

# *The* BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

October 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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**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](http://www.bereanbiblesociety.org)  
E-mail: [berean@bereanbiblesociety.org](mailto:berean@bereanbiblesociety.org)

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# From the Editor to You

Dear Friends in Christ,

Back in June of 1940, the first U.S. telecast from an airplane was made, the first broadcast of *Truth or Consequences* went forth on the radio, and the first issue of *The Berean Searchlight* went out to a small number of believers who longed to understand and enjoy the Bible. This coming March will mark the 75th anniversary of the magazine that Pastor C. R. Stam sent forth that year amid the gathering storm clouds of the Second World War.

The first article in the very first *Searchlight* was entitled “The Noble Bereans,” an article we plan to reprint in our upcoming 75th anniversary issue. That first issue also launched a verse-by-verse study of Colossians, a series that continued in the years that followed. As I leafed through the pages of those early issues, I noticed that many of those first articles were later published in booklet form, some of which we still carry. I remember Pastor Stam told me that when an article received an unusual amount of response, he knew that it had touched a chord in his readers, and so he would publish it separately so they could share it with others. From these humble beginnings *The Berean Bible Society* was established “for the promotion of Bible Study.”

Seventy-five years and more than eight hundred *Searchlights* later, we here at BBS are still laboring to help God’s people understand and enjoy the Bible. Pastor Stam is with the Lord now, but current BBS president Pastor Paul M. Sadler, Pastor Kevin Sadler, and I all learned from him firsthand, and the memories that we have of our time with him help guide us, comfort and challenge us, and motivate us in the propagation of the message to which he gave his life.

If you would like to share *your* memories of Pastor Stam, we’ll consider printing them in our upcoming 75th anniversary March issue. That way, your words can challenge and motivate others to champion Paul’s gospel with the same intensity with which our founder carried that torch for so many years. We’d also be interested in any old BBS-related photographs that you could lend us of visits to our headquarters, or conferences that Pastor Stam or Pastor Sadler had in your church, or even visits in your home. We’d also love to hear about the impact that one of our conferences or publications may have had in your spiritual life. We have some other ideas planned to help observe this milestone, but we would love to hear from you with anything you’d like to share that you think might help make the 75th anniversary issue of *The Berean Searchlight* a blessing to all of our readers.



Yours in Christ,  
Pastor Ricky Kurth



# FEARFULLY — AND — WONDERFULLY MADE

*“Though a grace believer, one of my brothers recently denounced the medical profession’s ability to help those suffering from mental illness. He denounces any form of medication. He said that he believes only our beloved physician, Jesus Christ, could heal such ‘defects of the spirit.’ This man has suffered terribly all his life. Can you tell me please, is this his own belief or one that the BBS would also endorse? He will listen to you and I beg you to enlighten all of us.”*

Under the guidance of the Holy Spirit, Paul instructed Timothy:

**“Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (I Tim. 5:23).**

The apostle clearly wanted Timothy to use a little wine for medicinal purposes to ease the problems he was having with his stomach—and to treat his other afflictions. Paul himself was ministered to by Luke, “the beloved physician,” who attended to the apostle’s eye infirmity (II Cor. 12:7-10; Gal. 4:13-15 cf. Col. 4:14; II Tim. 4:11). We too should avail ourselves of whatever is at our disposal to address the particular health issues we are facing. God would have us to be judicious in preserving our health.

We would highly recommend that your brother seek out medical attention as soon as possible. Many times the chemical messaging of the brain is merely malfunctioning. Like diabetes, many mental disorders are often successfully treated with medication. This should be done in conjunction with the assistance of a godly pastor who can provide the needed spiritual support. The counsel of the Word of God at such times is indispensable. With God’s help, we are confident that your brother can live a productive and fruitful life for the Lord. The apostle says in II Corinthians 1:3:

**“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”**

Surely God has been *merciful* in allowing medical science to understand more fully the complexities of the human body, which is a demonstration of the wonders of His handiwork. Therefore, we believe it is prudent to utilize this mercy to relieve our pain and suffering. It is indeed true that Christ is still the Great Physician; and sometimes, He does intervene to heal our infirmities (Phil. 2:27). But today in the administration of Grace, this is the exception, not the rule. More often than not, His grace is sufficient (II Cor. 12:9).

—By Paul M. Sadler, D.D.



# Would You Curse an Angel?

By Pastor  
Ricky Kurth

**“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8).**

Would you curse an angel? As is evident from our text, Paul would!

Would you curse the Apostle Paul? If you are wondering why I would ask that, perhaps you didn’t notice that with that word “we,” Paul includes *himself* among the preachers that might merit a curse by preaching a gospel other than the one that he had preached to the Galatians. So now we have to ask, why would he have thought it possible that *he himself* might preach a gospel other than “the gospel of the grace of God” (Acts 20:24) that he had declared to them? I believe there are two possible explanations.

## **The Cursing of Paul**

First, Paul may have been thinking of the time when some

unscrupulous false teacher had written a letter to the Thessalonians suggesting that the persecutions they were enduring were part of the Great Tribulation—and had signed Paul’s name to it (II Thes. 2:1,2). If Paul had that incident in mind when he wrote the words of our text, then he may have been saying to the Galatians, “If you get a letter from me preaching anything other than the grace message that I preached to you, *it won’t be a letter from me.*”

While that is a distinct possibility, I think that it is more likely that the apostle had something else in mind. I believe he was thinking of all the *persecutions* that he had endured over the past twenty-four years of his life (cf. II Cor. 11:23-33), and feared that eventually they might *get to him* and cause him to stop preaching the message that Satan opposed so bitterly, and start preaching something that wouldn’t cause him nearly as much misery. With



that in mind, I hope that if you are blessed with a grace pastor that you will pray for him *fervently*, even if we do live in a land of such blessed religious tolerance. Grace pastors may not be tempted to forsake grace and preach a message that brings us less *persecution*, but we might be tempted to forsake grace for a message that would bring us more money, more fame, more respect—or at the very least a little less discouragement! If you don't think that this could happen, I can assure you that I've seen pastors leave the grace message. I don't always know their reasons, but I know that all grace pastors need your prayers.

### The Cursing of Angels

But now that we know why *Paul* might preach a gospel other than grace, we have to ask ourselves why *an angel* might herald a false gospel. Well, to begin with, surely a *fallen* angel might, or else there would have been no need for Paul to warn Timothy about “seducing spirits” teaching “doctrines of devils” (I Tim. 4:1). Should you object, “But Paul is talking about ‘an angel from heaven,’” don't forget that *that's where fallen angels live*, in the “high places” of heaven (Eph. 6:12), and they will continue to reside there until their ignominious expulsion in the middle of the Tribulation (Rev. 12:7,8). From their lofty position these fallen ones “wrestle” with you (Eph. 6:12) as you try to get a message from God to the people of God, just as the fallen angelic prince of Persia wrestled with the angel that was trying to get a message of God to a man of God named Daniel (Dan. 10:10-13). These wicked spirits

grapple with you now as you try to deliver the message of God's grace to His people.

Of course, it is also possible that Paul was thinking of what the legalizers in Galatia might have been saying, the ones who were trying to put the Galatians under the law of Moses. Since Moses “received the law by the disposition of angels” (Acts 7:53), the legalizers may have been claiming that *their* message of the law was preached by angels, and so carried more weight than the grace message preached by Paul. Paul would then be saying that even if *the angels themselves* tried to put the Galatians under the law they would be cursed, let alone the legalizers who were making such claims.



The apostle could also have been thinking of men who *claim* that their message was preached by angels, such as the claim of the Mormon church that their message was given to their founder by an angel named Moroni. Surely God knew in advance that there would be men who claimed to have received a special revelation from an angel, and knowing this, He made sure that there was a verse in the Bible to counter such claims. Beloved, there isn't

a single error that has ever risen, or ever will arise, that God didn't foresee, causing Him to exclaim, "Wow, I didn't see that one coming! I don't have a verse in the Bible to counter *that!*" God's Word can *crush* every heresy that comes down the pike.

### Be Careful Who You Curse!

As we further consider Paul's declaration, we need to point out that the *little* words in Scripture are often the most important. In our text, for example, the words "unto you" are paramount. Paul wasn't cursing *all* preaching of the law of Moses; he was only cursing men who would preach the law to the *Galatian members of the Body of Christ*.

You have to remember that at the time that Paul was preaching grace to the Gentiles the twelve apostles were continuing to preach the law to the Jewish kingdom saints. This explains why twenty-six years after Paul began preaching grace to the Gentiles, and about the time he wrote this epistle to the Galatians, he met up with James, who alerted him to "how many thousands of Jews there are which believe; and *they are all zealous of the law*" (Acts 21:20). While Paul opposed the preaching of the law to *Gentiles* vehemently in this Galatian epistle, he didn't utter a peep of protest upon learning that James had put these *Jews* under the law. That's because Paul knew that it was perfectly legitimate for the law to be preached to the leftover kingdom saints who were still a part of God's earthly program for Israel, but it was utterly *illegitimate* to preach the law to the members of

the Body of Christ who were "not under the law, but under grace" (Rom. 6:14,15). Indeed, it was so illegitimate that Paul pronounced *a curse* on any who might do so.

If that seems a little harsh, did you ever think about what would have happened to Paul if he had preached *grace* to Jews under the law? We needn't guess, for the law clearly stipulated, "*Cursed* be he that confirmeth not all the words of this law.." (Deut. 27:26). If Paul had preached grace to Jews under the law he would have been cursed, and turnabout is fair play as far as God is concerned. If you want to know how determined God is about getting the right message to His people, these verses spell His determination out in no uncertain terms!

Of course, now that all the kingdom saints are with the Lord, *nobody* should be preaching the law to *anybody*. It was only legitimate to preach the law to Jews during the time period that Paul termed "the diminishing" of Israel (Rom. 11:12). Now that the time of this diminishing is long past, the gospel for Jews *today* is the same gospel of grace that God is sending to the Gentiles.

### You Can Say That Again!

Now if you know your Bible, or if you peeked ahead in our text, you know that Paul *repeats* what he just said in the next verse:

**"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).**

If you are musing about why Paul would repeat himself here, I wonder if you have ever heard

a man ask God to damn someone. If you haven't, you have lived a pretty sheltered life! But the next time you hear a man ask God to damn someone, after they calm down—or sober up, as the case may be—ask him if he really wants God to damn that soul to a fiery hell for all eternity since, after all, that is what he is asking. Most men would probably say no, but Paul is saying, in effect, “In case you thought I was being a little too hasty in cursing anyone who'd preach another gospel *I'll repeat it.*”

### **The Meaning of the Curse**

But is that what Paul meant when he said of such a preacher, “let him be accursed”? Was he saying that if a man preached a gospel other than grace to the Galatians that he should be cursed to hell? Well, sometimes the phrase “let him be” means *let it happen*, as when the Jews cried out to Pilate, “*Let Him be crucified*” (Matt. 27:22). But when Elijah proposed the contest with the prophets of Baal by saying, “the God that answereth by fire, *let Him be God*” (I Kings 18:24), the prophet was suggesting a way of determining something that was already true. We feel that this is what Paul had in mind in the case of an *unbeliever* who might preach a gospel other than grace. “Let him be accursed” was something that was surely already true of any man that didn't know Christ.

But if a doctrinally confused or unscrupulous *believer* were to preach the law to members of the Body of Christ, he could not lose his salvation, of course, but he would lose *his blessing*, and in the

Bible, the word “curse” is often set in opposition to the word “blessing” (Gen. 12:3; Matt. 5:44; James 3:10). Remember, the Galatians themselves lost *their* “blessedness” when they believed the troublemakers who preached the law to them (Gal. 4:15), “the blessedness of the man, unto whom God imputeth righteousness without works” (Rom. 4:6). You see, when the Galatians believed Paul's gospel of salvation by grace through faith without works, they were blessed with *great peace*. But the legalizers had convinced them that they needed the works of the law to *perfect* their salvation (Gal. 3:3).<sup>1</sup> When that happened, the blessedness of their peace went out the window, and the legalizers who had preached the law to them were cursed with the loss of the same blessedness.

### **The Cursing of the Perverts**

If we back up a little in our text in Galatians 1, we see that Paul considered these legalizers as men who “would pervert the gospel of Christ” (v. 7). That means they were *spiritual perverts* in the eyes of God,<sup>2</sup> and in cursing these perverts, Paul wasn't doing anything new. What would you call someone who has sex with an animal? A pervert—and such perverts were *cursed* (Deut. 27:21). What would you call someone that sleeps with his own mother, or his sister? If you know your Bible, you know that these perverts are cursed as well (Deut. 27:20,22).

If you are thinking, “Pastor, surely you can't be saying that preaching the law to people who are not under the law is as bad as bestiality and incest,” what are



we supposed to think when God curses both? Grace preachers are sometimes criticized for not preaching on sin enough, but we preach on sins that most preachers don't even know are sins, like legalism! I'm not saying that incest and bestiality won't make your life miserable. I'm just saying that you'll experience a different kind of misery if you leave grace for the law.

### Paul's Religious Persuasion

**“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10).**

The word “persuade” means to convince someone that you are right and he or she is wrong. With our text in mind, we can almost hear you exclaim, “What man would try to persuade God that he is right and God is wrong?”



“God’s Word  
can *crush*  
every heresy  
that comes  
down the pike.”

I believe that this is the charge that the legalizers were leveling against Paul, saying something like, “The law has been around for 1500 years, and now you come along trying to convince God that you are right about grace and He is wrong about the law!” In response, Paul is saying, as it were, “I’m not trying to persuade

God that members of the Body of Christ are not under the law, I’m trying to persuade *men* of it.”

But did you notice that in denying this charge Paul asks, “do I *now* persuade men, or God?” I believe that there was a time when Paul tried to persuade God that he was right about something. Remember when the Lord told Saul, “it is hard for thee to kick against the pricks” (Acts 9:5)? The *pricks* were the sharp little doodads used to prick the ox to get him to go in the direction in which the driver wanted him to go. As Saul of Tarsus read his beloved Old Testament Scriptures, he would often read verses that would prick his conscience to go in the direction of believing that this Jesus fellow matched the description that the prophets had given of Israel’s Messiah. The problem was that Saul didn’t *want* to believe that Jesus was the Christ and so he *kicked* against these pricks of conscience, and tried to persuade God that he was right and God was wrong. He would no doubt pray, “But doesn’t this *other* verse suggest that Jesus *wasn’t* our Christ?”

“Who would argue Scripture with God like that?” you ask. Oh, like that isn’t what *you* did when learning the grace message! “But this verse says, ‘Repent, and be baptized...’” Or, “But this verse says, ‘these signs shall follow them that believe!’” And that’s what Saul of Tarsus did as well. He tried to persuade God that he was right about Jesus of Nazareth and God was wrong. How thankful Paul was that he could testify that he was now trying to “persuade men” that God is right and they were wrong about His Son.

## Who's Pleasing Who?

But when Paul added, “or do I seek to please men?”—who would ever accuse Paul of being a man-pleaser? Everywhere he went men *beat* him and *stoned* him and *persecuted* him in every imaginable way. If he was trying to please men, he certainly wasn't very good at it! So how could he be accused of trying to please men? Beloved, any time you preach grace and not law you are going to be accused of trying to please men! “You're making it too *easy* by saying we're not under the law but under grace, you're telling men what they want to hear *just to please them*.”

The ironic thing is that the very opposite is true. Men are religious by nature and *like* to be told they have to be baptized, or circumcised, or keep the law, or observe the sabbath to be saved. That's what Paul meant when he said, “if I *yet* pleased men, I should not be the servant of Christ.” When Paul was preaching the law as Saul of Tarsus he was pleasing men.

“Does the law please men?” you ask. Well, the law had 613 commandments, right? Did the Pharisees try to *reduce* the number of laws, or did they *add* to them? You'd think 613 commandments would be enough for anybody, but the Pharisees *added* to the law *because it pleases men to be told what to do*.

Of course, good students of the Word might read Paul's claim that he didn't please men and think about when he told the Corinthians, “*I please all men in all things*” (I Cor. 10:33). Far from a contradiction, that passage is talking about being sensitive to the spiritual convictions of weaker

brethren, and changing your behavior accordingly. But changing *the messenger* to please men is a far cry from changing *the message* to please men, and that's the accusation that Paul was denying.



Beloved, we have no right to change God's *message* from grace to the law just to please men, but we have a spiritual obligation to change *ourselves* as God's *messengers* to get men to accept the message of grace. You don't convince your neighbor that we are not under the law by mowing your lawn on the sabbath, and then showing him Romans 6:15 when he objects. You might win the argument that way, but you'll lose the person! A better way to go is to respect his view and *then* share the grace message with him. He won't think you've been hypocritical in not mowing your lawn on the sabbath, he'll think you've been *gracious*.

## Who's Serving Who?

Notice that Paul concludes this verse by asserting that, as he says here, “if I *yet* pleased men, I should not be the servant of Christ.” Preachers who try to put you under the law are not serving Christ! Preachers who demand

that Christians keep the sabbath are not serving Christ. Preachers who demand that you tithe are not serving Christ. Preachers who demand that you get baptized are not serving Christ, for the Greek word for “washings” in Hebrews 9:10 is *baptismos*, which means that water baptism is a work of the law. I’m not saying that Baptists can’t serve Christ, for some may serve the Lord better than you do in some areas. But when they demand that believers be baptized, they are not serving Christ by requiring this work of the law.


**“But I certify you, brethren, that the gospel which was preached of me is not after man” (Gal. 1:11).**

The dictionary says that the word “certify” means to *testify in writing*. The noun form of this verb is called a *certificate*. My son Jesse has many certificates that certify in writing that he has done well in power-lifting competitions. Well, when Paul founded the churches in Galatia, he *told* them that his gospel was “not after man,” but now he was *certifying* it, putting it in writing *in the eternal Word of God*.

Did you notice that Paul talked about “the gospel which was preached *of me*”? Did you know he is the only New Testament writer that *could* talk like that? If Paul’s message were the same as that of the twelve apostles, he would have talked about “the gospel which was preached *of us*,” but he didn’t! That’s because Paul had a gospel that was uniquely *his*: the gospel of grace. That’s why he’s the only writer in the Bible to use the phrase “my gospel” (Rom. 2:16; 16:25; II Tim. 2:8). Peter couldn’t

use that phrase, for his gospel was the same as the gospel preached by John the Baptist (Mark 1:4 cf. Acts 2:38), the same message the twelve were commissioned to preach (Mark 16:16). Paul is the only New Testament writer to use the phrase “my gospel” because he is the only one in the New Testament with a gospel that was different than all the rest—the gospel of salvation by grace through faith alone without the works of the law.

### Cursed But Not Cast Away

In conclusion, don’t overlook that often-overlooked word “brethren” in this verse. Just because the Galatians had fallen for the law didn’t mean they weren’t Paul’s brethren! There are too many grace believers beating up on Baptists, Pentecostals, and others who mix law and grace. That’s not being Pauline! Do you know what Paul said about a man who dared “obey not our word”? “*Count him not as an enemy*, but admonish him *as a brother*” (II Thes. 3:14,15). The grace message isn’t a weapon designed to batter men over the head with, it’s a liberating message designed to free men from the shackles of legalism, and getting this message out is worth all of the sacrifices you could ever hope to make. 

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### Endnotes

1. The “flesh” here has to be a reference to the Law, for no one would ever think that they were made spiritually perfect by the carnal kind of flesh we usually associate with the word “flesh.”
2. See our comments in the August *Be-rean Searchlight* to read how perverting the gospel made these legalizers *spiritual perverts*.



## *Special Sunday Service*

**Date:** Sunday, November 2, 2014

**Location:** *Kettle Moraine Bible Church*  
204 S. 7th Avenue, West Bend, Wisconsin

**Guest Speaker:** Pastor Paul M. Sadler, *Berean Bible Society*

For questions or additional information, please contact:

Pastor Kevin Sadler at (262) 305-6860  
or visit: [kettlemorainebiblechurch.weebly.com](http://kettlemorainebiblechurch.weebly.com)



## **You Can Make a Difference**

One person can always make a difference. By one vote America voted to make English our official language over German; Texas was added to the union; Andrew Johnson was saved from impeachment; and Adolf Hitler gained power over the Nazi party. In the spiritual realm, one person has frequently made an enormous difference. Only Jeshosheba hid young Joash from being killed, enabling him to become a godly king and keeping the line of Christ from being snuffed out (II Kings 11). Elijah stood alone against hundreds of false prophets and a wicked king and queen (I Kings 18). Jonathan alone protected David from the murderous plots of Saul (I Sam. 19). Nathan stood alone to rebuke David, influencing him to get right with the Lord (II Sam. 12). God used one man, Paul, to reveal our new Dispensation of Grace, and He used Onesiphorus to encourage Paul in a time of great trial (II Tim. 1). God can also use you to make an important difference in your sphere of influence. "Be strong in the Lord, and in the power of His might" (Eph. 6:10), seeking to make a difference by ministering to others.

—Pastor John Fredericksen



# Distinctions That Matter

By Paul M.  
Sadler, D.D.

Paul's first letter to the Corinthians is a clinic on the necessity of correction within the local assembly. But these instructions coalesce with a number of *challenges* that were given by the apostle to encourage these saints to live a more consistent life for Christ. These particular challenges are as relevant for today as they were when Paul delivered them to the Corinthians.

The files in a temporary folder of a computer that were once important are not essential after their usage. Temporary files are files created to contain information temporarily while a new file is being made. Computer experts suggest that as long as the date of a file in the temp folder is not today, it is safe to delete. Accumulating too many of these files will take up more and more disk space, eventually slowing down the system. These files are only temporary.

There are too many things in our lives that can be classified as

temp files. They don't yield eternal value. Do you have too many of these nonessential files in your life? They are not needed in eternity. They only give extra burdens and slow you down in your spiritual walk with the Lord.<sup>1</sup>

This is precisely what the Apostle Paul was seeking to convey when he shared with the Corinthians three important contrasts. The purpose of these contrasts was to focus their attention on eternal things.

God has set eternity in the heart of the unbeliever (Eccl. 3:11), which explains their unquenchable desire to know the future and what lies beyond the grave. This is according to divine design, to cause men to ponder the unexplained void in their heart. It prompts them to consider that they are not right with God, which sets the stage for the entrance of the gospel. Only the believer in Christ can understand the spiritual significance and importance of eternity.



*Paul's first contrast is between the "outward man" and the "inward man":*

**"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).**

The *outward man* is the "tent," or physical body, that houses our soul and spirit. It is said to be perishing, which is something we can all relate to, especially as the years take their toll. Miss a couple nights of sleep, and we quickly find ourselves as weak as a kitten. When this old tent is taken down by the Grim Reaper, we will take the wings of the morning into the presence of God.

The *inward man*, on the other hand, is being renewed day-by-day. It is the spiritual part of our being (soul and spirit), the very essence of who we are. Herein dwells the Holy Spirit who resides in our new nature, which is "created in righteousness and true holiness" (Eph. 4:24). This renewing of the inward man is accomplished by daily studying and meditating on the Word of God. As we grow in grace, we will have a fuller understanding of the things that the Lord has prepared for those who love Him. In Ephesians 2:4-10, Paul gives us a foretaste of the promises of God that we will enjoy in the ages to come. Search the Scriptures, for in them we have the eternal riches of His grace.

*The second contrast is between "light affliction" and the "eternal weight of glory":*

**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).**

What Paul calls his *light affliction*, which he had endured for the sake of the gospel, leaves us with the sense that we have suffered so little by comparison. He was vilified, misrepresented, criticized, beaten, stoned, suffered three shipwrecks, and was frequently left to languish in prison. Yet he never complained! He understood that these things weren't merely accidental—God had a purpose in these sufferings and hardships (Acts 9:15,16). They gave Paul opportunities to share Christ that he would not have had otherwise. Who can dispute that the apostle turned the world upside down by his faithful proclamation of Christ and Him crucified (Acts 17:6).



**"We need to tune out the busyness that often occupies our time..."**

Interestingly, Paul says of his light afflictions that they were, "but for a moment." We must remember, and remember well, that *time*, as we know it, is running side-by-side with eternity. God has placed us in time, which is but a moment in comparison to eternity. It may seem at times that our troubles are like the waves of the deep, sweeping over us—waves that sometimes seem endless. But these afflictions have a way of *working for us*, in that they draw us closer to the Lord. Believers who have persevered through an

extended illness will be the first to tell you how it strengthened their faith.

Those hardships we encounter to make known the gospel of the grace of God look yonder to “a far more exceeding and eternal weight of glory.” They are all investments in eternity. While unbelievers are treasuring up wrath against the Day of Wrath for their sins (Rom. 2:5,6), the believer is storing away riches in the form of crowns, rewards, and reigning positions with Christ. We long for the day when God in the person of Christ will be glorified through us in these things.

*The third contrast is between the “seen” and “unseen”:*

**“While 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” (II Cor. 4:18).**


We are not to be preoccupied with the things of this world that are *seen* because they are only temporal, like those “temporary” computer files. Many spend their lives acquiring possessions, but in the end they are left with the unsettling feeling that their life has been misspent. Loved ones and the auctioneer wait in the wings to divide the spoils. The years are gone, and with them the opportunities to be saved and serve the Lord.

The world holds many attractions in this life, but for those who are of the household of faith these are *distractions*. Never allow gain to be your life’s pursuit. This is why the apostle wrote to Timothy, “And having food and raiment let us be therewith content” (I Tim.

6:8). The sense here is that we are not to be striving to have more and more at any cost. Rather, we are to be *content* with whatever God has blessed us with in this life.

With this in mind, Paul wanted the Corinthians to *look* on those things which are *not* seen because they are eternal in the heavens! Even though they had never seen Christ, they were to always keep the Lord and His finished work in view. They were to remember that they had been declared eternally righteous by the blood of Christ, forgiven in Him, and delivered from His wrath. They were beyond the reach of God’s judgment.

We need to tune out the busyness that often occupies our time and set our affections on things above. Ponder for a moment the wonders of the throne of God, where angels bow in humble adoration to worship and sing praises to His holy name. We need to picture in our mind’s eye the moment when we step into His glorious presence and see the Lord face-to-face in all His glory, then reflect upon the beauty and wonder of the celestial realm, where God will show us His kindness. In that day He will declare that the galaxies He flung into space were created for us to inhabit and enjoy. That’s grace!

A godly pastor was once asked, “What have you found to be the most helpful practice in your Christian life?” He replied, “To view everything in light of eternity.” This is the full measure of a spiritually-minded man. 

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### Endnote

1. Adapted

## Question Box

*“Paul states in Romans 5:11: ‘And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.’ In what sense did Christ atone for our sins?”*

This passage is one of many in our English translation of the Scriptures where it is necessary to consult the original language to ensure we have the proper sense of what the apostle was seeking to convey. When we do so, we find that the Greek word *katallage* or “reconciliation” is used. It is understandable that the KJV translators used the term *atonement* because in their day the term meant “agreement, concord, or reconciliation after enmity or controversy.”

For the sake of clarification, in contemporary language the word *atonement* obscures the meaning of the passage. The emphasis of Paul’s special revelation here is on *reconciliation*, not atonement, as confirmed by the Greek text. The Hebrew word *kaphar*, translated “atonement” in the Old Testament meant “to cover.” Hence, the blood of bulls and goats merely covered the sins of those in Old Testament times; it didn’t have the efficacy to remove them.

**“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins” (Heb. 10:11).**

Through the forbearance of God those sins that were atoned for in time past are now removed on the basis of the shed blood of Christ (Rom. 3:25). Today, Paul teaches us that we are freely justified and forgiven by the blood of Christ: “Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9). In other words, the blood of Christ doesn’t atone for our sins, it actually cleanses them forevermore.

In the context of the above passage, the apostle was instructing the Romans that it is a source of joy to know that we are at *peace with God* (Rom. 5:1), seeing that we have accepted His gracious offer of reconciliation (II Cor. 5:18). The subject of Romans 5:11 is reconciliation, not atonement.

—Pastor Sadler

# MULTIPLICATION BY DIVISION

Paul, Barnabas, and  
the Contention that  
Divided their Ministry

By Patrick D. Kilgo



Recently, a friend made some disparaging comments concerning the Apostle Paul. The comments centered on Paul and Barnabas' disagreement and ministry split just prior to Paul's second apostolic journey. The issue they disputed was whether John Mark should accompany them on this second trip. John Mark had left Paul and Barnabas early during their first journey, and Paul didn't want him to come along again (Acts 15:36-40).

My friend characterized Paul as a "drama queen" and asked, "Isn't this a silly reason to break up a friendship?"

Let's examine this question from a biblical perspective. Was their parting the result of childish behavior? Was Paul right? Or was it Barnabas who was correct? Could some agreement have been worked out?

## The Depth of their Relationship

To answer these questions we must go back to the start of Paul and Barnabas' relationship, at a time when Paul was still called Saul. The two men had known each other for about a decade when they began working together in Antioch. Barnabas had helped Paul become accepted by the other apostles shortly after his conversion. Later, when it became evident that an unprecedented Gentile church was being formed in Antioch, Barnabas retrieved Paul from Tarsus and brought him to the new church to help minister there for one year. After this, they traveled together to Jerusalem to deliver famine relief to the Jewish church in that city. These two men spent a lot of time teaching and traveling together before they ever left for their

first apostolic journey. Barnabas, “the son of consolation” (Acts 4:36), played an important role in Paul’s early development as a minister of God. He was confident that Paul was God’s chosen man to reach the Gentiles. His encouragement no doubt helped to shape Paul’s godly character in many ways.

### John Mark and Paul’s First Apostolic Journey

It was at Antioch that the Holy Spirit tied their apostolic destinies together by sending them out to the countless heathen lands that needed to hear the gospel:

**“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me *Barnabas and Saul* for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13:2,3).**

Notice carefully *who* was separated for this journey by the Holy Ghost—it was Paul and Barnabas. The Holy Ghost specifically called these two men and no one else. And yet we see that a companion, John Mark, went along with them on this first journey (Acts 13:4,5). John Mark started with them despite not having received a specific calling from the Holy Ghost. He came along for a reason that Paul and Barnabas must have thought was necessary—to be “their minister.” Paul was probably in his mid-to-late forties by this point. Barnabas was possibly a decade older than Paul, perhaps in his late fifties. They figured they might need a young fellow along on the long trip to help bear some of the physical burden.

There were likely other reasons they asked John Mark along. John was “sister’s son to Barnabas”—his nephew (Col. 4:10). Also, Paul had probably not witnessed the events of Christ’s earthly ministry. As a kingdom saint, Barnabas probably had, but the law required at least “two witnesses” to establish a matter (Deut. 19:15). That’s where John Mark could come in handy! He had seen so much of the Lord’s ministry that he was later able to pen one of the four gospels. When Paul went to a synagogue and preached Jesus and the resurrection, he said things like, “and he [Jesus] was seen many days of them which came up with him from Galilee to Jerusalem, *who are His witnesses unto the people*” (Acts 13:31). How nice it would be, Paul perhaps thought, to then simply point to Barnabas and John Mark and say, “Just ask these two witnesses. They were there. They saw it all!”

### The Departure of John Mark

But, while the move to bring John Mark along made a lot of sense in the minds of Paul and Barnabas, the fact remains that he was not called to this work by the Holy Ghost. The three men left Antioch and traveled through Cyprus, Barnabas’ homeland, without a record of any churches being planted there. When they left the island of Cyprus,



they arrived in Perga of Pamphylia on the mainland, where the Bible records John Mark's unceremonious departure (Acts 13:13).

The Bible does not record why John Mark left, but two possible explanations have some merit. First, because he was not called to this work by the Holy Spirit, he perhaps grew homesick, or scared by the sorcery he had seen in Cyprus (Acts 13:4-8). Maybe he went along because he thought it would be an exciting adventure, and instead discovered that it was hard, and sometimes frightening, work.



Second, when the men arrived at Perga and gazed up at the landscape they had to traverse, it must have looked daunting to all of them. Behind the seaport lay high, snow-covered peaks that they had to cross in order to travel through Galatia. Those foreboding mountains may have been “the straw that broke the camel's back” for John Mark!

Whatever his reasoning, one thing is certain: Paul was not happy about Mark's departure. He saw John Mark as a vital part of the ministry, and he must have tried vigorously to convince him to stay. However, when all was said and done, John took a ship from Perga home to Jerusalem.

There may be another reason Paul needed John Mark besides his testimony of the resurrection. The Bible records that Paul was very ill around the time John Mark returned to Jerusalem. Paul had to hike 100 miles through mountainous terrain from the seaport to Antioch Pisidia in Galatia with what appears to have been a very serious infirmity. Years later, in his letter to the Galatian churches, Paul recalled those first days in Galatia after being abandoned by John Mark when he spoke of his “infirmity of the flesh,” one that prompted the Galatians to volunteer to pluck out their eyes to give to him (Gal. 4:13-15).

So, in addition to abandoning the ministry, John Mark was also abandoning Paul in a time of great physical infirmity that evidently involved eye trouble, perhaps even blindness! Can you imagine having to climb high mountain peaks with very little help to travel to an unknown pagan land, all while suffering with a major eye condition?

### **The Fallout of the Defection**

The timing of John Mark's departure could not have been worse. But, to Paul's credit, he labored onward towards Galatia with no extra help. This was a time of great hardship that helped Paul endure the hard times that came later. I don't personally believe that Paul struggled

with vengeance or an unforgiving spirit, but he certainly filed John Mark's lapse away in his mind.

Another fact is noteworthy at this point: Not a single church was planted until John Mark left the group. Perhaps it was because he was a hindrance, or maybe it was just coincidence. We don't know. But immediately after John Mark left, Paul and Barnabas had their first church planting success in the region of Galatia. Despite all of the hard labor, illness, and John Mark's attrition, the Holy Spirit achieved what He wanted with the men He had specifically called. So successful was this ministry that Paul and Barnabas spent the remainder of their first journey in Galatia establishing churches. Upon returning to their sending church at Antioch, they joyously reported how God "had opened the door of faith unto the Gentiles" (Acts 14:27).

Imagine how much closer Paul and Barnabas grew during this first journey. I can attest that there are no closer friends in the world than ministry partners who share the same motivations, experiences, and struggles. By this time the two men had known each other for about fourteen years, and it is safe to assume that a deep bond had bound them together. A few months later when the "Judaizers" started usurping them in the Gentile assemblies, Paul and Barnabas were united in their opposition to them and were both appointed to defend their ministry in Jerusalem (Acts 15:2). There they were honored for their joint efforts among the Gentiles as "men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). Their friendship was deep, their alliance tested by trials, their resolve unshakable and their bond unbreakable—until it broke.

### **The Parting of the Ways**

Upon returning from the Jerusalem council, they determined that they would go out again on another journey to confirm the churches they had established (Acts 15:36). But it was here that they could not agree on whether to take John Mark along. Barnabas believed John Mark would now make a good traveling companion and ministry helper. Paul could not get past John Mark's abandonment in Perga three years earlier. Both men had their arguments; neither man would budge.

Some have suggested that the tension started when Barnabas, along with Peter, refused to eat with the Gentiles in Antioch when "certain from James" were present. Paul responded with a stiff rebuke (Gal. 2:11-14), and perhaps began to wonder if Barnabas was really committed to acknowledging the new message of grace being offered to the Gentiles. Whatever the underlying circumstances may have been, the Bible says concerning John Mark that "the contention was so sharp between them, that they departed asunder one from the other" (Acts 15:39). We know that "only by pride cometh contention" (Prov. 13:10),

so we may infer that each man was acting pridefully or there would have been no contention.

Paul's argument may have gone something like this: "How can you suggest that we take him along after he left us, and left me without help when I was so sick. We needed him and he let us down. You and I have planted churches before without him, we can certainly do it again! Just because he is your nephew doesn't mean he deserves another chance. You've got to take your personal feelings out of this situation and think rationally. He's a risk that we just can't take! Let's go with what we know works—you and me by ourselves!"



"Their friendship was deep...  
and their bond unbreakable—  
until it broke."

Barnabas' counter-argument may have been this: "Don't forget that people can change. People deserve second chances. You Paul, of all people, should know that better than anyone. No one has been forgiven of more than you have. I'm telling you, John Mark has it in him to be a great ministry worker. You have got to trust me. He is not the same guy he was three years ago. You are letting your ego and hurt feelings get in the way of what could be a valuable opportunity for both us and for John Mark. I would not suggest this if I thought he would fail again. I know I can shape him into something special. Trust me!"

But no agreement was possible. Were the men being childish? No, I don't think so. While their attitudes towards one another may have been proud and sinful, each man was following his God-given conscience and had pure motives behind his actions.

Was their separation a hindrance to the ministry? Not at all. There were now two teams of church planters going out—the Paul/Silas team and Barnabas/John Mark team. While the results of the journey of Barnabas and John Mark are lost to history, we can assume a seasoned church planter like Barnabas—a man called to this work by the Holy Ghost—continued to have great success in planting churches and edifying believers. Paul joined up with Silas and Timothy to start many new churches on his second journey (Acts 16-18). It takes a great God to multiply His ministry on the heels of a division.

### Lessons Learned

While Scripture is silent on whether Paul and Barnabas ever reconciled, I firmly believe that they did. This was not the kind of argument that would forever harden the hearts of true friends towards one another. And these were not the kind of men to let their pride ruin such a mutually-deep respect. I think they both eventually realized

that, while they might have parted more amicably, their love and respect for each other was stronger than a disagreement over ministry methodology. Later, when Paul wrote to the Corinthian church (a church he established without Barnabas), he defended not only his own ministry but also that of Barnabas (1 Cor. 9:6)—an indication that the rift had been healed.

This situation is a classic example of how God works all things together for good according to His will. Many Christians think of God's will like this: "God is the General and He passes out the orders and you better get in line with the way God wants things done or else!" But the biblical reality is that He made each of us with a unique set of gifts, talents, passions, strengths, and weaknesses. He allows us to act on those characteristics in fulfillment of His service, even though we sometimes can't agree with others on how this service should be accomplished. And the amazing thing is that God still gets His will accomplished, despite all of the variety of approaches and personalities. He is like the Great Conductor in the sky, orchestrating His symphony, no matter the skill level of the musicians or the choice of their instrument. He will complete His symphony whether we act in unison or in bitter opposition to one another.



When you are active in ministry, disagreements are inevitable, and sometimes the degree of conflict with others is just too insurmountable to continue together. But, let us not be too quick to condemn the decisions and methods of others who are also trying to serve the Lord with a pure conscience. Unity can be maintained even in the midst of strife by humbly acknowledging other people's pure motives, and by not thinking of ourselves more highly than we should (Rom. 12:3-5; Phil. 2:1-4).

So what about you? Are you like Paul—driven, results-oriented, industrious, resilient, always forging ahead? Or are you like Barnabas—reflective, nurturing, sympathetic, forward-thinking, patient, willing to be hurt for someone you love? Either way, that's great! You are who God made you to be, and He will work out His purpose through you even if others oppose your methods.

Lastly, what about John Mark? Eventually, Paul came around to seeing his value in the ministry. Some of the last words that Paul ever wrote were these:

**"Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).**





# The Restoration of Grace

By Pastor Ricky Kurth

**“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).**

The first thing we notice about Paul’s words here is how they differ radically from his instructions to the Corinthians, whom he told to *disfellowship* the man who was living in fornication (I Cor. 5:1,2,13). Far from a contradiction, the apostle gave differing instructions to address differing problems! The fornicator was living in an ongoing illicit relationship with sin, while Paul is speaking here of a man who was “overtaken” in a sin.

The word *overtaken* suggests someone who is *running* from sin, trying to *escape* it, but it catches up to him. Weren’t the children of Israel trying to escape Egypt when Pharaoh “overtook” them by the Red Sea (Ex. 14:9; 15:9)? This vivid picture of what it means to be overtaken explains why Paul directed the Galatians to deal with someone *overtaken* in a fault with *grace*, while he charged the Corinthians to treat the man *living* in a fault with church discipline.

Notice that it is the responsibility of “ye which are spiritual” to restore a believer overtaken in a fault. Here we have a problem, for most Christians are uncomfortable identifying themselves as “spiritual”! However, if no one is willing to classify themselves as spiritual, who’s going to restore the one overtaken in a fault? What’s the solution? Well, while you may not believe this, if you understand that Paul’s epistles are “the commandments of the Lord” for this dispensation, you are “spiritual” (I Cor. 14:37).

Spirituality is a dispensational subject. In our Lord’s day, men who believed Him when He said that the books of Moses were the



commandments of the Lord were spiritual (Matt. 23:2,3). Today, the spiritual believer acknowledges that Paul's epistles are the commandments of the Lord, and it is up to those of us who acknowledge Paul's authority to restore believers overtaken in a fault. If we don't, who will? Surely not the legalistic Christians among us who believe the law contains God's commandments for today.

There's a reason why Paul ends this Galatian epistle with these instructions. Some troublemaking legalizers were trying to put the Galatians under the law, defying the authority of the apostle who told them that "we are not under the law, but under grace" (Rom. 6:15). What do legalizers do when a man is overtaken in a fault? They don't "restore such an one," they *condemn* him. Once the spirit of legalism infected the Galatians, they began to "bite and devour one another" when they fell into sin instead of restoring one another (Gal. 5:15). To this day, when a believer is overtaken in a fault, legalistic Christians come down on him like a ton of bricks, *and think they are being spiritual in so doing*.

Now where would they get an idea like that? *From the law!* Under the law, when a man was overtaken in the fault of gathering sticks on the sabbath, God directed the spiritual people in Israel to stone him (Num. 15:32-36). Misdirected Christians today who believe they should exhibit the condemnatory spirit of the law often consider themselves the self-appointed morality police of the local assembly, but there is nothing spiritual about fault-finding and condemnation under grace. Under grace, we are to *restore* a believer who is overtaken in a fault.


Back in 1975, a Rembrandt painting known as *The Night Watch* was slashed by a crazed, knife-wielding man, who managed to inflict several large gashes in the masterpiece before he could be restrained. It doesn't take a genius to know what happened next. The following day, when the garbage collectors came to pick up the trash, they found the priceless work of art lying among the rubbish, waiting to be hauled away, right?

Of course not! The officials at the Rijksmuseum in Amsterdam quickly called in men who were experts in *restoring* damaged paintings. *The Night Watch* was far too valuable to just toss it away, and believers are far too valuable to just toss them away when they are overtaken in a fault. Yet this is often the reaction of legalistic Christians who fail to obey Paul's command to "restore such an one."

I don't know if art restoration experts can restore a painting as good as new, but I know that a man overtaken in a fault can be restored to where he is *better* than new. Legalistic Christians who doubt this should compare Paul's use of the word "restore" here to the time when the disciples asked the Lord, "wilt Thou at this time *restore again* the kingdom to Israel?" (Acts 1:6). Careful Bible students know that they were asking about the restoration of the kingdom that Israel knew

under Solomon, when their kingdom reached the zenith of its greatness. In the wake of the fall of that great kingdom, God promised His people, “I will *restore* thy judges as at the first” (Isa. 1:26), and the apostles chosen to be those judges (Matt. 19:28) were asking the Lord about that very restoration.

Despite the greatness of the kingdom under Solomon, does anyone doubt that when the Lord restores again the kingdom to Israel that it will be *better* than when it was new under Solomon? In the same way, when believers overtaken in a fault are allowed to be restored, they are not only as good as the “new creatures” they were when they were first saved, they are *better*, for they have matured in their Christian experience. After Peter was overtaken in the fault of denying his master, he was “converted,” and was then able to strengthen his brethren (Luke 22:31-34). Similarly, believers who are restored after being overtaken in a fault are often better at strengthening others than before they fell. It takes a great God to capitalize on the failures of men.

While legalizers *condemn* the fallen in the haughty spirit of *superiority*, Paul says that we are to *restore* the fallen “in the spirit of *meekness*.” Proud believers will sometimes comfort the fallen by saying, “We all make mistakes,” but when asked if *they* ever made that particular mistake they reply, “Who me? Of course not!” Maybe they haven’t—but *they might*. Despite the claims of Lordship Salvationists, any believer is capable of any sin (I Cor. 10:13), and we must always remember Paul’s admonition to restore others “in the spirit of meekness; considering thyself, *lest thou also be tempted*.” Together let’s all determine to adopt that gracious spirit *right now*. 

# Faith Bible Church Meetings

Sunday, November 2, 2014

**Location:** Faith Bible Church, 560 E. Sauk Trail, Steger, Illinois

**Guest Speaker:** Pastor Kevin Sadler, Berean Bible Society

For additional information, please contact:

Pastor Ricky Kurth at (414) 719-0548 or [pastorkurth@msn.com](mailto:pastorkurth@msn.com)





## BBS Letter Excerpts

### From our Inbox:

"You are the most confusing people in the world. Romans 9-11 explains Israel's program and method of Salvation. 'If thou shalt confess' lines up with Matthew 10:32, 'whosoever shall confess me before men,' and it's referring to the tribulation period. Are you people sure you are dispensationalists? I really wonder and am beginning to doubt you know anything about the Bible." (We referred this brother to our article on Romans 10:9 in the September *Searchlight*.—Ed).

### From Florida:

"I had wished and prayed for three years for the Bible to make linear sense to me, and my prayers were answered when a friend of mine...mentioned your *Berean Bible Society*...I knew my prayers were answered and confirmed...finally the truth was revealed to me by God through your organization's hard work and dedication to the truth."

### From Minnesota:

"Thank you for your faithful ministry. I rest in God's grace when I learn through your ministry."

### From Facebook:

"I thank God He led me to your website and opened my eyes to His Word rightly divided. It took a while to read the many articles and to absorb and research what those articles were teaching, but thank God, He opened my eyes to His marvelous truth and grace!"

### From our Inbox:

"I am *amazed* by the notion that water baptism was not meant for this dispensation. It never even occurred to me. While I was reading Pastor O'Hair's article, I remember thinking that it was the clearest presentation of the non-baptism notion...I'm sure you don't mind that I 'check your work' and do some biblical cross-referencing of my own. But so far, it's absolutely fascinating, and rings true."

### From Facebook:

"Unfortunately, I was in a church that spiritually abused those of us who believed it was okay to wear pants, and makeup, and to eat at restaurants that served alcohol even though we ourselves do not drink. We were continually told by the pastor that we were sinning and were in danger of God cutting us off. I am so thankful He led me to your website and the truth!"

### From Georgia:

"*What It Means to Be a Grace Believer*...was great...very well done, but it took me a little bit to get used to the northern, or as we say, 'Yankee' accent." (We reckon we're sorry about that.—Ed).

### From Facebook:

"I am so excited when I get my *Berean Searchlight*! I found this one answering questions I have had: 'Are We in the Last Days?' 'The Scriptures of the Prophets' and 'The Winds of Change.'"

### From our Inbox:

“Having been brought up in the southern Baptist traditions, I never knew this form of dispensational viewpoint was taught. I have always questioned the birth of the Body of Christ prior to the ministry of Paul. I have only recently learned of your organization, and am interested in learning all I can on this issue. But there are some legitimate objections to which I have found no answers as yet. Perhaps someone on your end could help me with the issue of Apollos...this one has me stumped and the subject is too important to be marred by uncertainties.”

### From the Philippines:

“Thanks for your comprehensive answer. Now I know how to answer some of my friends.”

### From Oregon:

“I wanted to say what a privilege it was to talk with Pastor Sadler a couple of weeks ago. I had a couple of questions, and he really helped me!” (He helps me too!—Ed).

### From Australia:

“I appreciated your article on Hell. Clear, in-depth and well presented... as a pastor who studies the Word and leads a movement of churches in Australia—thank you and congratulations. I came across your article while studying most of the Scriptural passages, and to see you put them in such clear explanation and presentation was a joy.”

### From Minnesota:

“Many thanks for the ministry of the Word, rightly divided... ‘The Vine and the Branches’ article has helped me tremendously.”

### From Florida:

“I am so happy that in spite of the fact that I am no longer in a position to support the ministry that you have been able to send me my *Berean Searchlight*. You wouldn’t be able to imagine how I look forward to receiving them.”

### From Michigan:

“Here is a small donation to your ministry. Thanks for all you do, and Christine, thanks for taking the time to pray with me on the phone.” (Christine’s the best!—Ed).

### From California:

“My son and I were robbed of all my possessions, not a lot, but all... my son received a broken foot and has been in a cast...so it was quite a saga and busy work for these past seven weeks. Still not over. It is with a thankful heart that I have my finances finally straightened out and am able to send a gift. May all be rejoicing in Him as I am.”

### From Missouri:

“Tell Dr. Sadler that his *Two Minutes* essay titled ‘A Day of Small Things’ was just what I needed to read in my email today. It encouraged me and was just what I needed to be reminded that even though the grace movement is not numbered with millions of believers, it is still faithful to the message of Paul’s preaching of the cross....”

### From California:

“I am always thankful for your quick replies and Biblical facts that help me become a better steward in sharing God’s message of Grace! I am blessed to have BBS as a key resource!”

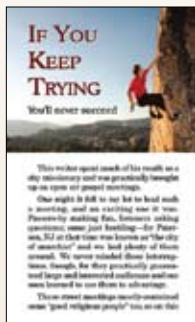
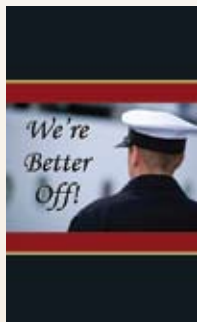
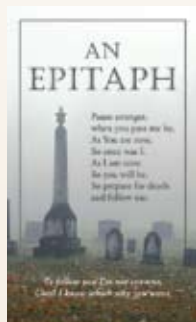


“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”  
—Acts 17:11

# Berean Bible Society

# GOSPEL TRACTS

If you hand out candy on October 31st, why not greet your callers with the added treat of a gospel tract?



**25 of each title for \$1.50 or 100 of each title for \$5.00**  
(Glossy Finish)

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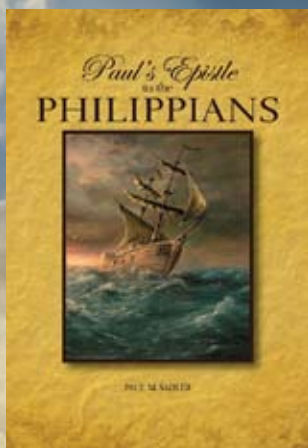
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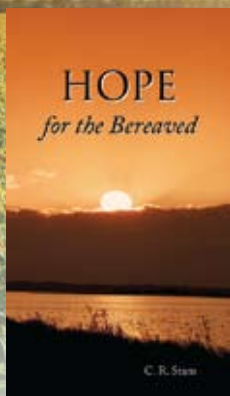
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# News and Announcements

**Got a question about the Bible?** Recently BBS Webmaster Richard Church placed a link to our “Ask a Question” page in a much more prominent spot on our homepage, and we noticed an immediate surge in the number of Bible questions that we receive. So if you have an unanswered Bible question that’s been gnawing at you, or a friend has stumped you with a question with which you’d like some assistance, just log on to our site and you’ll find that help is just a click away!

**Central Indiana Regional Bible Conference:** The *Das Dutchman Essenhaus Restaurant* of Middlebury, Indiana, is ready to provide a warm Amish welcome to the growing number of grace believers who have learned that Amish home cooking fills the stomach the way the messages of this annual event fill the soul. Once Pastor Joel McGarvey of *Bible Doctrines to Live By* and BBS’s own Pastor Kevin Sadler start dishing out the spiritual food, you’ll be wishing you had brought a bigger plate to this November 1st meeting. Luke and Darlene Hunt will tell you all about how to book a darling room filled with Amish-made furniture in the inn, or just drive in for the day: thehunts@centurylink.net, (260) 774-9300.

**Our back cover quote** by Robert Barclay was contributed by Shawn Lazar and shows that there were those who held our position on water baptism going way back to the 1600s. While this early Quaker did not see every detail of the baptism issue clearly, we featured his quote because we are often charged with teaching something new, whereas we know that there have always been those who held our view, since it has been in Scripture from the days of the Apostle Paul.

**New Home Church:** Our good friend Paul Balbach serves as one of your editor’s assistant pastors at *Faith Bible Church* in Steger, Illinois, and is now teaching God’s rightly divided Word on Thursday evenings in his home in Addison, a western suburb of Chicago. If that sounds close to where you live, why not look him up on Facebook, or give him a call at (708) 363-1611.



The *Bodie Island Lighthouse* is located on the Outer Banks in North Carolina. While many pronounce the name with a long “o” it is traditionally pronounced like “body.” Folklore says this is due to the number of dead sailors from this portion of the ocean, which is known as “the Graveyard of the Atlantic.”

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