “giving” or “showing mercy” an office? The purpose of the impartation of these gifts is to demonstrate that not all have the same role in the Body of Christ. Obviously, God not only saves us, He calls us, and gives us the capacity to perform that area of *service*. Our part is to be willing vessels through whom His grace and gifts may be manifested. With this in mind, when we step into His presence, He will be the One who will receive all the honor and glory.

What is the difference between a talent and a gift? Talents are received from our parents at birth. Therefore, they are natural attributes. It has been said, “They are like muscles that must be developed. Talents require specific training and lots of practice to master. Gifts [on the other hand] are like presents, ready to be unwrapped and used. You

access them rather than develop them.” Only the believer can be both naturally talented and gifted by God. In some cases a believer might have more than one gift.

During the years I pastored churches, perhaps the most commonly asked question of those who sought me out was, “Pastor, how do I determine what gift God has given me?” First and foremost, it is important to lift the matter before God in prayer asking for His guidance (Eph. 6:18). Since He is working in and through us according to His good pleasure, it is essential to acquaint yourself with all the gifts that are named by Paul, then study the meaning and significance of each gift.

As you work through this process, it normally becomes evident where your God-given gift lies. If you are still uncertain, become actively involved in your local assembly. You will find it helpful to listen carefully to those around you. Oftentimes, our Christian family members and friends will recognize our gifts before we do.

A short time ago, I attended a Bible Conference at a local assembly. As we sang the hymns on Sunday morning, I couldn’t help but hear a beautiful voice coming from two pews in front of me. I mean angelic! It took me a moment to come down out of the heavenlies when we finished the last hymn. Afterward I approached this dear lady to ask if she ever sang solo. She humbly and graciously replied that she hadn’t because she didn’t think that she had that good of a voice. I assured her that she had a beautiful voice and encouraged her seriously to consider using her voice to God’s honor and glory.

GIFTS FOR SERVING THE LORD

“Or ministry, let us wait on our ministering” (Rom. 12:7a).

The word “ministry” here is used in its broadest sense. If you are thinking that this has nothing to do with me, you would be incorrect. If I’ve heard it once, I’ve heard it a hundred times, “The ministry! That’s what we pay our pastor to do.” However, we discover from Ephesians that *every* member of the Body of Christ is in the ministry, generally speaking (Eph. 4:12).

We are all to be carrying out the ministry of reconciliation. As we operate under this commission, God has given the members of the Body a wide range of ministry gifts to assist us in His service. Let me illustrate:

While we should all be involved in *witnessing* for Christ, there are some believers among us who are very gifted in this area. They have no inhibitions whatsoever, and always seem to know what to say and when to say it. The results are phenomenal!



Some have a great *burden for shut-ins*. They look forward *regularly* to visiting with those who have little or no contact with the outside world. They even bring

them gifts to help them with their needs. Their thoughtfulness and empathy is so deeply appreciated that the shut-in is many times brought to tears.

Others have the gift of being a *greeter*. First impressions are lasting! I've had the privilege of knowing many dear saints that had an uncanny ability to welcome visitors to the assembly and make them feel right at home. In fact, the visitor felt so warmly received that they returned the following Sunday, and many Sundays thereafter.



As believers we should all pray without ceasing, but, once again, there are some among us who have the gift of *prayer*. Before I came to see the grace of God, I was on the board of directors of a denominational church. There was one board member that stands out in my mind to this day. He prayed the most eloquent and meaningful prayers I've ever heard. He had the ability to exalt God and the finished work of His dear Son in such a way that it left you with tears of joy.

Those who have seen me lead in the *ministry of music* would be the first to tell you that it's not a pretty sight. Consequently, I've

always been very quick to hand this responsibility over to one of the brethren who has this gift. I have had the privilege of working with some of the best during my years in the ministry. These *song leaders* had the ability to take a lackluster auditorium of saints that were singing halfheartedly, and turn them into a heavenly-sounding choir.

Those who have heard me sing know that I can't carry a note in a bucket or play a simple tune on any instrument. So I have a real admiration for those who sit behind the piano or an organ and tickle the ivory keys. I remember well one dear saint I had the honor of working with in the Lord's work who had served in the *Salvation Army* until she came to see the gospel of the grace of God. Her name was Mrs. Rowene Brower, but we affectionately referred to her as Grandma Brower because she always took such a keen personal interest in everyone, making them feel as though they were one of her own grandchildren. What amazed me about her was that she never learned to read music, but she could play by ear, and you would have never known the difference. When she played a hymn like *Wonderful Grace of Jesus*, after we finished singing we couldn't help but say, AMEN!

This is merely a sample of the gifts that God has imparted to the members of the Body of Christ. The list is actually quite extensive. When these gifts come together in a local assembly, it is a thing of beauty. Each gift is different, but there is oneness in purpose. Paul also reminds us that there are times that we have to "wait on our

ministering,” that is, to allow an opportunity to arise to serve the Lord in one of these areas. In the meantime, patiently occupy yourself in preparation for that day.

“Or he that teacheth, on teaching” (Rom. 12:7b).

Many believers feel if they don’t have a Bible school education, they are unqualified to teach. While higher education is very commendable, it is by no means a prerequisite to teach the Scriptures. Some of the most powerful messages I’ve heard have been given by those who would be looked down upon by the academic community. With the exception of Daniel and Paul, the majority of those whom God used in biblical times to teach His Word were *uneducated* (Acts 4:13). They were from everyday walks of life such as shepherds, farmers, merchants, tax collectors, fishermen, and the like. Yet they shook the foundations when they taught the Scriptures in the power of the Spirit.

Those who have the gift of *teaching* are given the ability to organize and communicate their thoughts in a clear, understandable way. Moreover, they usually have a great deal of *insight* into the Word of God, and bring out things that others often overlook. A good Bible teacher is always well prepared. As the old saying goes, “Trying to teach what you don’t know is like coming back from someplace you’ve never been.”

Where might a believer who has this gift utilize it? The possibilities are endless—local assemblies; Bible study classes; Sunday school; vacation Bible school; good news clubs; youth groups; Bible institutes; and Bible

conferences and seminars. It is always worthwhile to remember that we not only teach in word, but in actions as well (II Cor. 3:1-3). Once again, there may be times we must be patient and wait for an open door to be used of the Lord in this capacity.

“Or he that exhorteth, on exhortation” (Rom. 12:8a).

According to Vine, the term “exhort” has the idea of “a calling to one’s side,” either to encourage or warn. Today we would call someone who exhorts a *counselor*. Of course, a pastor who has an in-depth knowledge of the Scriptures is in an ideal position to give counsel to the saints, and should. But it is clear from our passage that there are certain ones in the Church who have received the *gift* of exhortation.

Those who have the honor of possessing this gift are particularly skillful in helping the saints through the fires of personal trials. If a marriage is in trouble, they methodically sift through the problems and find a biblical solution. Their words are like a healing salve that is applied to an open wound. An effective Christian counselor always gives to those to whom he is ministering a sense of hope!

“He that giveth, let him do it with simplicity” (Rom. 12:8b).

Every member of the Body of Christ should give faithfully to the Lord’s work. The Scriptures clearly teach us that we are to give in accordance with how God has prospered us (I Cor. 16:2). Those who have the *gift of giving* normally are very perceptive in sorting through a maze of financial pleas and focusing on the most

urgent need. When the *Berean Bible Society* has gone through times of crisis because of our stand for Paul's gospel, we have had donors appear from nowhere to help us weather the storm.

These dear saints, without fanfare, always seem to give with "simplicity" and liberality, so that the ministry might move forward unhindered by financial restraints. Those who benefit spiritually from their generosity will be their crown of rejoicing at that day (I Thes. 2:19).

"He that ruleth, with diligence" (Rom. 12:8c).

Since the word "ruleth" here is a reference to "one who stands before," we are to understand that this gift relates to *leadership*. God has ordained various degrees of authority within the Church so all things might be done decently and in order (I Cor. 14:40).

Those who have been given oversight of the Church of God must always be *sensitive* to the spiritual needs of the Lord's people and never abuse their positions by lording over the flock of God (I Pet. 5:3). It is indeed an honor, and in some cases a double honor, to serve as an elder, deacon, superintendent, president, dean, or an administrator. But "the servant of the Lord must not strive, but be gentle to all men" (II Tim. 2:24). We should add that those who sit under their ministry do well to heed the instruction of the apostle (Heb. 13:17).

"He that sheweth mercy, with cheerfulness" (Rom. 12:8d).


Some members of the Body have been given the *gift of compassion*. A dear friend of ours has been blessed with this gift. When

she sends a sympathy card you cannot help but be uplifted. She always begins with a *personal* handwritten note followed by a number of appropriate Scripture passages. While many fumble around for the right thing to say or write, her words of comfort are like an oasis in the desert. She often encloses a carefully selected quote or clipping that, if you didn't know better, you would think was spoken or written directly to you. Needless to say, not every believer has this gift.

Some years ago a young man who was considering going into the ministry asked if I would permit him to tag along with me on my hospital visits. Well, it turned out to be an interesting experience to say the least. On one occasion, he was about two steps in front of me entering the room; and the first words out of his mouth to the dear brother lying in the hospital bed were, "Oh my, you look *terrible!*" It took me the better part of twenty minutes to convince this poor bed-ridden soul that he wasn't dying. Showing mercy obviously wasn't this young man's strong suit.

IN SUMMARY

Every member of the Body of Christ is important in the eyes of God. He gives each of us enabling gifts whereby we might carry on the work of the Lord in His absence. Let's never count a thing too small to be done for the Lord, for as the wise old preacher once said:

"That little thing that is done may, after all, be the important thing, and may stand out in the ages to come as the most important thing of all." 

WANTED

WANTED: *Dead, Not Alive*

By Pastor Ricky Kurth

In the old West, it was not uncommon to see a poster that featured the image of an outlaw with the heading, “Wanted, Dead or Alive.” Well, if you know your Bible, you know that we are “dead to the law” (Rom. 7:4), and you know that the purpose of Romans 7 and 8 is to encourage you to *reckon* yourself to be as dead to the law as you are to sin (6:11), and *live* as someone who is dead to the law. God wants you dead to the law, not alive to it! When the Galatians struggled with this, Paul wrote them an entire epistle to correct their disobedience in this area.

But they weren’t the only ones who struggled with this crucial truth. It would appear from the following words that the Colossians were having difficulty with this doctrine as well:

“Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances” (Col. 2:20).

The word “rudiments” means “the first principles from which development takes place.”¹ The rudiments of *reading* are your ABC’s. From the rudiments of these letters, the development of words and language takes place. The rudiments of *math* are numbers. From the rudiments of numbers, the functions of mathematics take place. We learned about these things in elementary school, and the Greek word for “rudiments” here is sometimes translated *element*.

Rudimentary, My Dear

But what are “the rudiments of the world” here? Well, notice that Paul doesn’t ask, “If you are dead from the rudiments of the world,

why are you subject to the rudiments of the world?" Instead, he defines *rudiments* by rather asking, "If you are dead from the rudiments of the world, why are you subject to *ordinances*?" A rudiment is an ordinance, and an ordinance is "a rule established by authority."² Sometimes on the news we hear about "a new city ordinance," a rule that was established by the authority of the city. But the rudiments that Paul is speaking of here are the rudiments of the law of Moses. We know this because Paul goes on to give us some examples of these rudiments:

"Touch not; taste not; handle not" (Col. 2:21).

These are not the ordinances of *men*, such as you might find in a city, these are the ordinances of *God*, such as were found in the law of Moses. It was the law that warned the people of Israel about things they weren't supposed to "touch," and about a number of things they weren't supposed to "taste" (Lev. 11). I used to think that this "handle not" ordinance was the same as the "touch not" ordinance, but while you can touch something with your feet, you can't *handle* something with your feet. The "touch not" part of this verse refers to things like walking over a grave (Num. 19:16; Luke 11:44), while the "handle not" portion deals with handling things like dead bodies (Num. 19:11) and other unclean things (Lev. 15:5,7,10-12,19,21-23,27, etc.).

But now, remember, Paul called these rules the rudiments or ordinances "of the world." When we think of *worldliness*, we think of the kind of carnality that ran rampant in Corinth, the worldliness of drunkenness, fornication, covetousness, and so forth. But this passage shows that there is a *religious* worldliness that comes from putting yourself under the law when you are under grace (Rom. 6:14,15). It is a worldliness that God hates just as much as He hates carnality—arguably, even more so! After all, Paul seemed kind and patient in dealing with the worldliness of the Corinthians when compared to how stern, even *angrily*, he dealt with the worldliness of the Galatians. This worldliness is known as *legalism*, and if you are wondering why God might hate it more, it is because it smacks of *self-righteousness*. The Lord was kind and patient with the sinful woman at the well and with the publicans that He encountered, but He *scalded* the self-righteous religious leaders of His day (Matt. 23:13-36).

Who Are You Calling Worldly?

Let's be clear here. The law was not worldly *when it was given*, but when you take it out of its proper dispensational setting and lay that yoke on the shoulders of people under grace, what you have is a *whole new definition of worldliness*. In the same way, circumcision, animal sacrifices, and water baptism were spiritual when they were given, but they become worldly when they are taken out of their dispensation and dragged into an era where they don't belong.

And just as the world hates you when you don't drink in their bars, consume their pornography, or patronize their abortion clinics (cf. John 15:18,19; I John 3:12,13), the religious world will hate you when you don't get baptized, speak in tongues, or teach that God will prosper you if you obey Him, the way He did under the law (Gal. 4:29). If you think religious people are too sweet to hate anyone, remember it was religious *leaders* who crucified the Lord. They had Him killed because they envied Him (Matt. 27:18), and legalists today envy "the liberty wherewith Christ hath made us free" (Gal. 5:1), and they will often hate you for it.

Some of them don't know that we are not under the law. But the Galatians did, and the Colossians did as well. So here in our text, Paul asked the Colossians "why" they subjected themselves to the law, and he asked the Galatians, "how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage" (4:9).³ Why indeed would anyone who was saved by grace want to place themselves under the law, and why is this problem so common today?



The Allure of the Law

Well, as Paul explained to the Galatians, a child under the law "differeth nothing from a servant" (Gal. 4:1). Children must be told "thou shalt" and "thou shalt not," which is why God dealt this way with the children of Israel. Slaves must also be told what to do, what not to touch, what not to taste, etc. (vv. 2,3)—and there is a

certain comfort and security in slavery. After Abraham Lincoln issued the Emancipation Proclamation, many slaves elected to remain slaves so as to enjoy that comfort and security. That's not a statement about the black race, that's a statement about the human race. The white Jews who were freed from Egyptian bondage missed the meals that their masters provided them (Ex. 16:3; Num. 11:5) and the security that slavery afforded them as well (Josh. 7:7).

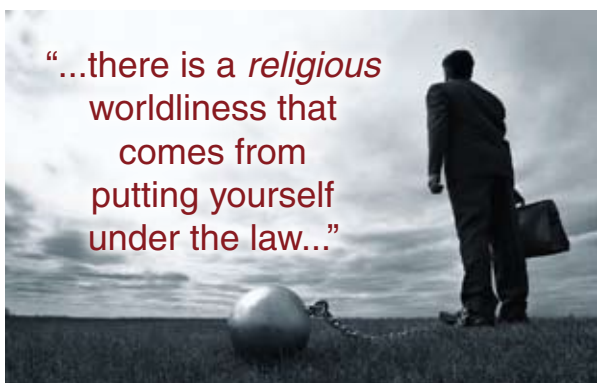
Similarly, there's a perverse sort of *religious* comfort in being told "thou shalt" and "thou shalt not" that makes the law as popular among God's people today as it was in Paul's day. But if Moses found it frustrating when his people wanted to return to slavery (Num. 11:10-15), imagine *God's* frustration when believers who are "free from the law" (Rom. 8:2) elect to subject themselves to the bondage of the law. Especially since the law was supposed to "perish with the using":

"Which all are to perish with the using;) after the commandments and doctrines of men" (Col. 2:22).

What did Paul mean when he says that the ordinances of the law were to perish with the using? Well, the only other place that talks about *using* the law says that a man must “use it lawfully” (I Tim. 1:8). As he went on to explain, “the law is not made for a righteous man” (v. 9), to help the believer to be good. It is made “for the lawless,” that is, for unbelievers (vv. 9,10), to show them their need of a Savior. Once the law is used for this purpose, the ordinances of the law are “to perish with the using.” Once you are saved, you no longer need the law that condemned you as an unbeliever and brought you to Christ (Gal. 3:24).

But what did Paul mean when he called the law “the commandments and doctrines of men”? After all, the ordinances of the law were the commandments of God! But beloved, when you take the law out of its proper dispensational place and put it where it doesn’t belong, on members of the Body of Christ, those com-

mandments of God become the commandments of men. That’s how critical it is to *rightly divide the Word of truth*.



The Worship of the Law

Speaking of these rudimentary ordinances, Paul finishes this passage by saying:

“Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh” (Col. 2:23).

There were more than 613 commandments in the law, and any Hebrew who knew and understood them all had a lot of “wisdom.” But when believers who are not under the law place themselves under the law, it becomes nothing but “a shew of wisdom.” That’s what the religious world is in the eyes of God; it is nothing more than a show—a show “in will worship.” If you are trying to keep the law under grace, you are not worshipping God, you are worshipping *your own will*, doing what *you* want to do, not what God wants you to do. Such a “voluntary humility” actually worships the angels who gave the law (Col. 2:18 cf. Gal. 3:19) more than “the Head” (Col. 2:19), who should be held in the highest honor as the divine Dispenser of *grace*.

Keeping the law today is also a show in “humility.” It is saying, “I’m keeping a law God doesn’t ask me to keep, aren’t I humble?” This is a “voluntary humility,” a humility that God didn’t ask for, one for

which you have to volunteer. It looks religious to others, but it will “beguile you of your reward” at the Judgment Seat of Christ (v. 18). I know that it sounds like a good idea to give God more than He asks for under grace, but if an unbeliever gives Him more than the simple faith that He asks for (Rom. 4:5; Eph. 2;8,9; Titus 3:5), God will not reward him with salvation. And when you as a believer try to give Him more than He asks for by putting yourself under the law, God will not reward you at the Judgment Seat of Christ, so “let no man beguile you of your reward in a voluntary humility” (Col. 2:18).

The “neglecting of the body” that the law demands *looks* religious. For example, people are impressed with the “faith” of the people of India when they neglect their bodies by refusing to eat meat in the midst of millions of cattle. But the only body neglect that God recognizes today is that which came when the Lord’s body was neglected on Calvary.

A Satisfying Conclusion

The problem with the flesh is that it is never satisfied. Show me the thief that is satisfied with stealing only one thing. Drunkards always want more drink, fornicators always want more flesh, *and religious people always want more religion*. Under the law, the Pharisees gave God more than He asked for by inventing new laws. You’d think 613 commandments would be enough for anyone, but they weren’t satisfied.

There’s no “satisfying of the flesh” in trying to keep the Law *because you can’t keep it perfectly*. Aren’t you glad the Lord Jesus Christ kept it perfectly, and then died a sacrificial death for your sins, setting you free from the law? Aren’t you glad that God was “satisfied” with His sacrifice (Isa. 53:11)? Don’t you think you should be? Rather than subjecting yourself to the law, “as ye have therefore received Christ Jesus the Lord, so walk ye in Him” (Col. 2:6), walking by grace through faith instead.

Endnotes

1. Webster’s New 20th Century Dictionary of the English Language, Unabridged.
2. Ibid.
3. The word “elements” is the same Greek word translated “rudiments” in our text.

“The trouble, the one great trouble, is, Christians do not believe that they are free from the law, in Christ Jesus; and that they already have the glorious blessings they are seeking after, and need only claim them, to enjoy them. People dare not believe that Christ has done all the obeying and fulfilling for them, and that ‘their part’ is simply to enter in and enjoy the infinite spoils of Christ’s victory.”

—Willam R. Newell (1868-1956)



Reaching Real Maturity

By Pastor John Fredericksen

Spiritually speaking, Paul considered Timothy his “son in the faith” (I Tim. 1:2). And, like any parent, he had noble aspirations for his loved one. In the Book of II Timothy, he is very specific about four things he wants Timothy to become for the Lord.

First, he wanted him to be *a good servant of the Lord* (1:6). God had given him a temporary spiritual gift that was not to be wasted, but consistently used in the local church, where he would have opportunities and the obligation to use this divine enablement.


Paul also wanted Timothy to become *a good soul-winner* (1:8). Apparently, there were real dangers in doing so for Timothy, and there was a danger he might shrink away from this essential task. He might allow the fear of men, and their reactions, to prevent him from sharing the gospel. If Timothy did not grow beyond such a fear, his lack of action would essentially be saying he was “ashamed of the testimony of our Lord.” What a reminder for us today as well!

Next, Paul wanted Timothy to be *a good student of the Word* (2:15). Specifically, he wanted him to diligently apply himself to the study of the Scriptures so that he would be able to rightly divide the Word.

Finally, Paul wanted Timothy to *faithfully hold fast to the distinctive doctrines taught only by the Apostle Paul* (1:13,14), *to continue in them without wavering* (3:14), *and then teach them to faithful men* who would stand with him in dispensational truth (2:2). In Paul’s eyes, it would only be as Timothy achieved these four goals that he would be a spiritually-mature saint.

In a practical sense, each of us today can gauge our own spiritual maturity by measuring ourselves against these four goals that Paul had for Timothy. If we are consistently using our God-given capabilities for the Lord in our local church, then we’ve taken a step toward spiritual maturity. If we are bold and faithful in giving out the gospel to lost souls, we have taken another step toward maturity in Christ.

If we are willing to endure hardship in ministry for Christ, without stopping our service, we have taken yet another step in maturity. If we are unwavering in our loyalty to the distinctive dispensational truths of God's Word, as taught exclusively by Paul, we have taken still another important step toward spiritual maturity.

When young children begin to walk, they take one wobbly step at a time. Sometimes they fall down. The important thing in their development toward physical maturity is the process of getting back up when they fall, undeterred, and continuing to walk on toward greater stability. Dear saint, if you've fallen down in one of these four areas of growing in Christ toward spiritual maturity, get back up and start walking again in the right direction. Your Heavenly Father is watching and waiting to be pleased of what you choose to do next. 

Question Box

"I'm a little foggy on the meaning of this passage. 'That in everything ye are enriched by Him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you' (I Cor. 1:5,6)."

The key to understanding this passage is to remember that Paul was writing to the Corinthians during the *transition period*. The apostle was showing them how they had been enriched by the Lord when He imparted to them the supernatural gift of tongues (utterance) to communicate Paul's gospel, and the gift of knowledge that they might more fully understand the will of God (I Cor. 12:4-11). This is confirmed for us in the very next verse where Paul said to them, "So that ye come behind in no gift" (I Cor. 1:7). These miraculous gifts were the "testimony of Christ" that was confirmed in them. This was a demonstration that God was now working among the Gentiles. Thus we are introduced by the Apostle Paul to a new creation, which is the Church, the Body of Christ.

Once the Body of Christ was established in the faith, and the Word of God was completed by Paul (i.e., the Mystery), the supernatural sign gifts of the Acts period ceased (I Cor. 13:8-11 cf. Col. 1:25,26). God has replaced these gifts with something infinitely better: faith, hope, and love (I Cor. 13:13). Subsequently, if you want to know the will of God for this present age you must turn to Paul's epistles for guidance. This is also true as you live for Him day by day. —Pastor Sadler

Orders, Orders, and More Orders!



Satan hindered the release of Volume 2 of my commentary on the *Book of Revelation* from the very start. The delays are too numerous to list them all, but the one that stands out in my mind was the crash of our Server, which cascaded through the system corrupting all of our backup drives. While we were able to recover a small percentage of files and folders, my *Revelation* files were not among them. Thankfully, I had done a recent backup at home, but even at that I had to rewrite about 20 percent of the volume.

As you will recall, we had promised the release of the commentary by the end of January. Before we set that date we conferred with the printer who assured us that they could easily meet that timetable. Everything was on schedule until the last step in the process. As the dust jackets were being placed on the books the machine broke down. The printing company emailed us to say, "That machine *never* breaks down!" It took a little over a week for the company to have it repaired before they could finish the run. With that said, thanks so very much for your patience!



The pictures above show a day's worth of orders that Kelly was preparing to send out. Once word got out about the publication of Volume 1, it was so well received that we were flooded with orders for Volume 2. We are praying that the Lord will use this work to show the importance of the Word, rightly divided.
—Pastor Paul M. Sadler

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BBS Letter Excerpts

From our Inbox:

"The Lord has to deal with you, it's not my job to straighten you out... you'll get no more questions from me..."

From Australia:

"I thank you for your ministry over the years, there have been some gems which have clarified questions or challenged me greatly...I was shaped by the writings of...Cornelius Stam.... Stam's books have come to mean more to me later on...his scriptural logic is hard to beat. I am continually grateful for the thorough grounding I received...."

From Michigan:

"The info that you provide has been life-changing. I've gotten five of Stam's books and three of Sadler's so far...I am new to the grace movement and 'rightly dividing the Word'...I have been trying to show my family and friends...the truth also...I want to be able to teach my daughters to grow up in the Lord. Can I also get the info and prices in the *Growing Up In Grace* Sunday school series so I can work on getting it for my girls?"

From Washington:

"It is with a heavy heart that I have to tell you I will be unable to send this money on a regular basis. I have encountered some financial problems. I'm sorry, but please be assured that I will continue to hold each of you and your ministry before the throne of God."

From Inbox:

"I want to commend Pastor Sadler for his article in the January 2013 *Berean Searchlight* entitled, 'Historic Decisions for Christ.' I gained a clearer insight into Cornelius' salvation. While I have recently read Pastor Stam's Acts commentaries, this article seemed to put me 'at the scene....' When I get a special sense of understanding like I did from reading this article, and I see the dispensational differences, I realize, somehow, a special encouragement. Thanks again, Lord, for men like Pastor Sadler and Pastor Kurth who preach the Word this clearly, especially when there are so many who don't."

From our Inbox:

"I just read the conclusion of 'The Spiritual Resurrection of a Nation.' Wow! You have given me a new insight on how I should read the words of Christ. Thank you for helping me connect the dots of Scripture."

From Texas:

"Keep up the great work on your articles in the *Searchlight*. I save my favorite ones and log key insights from those articles into my Bible."

From Ohio:

"I know of very few other resources...that give us the tools and information that we need to study God's Word, rightly divided. I'm a long-time follower of the *Berean Bible Society*, and appreciate your dedication so much."

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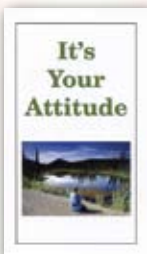
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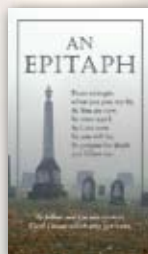
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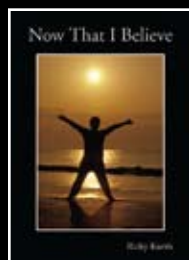
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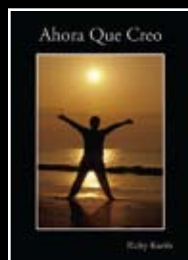
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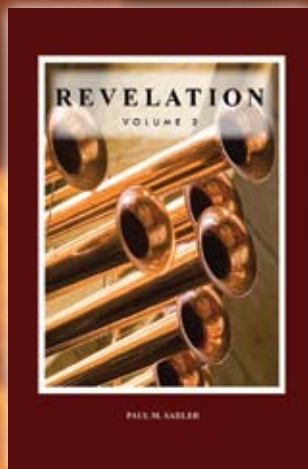
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www.bereanbiblesociety.org

News and Announcements

Growing Up in Grace Is on the Move! Our *Berean Bible Society* Sunday school line is moving their website to the BBS Online Bookstore, in order to give you direct access to ordering our materials. If you forget and go to growingupingrace.com, you'll find yourself automatically redirected to right where you need to be, the GUIG section of our Bookstore. We are pleased to announce that an updated version of *Bible Events Book 1* (ages 9-11) should be available soon, and our middle school books (ages 12-14) are under reconstruction as well. Be sure to take advantage of these opportunities to help your children grow up in the grace of God.

Conference Call: May 3rd will mark the fifth 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 1st, from 8 to 9 p.m. Eastern Time. Just call (605) 475-6767, enter the access code 2747521#, and prepare to receive a cheerful earful of blessing! Of course, you needn't wait for the conference call to join this happy fellowship. Just email Ava Warner at ava@therightdivision.com and she'll tell you how to get involved today!

Southern Grace Youth Camp has invited Pastor Kevin Sadler to Elberta, Alabama, to open the Scriptures for our southern grace youth. There's no better way for your son or daughter to start the summer than by attending this June 8-12 summer camp, and the friends they make in the grace movement now will last a lifetime. If you contact William Lange at (251) 401-1995, or at lange3@bellsouth.net, he'll be happy to explain why southern grace beats southern hospitality any day!

Grace Bible Church of Goodlettsville, Tennessee is sporting a new location! Why not pay them a visit at the *Country Inn & Suites*, 641 Wade Circle, right off Route 65 at Exit 96. Call ahead at (270) 384-2731, or just surprise them! Either way, Pastor Vitis Bailey is sure to be rightly dividing the Word when you get there, and the saints will make you feel right at home.



Our cover lighthouse photo was taken by Mike Szafranski. The *Pemaquid Point Lighthouse* is located in Bristol, Maine. By popular vote of Maine residents, the lighthouse was chosen to be featured on the Maine quarter, the 23rd in the 50 State Quarters Program issued by the U.S. Mint.

PRICE LIST

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Acts, Dispensationally Considered, Volume 1	\$21.50
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**“SIN: Man calls it an accident;
God calls it an abomination.”**

**“Believe on the Lord Jesus Christ and thou shalt be
saved” (Acts 16:31).**