

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

April 2015



Feature Article

The Reconciling of the World, by Ricky Kurth5

Articles

Grace Changes Lives, by Paul M. Sadler13

Will You Please Sit Still, by John Fredericksen19

War in Heaven, by Paul M. Sadler.....21

Departments

The Resurrected Body4

BBS Gift Cards18

Question Box.....20

News and Announcements30

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,

Late last year my wife, Vicki, began experiencing some problems with her vision. It's human nature, of course, to think that when we don't feel well or have a sudden pain that it will pass and we'll be fine.

Usually this is true, but occasionally it's something that could be more serious. When Vicki's eyesight seemed to be getting worse after the first of the year, we made an appointment for her to see the ophthalmologist. Since she has a history of glaucoma in her family, and has the early signs of it herself, we both concluded that the problem was probably caused by the pressure in her eyes being too high, which is easily corrected with eye drops.

After the ophthalmologist did a thorough examination, he turned to Vicki and said that the pressure in her eyes was fine—glaucoma wasn't the problem. He said that apparently something was putting pressure on the optic nerve, so he immediately ordered an MRI. When the results came back, they clearly showed that she had a brain tumor. The tumor was located on the pituitary gland and was resting on the optic nerve, which explained her blurred vision.

When it was determined by the endocrinologist that the tumor was not the type that would respond to medication to shrink it, the only option left was to have it removed surgically. After consulting with the neurosurgeon, she presently is going through all the necessary testing in preparation for the upcoming surgery. Vicki has taken great comfort in knowing the Lord, and wondered the other day what the unsaved do at such times in their hour of need. I told her that one word pretty well sums it up—hopelessness! We have all quoted the passage, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," but until we experience a major crisis in our lives, we don't grasp the full meaning of these words.

Vicki wanted me to thank everyone for their encouragement and prayers, which have meant a great deal to her. I now see more clearly one of the reasons that the Lord delivered me from cancer and a heart problem; it was so I could be by Vicki's side to keep her from having to bear this burden alone. You see, we have always been there for one another—through thick and thin—"in sickness and in health." We have both learned the importance of resting in the sovereignty of God.

Amazed at His grace,
Paul M. Sadler, President

The Resurrected Body

By Paul M. Sadler, D.D.

Winter is a great time of the year to sit down by a crackling fire with a cup of hot coffee and read a good book. But thankfully, winter's blast eventually turns into the warm breezes of spring when the flowers begin to bloom. We go from the barrenness of wintertime that symbolizes death, to springtime when life wondrously springs forth, a fitting illustration of the resurrection.

After the Apostle Paul addressed our heavenly citizenship in Philippians, and how we are to be looking for the Lord's return, he made an interesting statement: "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21). Paul believed in the resurrection!

Notice when the Lord comes, He is going to transform this body of humiliation that is prone to suffering and corruption, and conform it to His glorious body. Therefore, our resurrected body is going to be *like* His resurrected body, with the exception of His being God. If we understand the nature of our Lord's resurrection, it will give us a better understanding of our future body. For example:

- The Lord appeared in a visible form (Luke 24:36,37).
- He had a body comprised of flesh and bones (Luke 24:39; John 20:24-28).
- The molecular structure of His body was such that He could pass through solid objects, such as a door that was closed (John 20:19,26).
- His identity was preserved in the resurrection. The disciples recognized Him (Luke 24:31; John 20:20).
- He had the ability to speak and reason with them (Luke 24:25-27).
- The Lord had a memory of past events (Luke 24:44).
- He ate with the disciples on more than one occasion (Luke 24:41-43; John 21:12-15).
- He retained His knowledge of the Scriptures (Luke 24:46,47).
- The Lord had the ability to appear in another form (Mark 16:12).
- He could instantly vanish out of sight (Luke 24:31).

Our resurrected body is going to be very adaptable to its surroundings. While these natural bodies are given to weakness and fatigue, our new ones will be raised in power. Since it is controlled by the Spirit, we will have an endless source of energy to serve the Lord throughout eternity.

The Reconciling of the World



From a message preached at *Grace Bible Fellowship*
in Nokomis, Florida, February 28, 2015

By Pastor Ricky Kurth

These days it is hard to find anyone who's life has not been affected by divorce. Just about *everyone* knows *someone* who has been hurt by this heartache, either by experiencing it themselves, or through their relationship with the husband and wife who have gone their separate ways. When married couples separate, we know from Scripture that God wants them to try to *reconcile*. This word means to restore a relationship that has been broken.

Armed with this definition, we are now equipped to better understand Paul's words to the saints at Corinth about reconciliation:

"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19).

To begin with, we have to ask *when* God was in Christ reconciling the world unto Himself. We have to ask this because every

December our churches resound with the singing of that grand old Charles Wesley hymn,

"Hark the herald angels sing, glory to the newborn king! Peace on earth and mercy mild, *God and sinners reconciled...*"

While most of the words of this hymn reflect a rich familiarity with the Word of God, we feel the writer missed the boat with these opening words. God was most assuredly *not* reconciled to man by the birth of His Son. If anything, the sinless life that the Lord was born to live that day *widened the gap* between God and man, for it proved that *men don't have to sin*. With that in mind, we believe that it was when God was in Christ *at Calvary* that the world was reconciled to Him.

What in the World Is Being Reconciled?

But here we have to be careful to understand what Paul meant when he wrote that *the world* was

reconciled to God at the Cross. You see, there is a doctrine called *universal reconciliation* that uses this verse to teach that every individual in the world has been reconciled to God, and will eventually end up in Heaven. If this were true, of course, it would mean that no one needs to be saved from his or her sins, and God's people don't have to tell the lost *how* to be saved from their sins by believing the gospel. You don't have to be a rocket scientist to see the danger of such an erroneous doctrine! The practical fallout of such teaching is that unsaved men will conclude, "Eat, drink, and be merry, for tomorrow *we live*," and God's people could easily be tempted to say the same thing, instead of being busy about the business of giving them the gospel.

But we know that it was not individuals who were reconciled to God at the Cross because of what the apostle went on to say in the very next verse:

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, *be ye reconciled to God*" (II Cor. 5:20).

If our text in Verse 19 is saying that all men are already individually reconciled to God, then there would be no need for believers to "pray" or *beg* unbelievers to *be* reconciled to God. As you can see, the doctrine of universal reconciliation cannot legitimately be taught from this passage.

What Was Paul Thinking?

So what *did* Paul mean when he said that the world was reconciled to God at the Cross? Well, how do we interpret the Bible?

Isn't it by "comparing spiritual things with spiritual" (I Cor. 2:13), that is, by comparing Scripture with Scripture? If only there were *another* verse where the Bible uses that exact phrase, "the reconciling of the world"—and there is! Speaking of the nation of Israel, Paul wrote,

"For if the casting away of them be *the reconciling of the world*, what shall the receiving of them be, but life from the dead?" (Rom. 11:15).

Here, obviously, Paul cannot be speaking of the reconciliation of individuals in the world to God, for it would make no sense to say that the casting away of Israel reconciled anyone to Him individually. Thus we know that the reconciliation of individuals is not involved in "the reconciling of the world" here, and this means that it cannot be involved in "the reconciling of the world" in our text either, as we compare Scripture with Scripture, the only reliable way to interpret the Bible.

What then did Paul have in mind when he wrote about the reconciling of the world in these passages? Well, since the "casting away" of Romans 11:15 has to do with the casting away of *a nation*, it is clear that *both* passages have to do with *nations* and not with individuals. If you know your Bible, you know that at the Tower of Babel, God cast away the nations of the Gentiles, and for the next 2,000 years the Gentiles needed to be reconciled to God *as a people*. But *the Jews* didn't need to be reconciled to God as a people, for they *were* the people of God! However, when they crucified God's Son and stoned His

prophet Stephen, God cast *them* away as well, and as Paul said, the casting away of them was the reconciling of the world.

How so? Well, as Pastor Stam used to say, reconciliation postulates alienation. That is, God could not reconcile the world of Jews and Gentiles to Himself until the world of Jews and Gentiles both *needed* to be reconciled to Him, and the Jews didn't need to be reconciled until they were cast away. This means that "the word of reconciliation" that has been committed to us does not involve telling individuals that they *are* reconciled to God. It involves telling individuals that they *can* be reconciled to God *whether they be Jews or Gentiles*, now that God has cast away the Jews as well as the Gentiles, for now "God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. 11:32).

What's Being Taught

If this is not understood, there is a danger of coming to some faulty conclusions about our text in II Corinthians 5:19. Unfortunately, this happened in the grace movement a few years ago, when some very good men began teaching that *individuals* were reconciled to God at the Cross. They even went so far as to say that the sins of unbelievers are *forgiven*, and that sin will never again be an issue between God and men. Since this is also what is taught by those who hold the doctrine of universalism, it is natural to conclude that these men are universalists. So we hasten to add that this is not the case, that these men stand firmly *against* the doctrine

of universalism, and we thank God for their stand.

The problem with saying the same thing that universalists say, however, is that men are like trees—they always fall in the direction they are leaning. This



is why, when this issue arose a few years ago, Pastor Sadler addressed it thoroughly in the lead article of the January 2010 *Searchlight*. At that time, our board of directors determined to speak to the issue *once* and then let it go, rather than risk driving away any who might hold to this position with a constant barrage of articles taking them to task for their convictions. We address this issue *again* only because while we here at BBS let this issue go after addressing it once, the proponents of this position have *not* let it go, but have embarked on an ongoing campaign to promote this error in the grace movement. With that in mind, further silence on our part would leave us negligent of our responsibility to be involved in "the defence and confirmation of the gospel" (Phil. 1:7).

What the Bible Says

Let's begin by considering some verses that expressly teach that unsaved men are *not* forgiven, and

that they are still in their sins. Consider, for example, when the Lord said to some unsaved Jews,

“...if ye believe not that I am He, ye shall die in your sins” (John 8:24).

Believing that Jesus was the Christ, the Son of God, was the gospel of salvation at that time (John 20:31), and so the Lord warned these men that if they refused to believe this they would die *in their sins*. It is difficult to understand how an unbeliever can die *in his sins* if his sins are forgiven. Just as Zedekiah could not “die in peace” unless he *was* in peace (Jer. 34:4,5), an unsaved man cannot die in his sins unless he is *in* his sins.

If you are thinking that the Lord’s words in John 8:24 were spoken to Jews under the law (Rom. 15:8; Gal.4:4), and that things might be different under grace, consider that our Apostle Paul, the apostle to whom the dispensation of grace was given (Eph. 3:1-3), insists that unbelievers are “dead in trespasses and sins” in our own day and age as well (Eph. 2:1,5).

What Sends Men to Hell?

It is further being taught that since all men are forgiven of their sins, unsaved men do not go to Hell because of their sins, but only because they lack the righteousness that is obtained when a sinner believes the gospel. However, this view does not square with Paul’s assessment in his letter to the Ephesians, where after speaking of sins such as “fornication, and all uncleanness, or covetousness” and “filthiness,” the apostle adds, “*for because of these things*

cometh the wrath of God upon the children of disobedience” (Eph. 5:3-6). Similarly, after speaking to the Colossians about other sins, such as “inordinate affection” and “evil concupiscence,” Paul goes on to say of these sins as well: “*for which things’ sake the wrath of God cometh on the children of disobedience*” (Col. 3:5,6).

Here we must pause to acknowledge that the word “cometh” in these verses is in the present tense in the Greek text, which has led some to conclude that God’s wrath is *now* coming on lost sinners. This seems like a convincing argument, especially since the word “cometh” is a present tense verb in English as well.



This might explain the conviction of most fundamental preachers, who are quick to insist that the earthquakes in California are God’s judgment on the immorality of Hollywood, that Hurricane Katrina was God’s judgment on the debauchery of Mardi Gras, and AIDS is an example of His wrath falling on those guilty of the abomination of homosexuality.

But while it is true that “cometh” is in the present tense, this means that God’s wrath is *coming*, but *has not yet arrived*. We see this when Mark wrote, “immediately... *cometh* Judas...and as soon as he

was come..." (Mark 14:43-45). You see, the word "cometh" means that something *is presently on its way*, but this word must be in the *past tense* for us to understand that whatever is coming has arrived. This means that insurance companies can continue to say that earthquakes and hurricanes are "acts of God," but God's Word says that we are living in the dispensation of *grace*, not wrath.

Now if you are not saved, don't let all of this convince you that God's wrath will *never* come upon you for your sins. As Paul explains elsewhere, you are merely storing up wrath against a day of wrath that God says is sure to come (Rom. 2:4,5). So it may *look* like you are getting away with your sins, but God's Word is sure, and says of your sins that it is "because of these things cometh the wrath of God upon the children of disobedience." Of course, verses like this make no sense if the sins of unbelievers will never again be an issue between God and men, as is currently being taught.

What's the Question?

Our brethren who are promoting this error are quick to cite the old adage that salvation "is no longer a sin question, it is a Son question." We would agree with this old adage, but only in the sense that the Son has made *a provision* for all men to be forgiven of their sins by faith in Him. We might address this popular old adage with the following example.

If you get bitten by a deadly snake while hiking, you suddenly have a snakebite issue. But if you learn that your hiking companion has the antidote, it can well be said

that you no longer have a snakebite issue, you have an antidote issue, for your friend packed the remedy for your salvation from the deadly venom among his provisions. If you refuse to take the antidote and die, however, what will the coroner write on your death certificate as the cause of death? "Lack of antidote"? Of course not!



He will write "snakebite," for it is the venom of that deadly serpent that did you in. In the same way, if you refuse to believe the gospel that Christ died for your sins and rose again, the cause of your eternal death will not be "lack of righteousness," it will be *sin*, "for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

If you are still convinced that the sins of unbelievers are forgiven, you are going to have a problem with the words of the Apostle John, who said of God the Father:

"...this is His commandment, That we should believe on the name of His Son Jesus Christ..." (I John 3:23).

Here we see that believing on Christ is not just a *suggestion* on God's part, it is a *commandment*. And when we don't do something that God commands us to do, God has a word for that: He calls it *sin*. But if the unbeliever's sin of

not believing is forgiven, on what grounds could God keep him out of Heaven? In light of this, and all that we have considered thus far, we would suggest that the erroneous view that we are considering conflicts with too many portions of God's Word to pass the Berean test of Acts 17:10,11.

With that in mind, we would like to take this opportunity to invite all those who are teaching this doctrine to withdraw from it and return to the position that we feel best reflects the position of sound doctrine. We are endeavoring to be firm but gracious in this article, for it is our desire to be reconciled with you and not alienate you by disobeying Paul's injunction to be "speaking the truth in love" (Eph. 4:15).

What Else Would We Have to Give to Unbelievers?

Now let's look at some things with which forgiveness is associated in Scripture, things that we would have to say are also true of the unsaved man if we say that it is true that he is already forgiven. For instance, forgiveness is associated with *cleansing*. The Apostle John wrote,

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Now we know that Christians who believe that John's epistles were written to members of the Body of Christ hold that *we* should confess *our* sins to be forgiven and cleansed from all unrighteousness, but every time our Apostle Paul speaks about forgiveness it is always *in the past tense*, something we received

the moment we trusted Christ. In using the word "we" in this verse, I personally believe John was not speaking as a believer to believers, but rather as a Hebrew writing to Hebrews, telling them how to get saved. The first step in getting saved in any dispensation is confessing or acknowledging that you are a sinner.

a. We'd Have to Give Them Cleansing

But if we say that the unbeliever is already forgiven, that verse asserts that Hebrews who confessed their sins would not just be forgiven, they would also be *cleansed from all unrighteousness*. Thus if we give forgiveness of sins to an unsaved man, we have to give him the cleansing of which this verse speaks as well, for both are promised to John's readers on condition of confessing their sins.

"...we know that it was not individuals who were reconciled to God at the Cross because..."



This is especially serious when we consider that if you are cleansed from all unrighteousness, wouldn't that make you righteous? I mean, if you are free of all unfaithfulness, wouldn't that make you faithful? If you are free of all unreliability, wouldn't that make you reliable? What do we call a man who is *not* unarmed? Armed! What then

should we call a man who is *not* unrighteous? *Righteous!* So if we say that the unsaved man is forgiven and cleansed from all unrighteousness, we must say that he is righteous, especially when we consider what John says about the Bride of Christ:

“...to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:8).

Here we see the linen of the Bride is “clean” because she has been *cleansed* of her sins, and this clean linen is *defined* as *her righteousness*. If we say that the unbeliever is forgiven and cleansed of all unrighteousness, we have to conclude from these verses that he is righteous as well, and does not lack the righteousness that some say is the only thing keeping him out of heaven. By the way, if the unsaved man is already forgiven of his sins, why would John tell his readers they *could be* forgiven “if” they confessed their sins?

b. We’d Have to Give Them Our Inheritance

Forgiveness is also associated with our inheritance as believers. On Damascus Road, the Lord sent the Apostle Paul to the Gentiles (Acts 26:17), “that they may receive forgiveness of sins, *and inheritance among them which are sanctified*” (v. 18). If we give the unbeliever a believer’s forgiveness, to be consistent we must also give him the believer’s inheritance in heaven, for Paul was sent to offer both of these things to unbelievers.

By the way, did you notice that the Lord sent Paul to the Gentiles

“that they may *receive* forgiveness of sins”? If the unbeliever is already forgiven of his sins, why would he need to “receive” forgiveness? The truth is that unbelievers are *not* forgiven until they believe on Christ. Peter said, “whosoever believeth in Him shall receive remission of sins” (Acts 10:43). We know that some hold that the remission of sins is not the same as the forgiveness of sins, but the Greek word for “remission” in Acts 10:43 is translated “forgiveness” six times in our Authorized Version. In addition, if you look up the word “remission” in the dictionary, one of the words used to define it is “forgiveness,” and vice versa. This means that unbelievers were not forgiven at the Cross when Christ paid for their sins, it is only when men *believe* that they “receive remission of sins.”

c. We’d Have to Give Them Our Position in Christ

Forgiveness is also associated with being *in Christ*. Speaking of Christ, Paul says,

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

The believer is in Christ so he is forgiven. The unbeliever is *not* in Christ, so he is *not* forgiven.

Perhaps you noticed that Ephesians 1:7 also associated forgiveness with *redemption*, an association Paul makes again when he speaks of how “we have redemption through His blood, *even* the forgiveness of sins” (Col. 1:14). Thus, if we say that an unsaved man is forgiven, we have to say he is also *redeemed*. Herein lies the danger of this teaching,

for if we give forgiveness and redemption to the unbeliever, there isn't too much left to give him except justification and salvation, a dangerous direction in which to be leaning.

What Could Possibly Go Wrong?

A few years ago, I pointed this out to a dear friend and brother who believed that unsaved men are forgiven, and asked him if he also believed that they are redeemed—and he said yes. We hasten to add that, at least to our knowledge, the *pastors* promoting this doctrine do not hold that unbelievers are redeemed. But herein lies another danger. It is often the case that a spiritual leader's followers will take his doctrine farther than the leader himself. For instance, we believe it can be argued that John Calvin's followers took his doctrine of Calvinism further than he himself took it. So it is that we seriously doubt that the pastors teaching that all men are individually reconciled to God will ever fall in the direction that they are leaning and become

universalists. But we are not as sure about this dear friend who follows their teaching, and we are even less sure about the men who will follow *him*—and we are downright suspicious of those who will follow his followers.

This is why we here at *Berean Bible Society* have chosen to speak out against this doctrine once again, and we would encourage you to do the same. Someday we'll all have to stand before God and give an account of our spiritual lives, and in that day we don't want to be found in the uncomfortable position of having to explain why we didn't oppose the roots of error before they were allowed to blossom into something dangerous to the souls of men. If you would like to be involved in preserving the spiritual integrity of the message of grace for your children and your children's children, as well as for the generations to which they will minister should the Lord tarry, we invite you to stand with us, and in so doing be as "set for the defence of the gospel" as was the Apostle Paul (Phil. 1:17).

To Be Continued



From One of Our Readers

"I have finished *Revelation, Volume 2*, and really enjoyed it. I have to admit I had to stop several times during the reading to thank the Lord for His grace, and that we will not have to go through this dispensation [of the Tribulation]. It is hard to imagine these horrific times that the saved remnant will have to endure. Some people say they can't or won't read the book (Revelation) because it is so horrific, and does not apply to this dispensation of Grace. I feel somewhat differently. I want to be informed of this, to be even more ready to give an answer of the future of the lost. I don't want anyone to go through this time! I am looking forward to the next book."



Grace CHANGES LIVES



By Paul M. Sadler, D.D.

“Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer.”

—Philemon 1:1

Paul’s letter to Philemon is a masterpiece of Christian correspondence. It is a prime example of how to deal with a sensitive issue in the proper manner. In the New Testament, the epistles mark a new form of revelation. Prior to the epistles, the will of God was made known through the law, the prophets, the Psalms, and the Gospel narratives. When God introduced the format of the epistles, He adopted a more personal and direct method to communicate His will.

Like the facets of a diamond, this particular letter is a demonstration of God’s grace from different perspectives. The narrative opens with an affectionate

greeting—“Philemon our dearly beloved, and fellow laborer.” Paul had a special place in his heart for Philemon, having led him to the Lord. This joyous occasion probably took place while the apostle resided at Ephesus, where it is said “all they which dwelt in Asia heard the Word of the Lord Jesus” (Acts 19:10). This is what Paul means when he says with all humility, “albeit I do not say to thee how thou owest unto me even thine own self besides” (Phile. 1:19).

Little wonder he addresses him, not simply as “beloved,” but “dearly beloved.” Paul and Philemon had a very special relationship, but grace doesn’t take advantage of a brother in Christ on the basis that a debt of gratitude is owed. Grace is never presumptuous; it always takes into consideration the feelings and preferences of others.

YOU CAN RUN, BUT YOU CAN'T HIDE

The story of Philemon unfolds against the backdrop of slavery. Sadly, slavery was a fact of life in biblical times. There were at least four ways to become a slave in time past:

1. If a thief was unable to pay restitution, he became the property of another.
2. Parents often sold their children into slavery.
3. A man could sell himself into it to pay a debt.
4. Some were who born into slavery.

For the sake of the gospel, Paul never advocated the abolition of slavery, but he did perceive the gospel would eventually eradicate it, which indeed it has for the most part.

Since slavery was woven throughout the fabric of the ancient world, it should not seem unusual that Philemon was a slave owner, even though he was a believer. While we tend to envision slaves chained together treading through the mud pits of Egypt, many were trusted servants who were given a wide range of responsibilities in their master's affairs. This was the case with one of Philemon's slaves named Onesimus. A seemingly trustworthy member of the household, Onesimus took advantage of his position by stealing from his master and fleeing from Colosse. Consequently, Paul's says to his friend in the faith, "Which in time past [he] was to thee unprofitable" (v. 11).

Why Onesimus ran away we are not told. Surely it could not have been that Philemon was a cruel taskmaster. Quite the

contrary, he had a reputation of being an honorable man. In fact, his faith and love are crowning graces in these opening passages. Paul says of him, "For we have great joy and consolation in thy love" (v. 7). Philemon had received the saints into his home to worship, and if nothing else he was at least fair with his servants. It seems more probable that Onesimus had *rebelled* against his master, who had faithfully shared with him the good news that Christ died for his sins.

What's in a name? In biblical days, names had great significance attached to them. Onesimus means "profitable" or "helpful." However, initially, he was anything but helpful. He was a rebellious sinner who hardened his heart against God, betrayed his master's trust, and ran away. You can run from God, but you can't hide! God has unique ways of bringing the sinner and the gospel of salvation together. In this regard, I have had more funerals than I care to remember over the years, but one thing I've always been conscious of at such occasions is the providence of God. With one turn of the wheel, God alters the path of a sinner who would rarely darken a church door, to bring him under the sound of the gospel.

Charles Spurgeon, the prince of preachers, relates this account from his years of ministry at the *Metropolitan Tabernacle* in London, England:

"Some three years ago I was talking with an aged minister, and he began fumbling about in his waistcoat pocket, but he was a long while before he found what he wanted. At last he brought out

a letter that was well nigh worn to pieces, and he said, ‘God Almighty bless you! God Almighty bless you!’ And I said, ‘Friend what is it?’ He said, ‘I had a son—I thought he would be the stay [support] of my old age, but he disgraced himself, and he went away from me, and I could not tell where he went, only that he said he was going to America. He took a ticket to sail for America from the London Docks, but he did not go on the particular day he expected.’

*"Grace reached down
and unshackled him from
the burden of his sins."*

"This aged minister gave me the letter to read, and I read it, and it was like this: ‘Father, I am here in America. I have found a situation [employment], and God has prospered me. I write to ask your forgiveness for the thousand wrongs that I have done you, and the grief I caused you, for, blessed be God, I have found the Savior. I have joined a church here and hope to spend my life in God’s service. It happened thus: I did not sail for America the day I expected. I went down to the *Tabernacle* to see what it was like, and God met with me. Mr. Spurgeon said, ‘Perhaps there is a runaway son here. The Lord call him by His grace.’ And He did!”

“Now’ said he, as he folded up the letter and put it in his pocket,

‘that son of mine is dead, and he is in heaven, and I love you, and I shall do so as long as I live, because you were the means of bringing him to Christ.’”¹

While some may conclude that Onesimus ended up in Rome by chance, Paul seems to suggest it was according to the providence of God when he says to Philemon: “For perhaps he therefore departed for a season, that thou shouldest receive him for ever” (v. 15). Interestingly, the apostle tells us Onesimus *departed*, but he does not give us the sordid details of his sinful ways, which were best left unsaid. A good lesson for us to remember!

As Onesimus made his way to Rome, he apparently came under deep conviction of his sin. He may have had his liberty, but he was still in bondage to his sins. Unable to function with the heavy burden he was carrying, he perhaps recalled that the saints at Colosse had been praying for the Apostle Paul who was a prisoner at Rome; therefore, he may well have sought out the apostle or was apprehended and imprisoned himself. Whatever the case may be, Paul had an opportunity to lead Onesimus to the Lord (v. 10). He was wonderfully saved by the grace of God! Grace reached down and unshackled him from the burden of his sins.

Centuries later, John Newton, an old, wretched slave trader, was also saved by the grace of God. He wrote a famous hymn that each of us who are former Onesimi can surely relate:

“Amazing grace how sweet the sound, that saved a wretch like me.

I once was lost but now am found, was blind but now I see.”

HOW GRACE CHANGES US

Although some seem to think that grace gives us a license to sin, quite the opposite is true. It teaches us to *deny* ungodliness, and to live righteously in this present evil age. The actions of both Paul and his new convert illustrate this—grace changes lives! Like anyone who comes to Christ, Onesimus looked back on his past life with regret. Clearly he had shared with the apostle how he had wronged his master (vv. 11,18). A life touched by grace is always characterized by *integrity*. It was now his desire to set the record straight with Philemon in spite of the consequences, but how to accomplish this was another matter.

Paul was more than willing to intercede for his new friend. He could have merely instructed Onesimus to return home, throw himself on the mercy of his master, and pay restitution. But instead, the apostle acts in accordance with the mind of Christ. He offers to pay the debt on behalf of Onesimus. “If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it” (vv. 18,19). That’s grace! Grace is acting on behalf of another who is unworthy and undeserving. If Onesimus got what he rightfully deserved, he probably would have been put to death, or at the very least endured hard bondage the rest of his days.

But Paul makes a compelling argument to Philemon. “I beseech thee for my son Onesimus, whom

I have begotten in my bonds” (v. 10). The law commanded, this do and thou shalt live, but grace beseeches—I beg you! Philemon, forgive Onesimus for the wrong he has done, “even as God for Christ’s sake hath forgiven you” (Eph. 4:32). Then the apostle adds:

“Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly” (vv. 13,14).

Paul could have reasoned that the slate of Onesimus was wiped clean; therefore, I will use him here at Rome to minister to my needs. Think how much more I will be able to accomplish in the Lord’s work, if I retain him. Surely Philemon will understand! But Paul valued the fellowship of Philemon far too much to take advantage of him. The apostle knew that Onesimus was the property of his friend, thus he would allow him the courtesy of making that decision. You see, grace always does what is *right*.

It takes literally years and years to earn the respect of others, but it can all be destroyed in a moment of time. This is why it is so essential to maintain a consistent godly testimony, as exhibited by the apostle. In his book, *Ten Mistakes Parents Make with Teenagers*, Jay Kesler describes a conversation he had with a young lady at a *Youth For Christ* summer camp:

“This particular camp was in Ohio, and after one of the services some kids came forward, but one young woman was having a

difficult time, so the counselors asked me if I would speak to her. We sat down in the front row of the Chapel, and through many tears her heartbreaking story began to unfold. She'd been molested by her father since she was four years old. She had never told anyone about this and carried a great sense of guilt, as though she were to blame for her father's actions.

"As she told me her story, I noticed that both of her wrists were scarred. (If you work with youth today, you see these marks often.) 'Tell me about your wrists,' I said. 'Well, I tried to kill myself.' 'Why didn't you do it?' I asked. 'Killing yourself is a relatively simple thing if you really want to do it. If it is just a bid for attention, the attempt is usually feeble.' She said, 'Well, I got to thinking...we have a youth pastor at our church...'

"Oh no, I thought, now I'm going to hear an ugly story about her getting involved with some youth pastor. But that wasn't it at all. She said, 'He'd just gotten married before he came to our church, and I've been watching him. When he and his wife are standing in line at church he holds her hand. They look at each other affectionately, and they hug each other right in church. One day I was standing in the pastor's study, looking out the window and the youth pastor walked his wife out to the parking lot. Now there was only one car in the parking lot; nobody was around; nobody was looking. And that guy walked all the way around the car and opened the door and let her in. Then he walked all the way around and got in himself. And there was nobody even looking.'

"That was a nice story, but I couldn't make the connection between that and her problem of incest and suicide. So I asked why this seemed significant to her. She said, 'Well, I just got to thinking that all men must not be like my dad, huh?' I said, 'You're right. All men are not like your father.' 'Jay, do you suppose our youth pastor's a Christian?' 'Yes,' I said 'I think he probably is.' 'Well that's why I came tonight. I want to be a Christian, too!'




"Why did she want to trust Christ and become a Christian? Because she saw a believer being affectionate and respectful to his wife—when he thought no one was looking. That's the power of a consistent life in Christ."²

GRACE AND KINDNESS

The love that Paul and Philemon had for each other was mutual. With this mind, he beseeches his friend on the basis of "love's sake." This was another opportunity for Philemon to demonstrate his love for the Lord and his apostle. So it is touching to see how Paul desires that Philemon receive Onesimus as himself. In short, "If thou count me therefore a partner, receive him as myself" (v. 17). The grace and kindness you've shown to me

when I visit show to our beloved Brother Onesimus. Put him up in the best lodging, give him my seat at your table, and provide for his needs, as you have done so generously for me. Accept him, even as the Father has accepted us in the Beloved.

In essence the aged apostle says to Philemon, Onesimus may have departed from you wearing the garments of a runaway, thieving slave, but I am sending him back to you clothed in the righteousness of Christ. Receive him, dear friend, “Not now as a servant, but above a servant, a brother beloved, specially to me,

but how much more unto thee, both in the flesh, and in the Lord?” (v. 16). The gospel transforms lives! Onesimus returned to his master a trusted servant and a steward of the mysteries of God with whom Philemon could now fellowship. As the hymn writer has appropriately said, “Grace ‘tis a charming sound!” 

Endnotes

1. Charles Spurgeon, *Spurgeon's Sermons*, Baker Book House, Grand Rapids, Michigan, Vol. 10, p. 320.
2. *Nelson's Complete Book of Stories and Illustrations, and Quotes* by Robert J. Morgan, Thomas Nelson Publishers, Nashville, Tennessee, p. 276.

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Will You Please Sit Still

By Pastor John
Fredericksen

Presently, we have a four-year-old grandson. He has more life and energy than grandpa, grandma, mommy and daddy combined. Actually, all our grandchildren do. However, our oldest in particular is constantly on the go and talking loudly. He finds it difficult to sit still for very long. Nonetheless, we've been working on the process of him attending church services with us. Recently I told him he needed to be very quiet while we were in the services. When this clearly wasn't working, we told him firmly: "Will you please sit still and be quiet?"

In the Scriptures, the Lord repeatedly seeks to impress on our souls the need to be still and quiet. In Psalm 46:10, David records God's message: "Be still and know that I am God." When he was in times of "trouble" (46:1), David learned it was a good time to reflect quietly on God's greatness and help. When an issue about how to properly worship the Lord arose, Moses told the questioners: "Stand still, and I will hear what the Lord will command concerning you" (Num. 9:8). Rather than clamor in an emotional state, their need was to wait quietly, listen and learn. When God instructed the prophet Samuel to announce to Saul that he was the choice of Jehovah to be king, Samuel wanted a private time with him away from all distraction. Then he told him: "...stand thou still awhile, that I may shew thee the Word of God" (I Sam. 9:27).

As it was then, so it is now. The best condition to fully comprehend a message from God's very words is in a state of quiet attentiveness without distraction. So important is this latter principle that we see Samuel practicing it again in the waning days of his ministry to Israel. He told them: "Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and your fathers" (I Sam. 12:7).

We live in a time of too much busyness and distraction, especially with things that will not count in eternity. It is more important than ever for every child of God to recognize the necessity of being quiet and still before the Lord. This is true when we go to church to worship, and it is true every day. It is vital that we purpose to make time for a quiet time with the Lord and His Word each day.



Question Box

“In a recent Searchlight article you commented on the second heaven. Exactly how many heavens are there and what is the purpose of each realm?”

We believe the Scriptures teach there are three heavens.

The first heaven is our atmosphere where we live and serve the Lord. It is where the Psalmist says, “the fowls of the heaven have their habitation, which sing among the branches” (Psa. 104:12).

The second heaven is the solar system that consists of the sun, moon, stars, and planets (Gen. 1:14-18). Prior to the written revelation of God, the Lord used this realm as a teaching tool. Once again, in the words of the Psalmist, “The heavens declare the glory of God; and the firmament [expanse] sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge” (Psa. 19:1,2). While Satan currently dwells in the second heaven, he will be cast out of heaven to the earth in the middle of the Tribulation period (Rev. 12:7-12). Throughout eternity, the members of the Body of Christ will occupy this realm and its various seats of authority (Eph. 2:6).

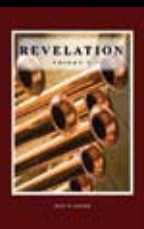
The third heaven is the abode of God often referred to in the Scriptures as the *heaven of heavens*. It is also where an innumerable host of angels worship and serve the Lord. This is confirmed by Nehemiah, “Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein” (Neh. 9:6).

Paul reveals that he was caught up to the “third heaven” where he received a further revelation from the Lord regarding the Mystery (II Cor. 12:1-4; Eph. 3:2,3). The apostle also calls this realm Paradise. Today, we have a heavenly hope according to Colossians 1:5; therefore, when we come face to face with death, we look forward with great expectation to be absent from the body “and to be present with the Lord” (II Cor. 5:6-9), Who dwells in the heaven of heavens.

—Pastor Sadler

War in Heaven

By Paul M. Sadler, D.D.



For those who have yet to read Volume 2 of my commentary on the *Book of Revelation*, the following is an excerpt from Chapter 18. While many believe and teach that the Apocalypse is written, in part or the whole, to the Body of Christ, this is far from the truth. Since we are to have an understanding of the *whole counsel of God*, in view of Paul's gospel (Acts 20:27; II Tim. 2:15; 3:16,17), it is important that we study the Book of Revelation in its proper context.

—Pastor Sadler

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:7-9).

If you have any doubt as to the true identity of the dragon, it will be a passing memory after you study this passage. The dragon is “that old serpent,” who subtly tempted our first parents with his poisonous words of deceit, which resulted in their willing fall into sin. He is also “called the Devil,” the slanderer who sought to destroy the reputation and testimony of Job. Then there’s his name, “Satan,” the adversary of God and all those who believe the gospel. He has worked behind the scenes for millennia, deceiving and corrupting the world with his lies, but his days are numbered. As this passage clearly states, he’s destined to be cast out of heaven to the earth.

We have often been asked the question, “Why doesn’t Satan fall at the Father’s feet and beg for mercy? He can see what his end will be from these passages and many others.” This is very true; in fact, he knows the Scriptures far better than most Christians do, but like the

unbeliever, he doesn't believe them. He's deceived himself into thinking that, in the end, he will conquer God and reign as God over all. He probably has some type of secret strategy in mind that is only known to himself. Wow, is he in for a rude awakening (Psa. 139:1-6; Isa. 46:9,10). Ottman makes this insightful observation about the archenemy of God: "Knowing the evil and continuing in it is nothing less than moral suicide."¹ The natural man would do well to remember this truth.

While there are numerous Old and New Testament prophecies that foretell the casting out of Satan to the earth, the actual fulfillment does not take place until the middle of the Tribulation. This is merely another step in a long list of predicted demotions of the archenemy of God. When Lucifer rebelled, he was cast out of the presence of God into the second heaven, where he resides at this hour. In the coming Day of the Lord, he will be banished from the heavens altogether. Then, at the Second Coming of Christ, an angel from heaven casts him into the bottomless pit where he is bound for 1,000 years. His final demotion comes when he is tossed into the Lake of Fire that was originally created for the devil and his angels (Matt. 25:41; Rev. 20:2,3).

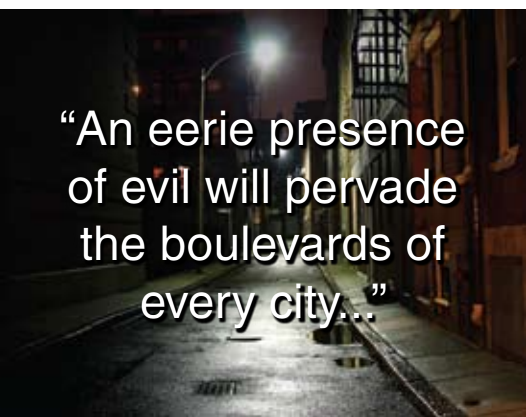
It isn't without significance that Michael the Archangel assembles for battle the forces of God against the forces of evil. While he took a defensive posture when he contended for the body of Moses, here he takes an offensive position, having the authority of God to banish the devil from heaven. This is a demonstration of the sovereignty of God: the appointed time has come for Satan to be expelled from the heavens, never to return again. The domains of authority vacated by the fallen host can now be occupied by the Church, the Body of Christ (Eph. 2:6). You see, we are promised the realms and positions of authority that are currently held by Satan and his workers of darkness. This is why Satan would like nothing better than to overthrow the plans and purposes of God regarding the Body of Christ (Eph. 6:12).

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:10,11).

Next, John hears a loud voice throughout the realms of heaven and earth, "Now is come salvation"—not salvation from sin, but deliverance from the accusations of the devil. He will no longer have access to the throne of God so as to accuse the brethren, as he did with Job. On the day Satan appeared before God to accuse Job, he effectively made his case against the patriarch, or so he thought: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But

put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face” (Job 1:9b-11).

It is essential to remember that Israel’s salvation is yet future (as of this writing). As the Lord said to His disciples, “And when these things [signs] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28). Their redemption and forgiveness awaits the return of Christ (Acts 3:19). With this in mind, Satan will *accuse* these brethren day and night. You see, he hates these believers with a passion because they remind him constantly of the death and resurrection of Christ that sealed his eternal doom.



“An eerie presence
of evil will pervade
the boulevards of
every city...”


The slanderous accusations against these saints will run along these lines: “You call this disobedient sinner worthy? How can a holy and righteous God allow a sinner, so easily beset by sin, into His presence?” The answer is the blood of the Lamb! The saints will overcome the evil one by the blood of Christ and the power thereof, by which they will also be forgiven. Adding to this the word of their testimony, the apostle was prompted to declare,

“they loved not their lives unto the death.” This does not mean that they will be publishing “How-To” pamphlets on how to become a martyr, as is the way in present-day Islam. Rather, we are to understand that the believing remnant will not regard their lives as being precious when making their testimony known that Jesus is the real Messiah, not the Antichrist. Needless to say, this won’t sit well with the man of sin, who will pursue them to the ends of the earth.

“Therefore rejoice, ye heavens, and ye that dwell in them” (Rev. 12:12a). When the archenemy no longer has access to God, the heavens and all who live there will rejoice. The prophetic/Kingdom saints, who wait to return to the earth with Christ, will rejoice together with the angelic host. What is the reason for this jubilation? Their nemesis that deceived them, accused them, tempted them, and opposed them is cast out of the heavens forevermore. But what brings joy to their hearts will bring sorrow to those on earth, sorrow in the form of the third “woe” of John’s revelation.

“Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Rev. 12:12b).

This particular passage helps us appreciate more fully why the last 3½ years of Jacob’s Trouble are called the *Great Tribulation*.

There are a number of reasons, the primary one being that the devil is confined to the earth. An eerie presence of evil will pervade the boulevards of every city and the country lane of every town in the world. The great conflict of the ages now shifts from heaven back to the earth. As it was in the time of the four Gospel accounts, demonic activity will again be commonplace (Rev. 16:13,14). Because Satan will be well aware that his time is short, he will unleash his fury on two fronts: He will attempt to destroy the woman (Israel); and he will require all to receive the mark of the beast, leaving them hopelessly condemned for eternity. 

Endnote

1. Ford C. Ottman, *The Unfolding of the Ages in the Revelation of John* (Glasgow, Scotland: Picking & Inglis, 1905), p. 297.

Many have been inquiring when Volume 3 of the 4-Volume set will be finished. I am happy to report that I have completed about two-thirds of the manuscript. The third volume will cover Chapters 14 through 19 in the Book of the Revelation. My study and research of these chapters have left me with an even greater appreciation of grace. —PS



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Volumes 1 and 2

For an excerpt from Revelation, Volume 2, see page 21!



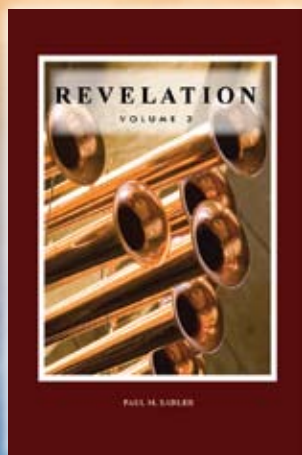
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BBS Letter Excerpts

From Florida:

"I became a grace believer about two years ago. A Christian brother... introduced me to Cornelius R. Stam. The first book I read was *Things That Differ*...It opened my eyes on 'rightly dividing the Word of truth.' I thought I knew a lot about Scripture, but I didn't know anything...The gospel of grace makes so much sense!"

From Missouri:

"You may remove me from the list of those receiving the *Berean Searchlight*...I think you are wrong in making such a strong division between Paul and the rest of the Bible. You build a wall where there should only be a dotted line. Thus I find your publication to not be worthy of my time."

From Florida:

"I intend to 'unpack' all the Bible input I got at the Nokomis conference. I am glad you taught about the 'your sins are already forgiven' thing; because somehow I had 'picked up' that refrain awhile back and innocently didn't 'think it through' like you did. It is clearly unscriptural to say that to an unsaved person. I enjoyed the conference very, very much." (The first of those two messages on reconciliation can be found on Page 5 to help with your unpacking!—Ed).

From West Virginia:

"Some months as I read the *Searchlight*, I feel like my soul has just had a fresh dish of living water."

From Indiana:

"The Lord brought me to salvation 22 years ago, out of Catholicism. I was a nun for over 13 years, deeply ingrained in empty doctrine and works. But praise to the Lord, soon after my new birth I was introduced to the grace message...I've been privileged to lead Bible classes in my neighborhood and in a retirement home for over 12 years. Here I am happily expounding the marvelous grace of God...."

From Pennsylvania:

"I have been a pastor for nearly thirty years, graduating from a school where they taught the Pentecostal way, graduating at age 50. It has only been the last four to five years that I came to understand right division, and now I can say I study to show myself approved."

From Ohio:

"I greatly enjoyed reading *Revelation, Volume 1*, and was tremendously blessed in doing so." ("Blessed is he that readeth...the words of this prophecy" [Rev. 1:3].—Ed).

From our Inbox:

"A great *Two Minutes with the Bible* today ['The Incarnation of Christ']—thank you Paul, I really enjoyed this."

From California:

"I am thoroughly delighted with Pastor Kurth's article on the olive tree and the light that it yields on the subject."

From Minnesota:

"I read the conclusion of your article on the olive tree and want to thank you for it. You made some things clear that I had not previously understood."

From our Inbox:

"The olive tree article was in depth and the only thing that makes any sense at all...Very good, I will make a video on this. Thank you!"

From Ohio:

"Could it be possible to follow up on the article 'The Calling of the Jerusalem Council'? Great article! I sent it out in three parts to about a dozen people, some who understand the mystery and some who don't." (We followed up in the March issue.—Ed).

From Ontario:

"I found you have a Bible study chart on Acts. This would be...helpful...My poor wife is dying...we enjoy prayer and Bible reading together. This chart would expand our sharing of new insights we are receiving from your teaching."

From our Inbox:

"I was blessed early this year when my pastor handed me one of his dog-eared, well-marked-up and underlined 2011 *Searchlight* issues, telling me I might be interested in checking it out. Well, I was, I did, and I continue to be drawn to this little magazine."

From Pennsylvania:

"Would you please send a subscription of the *Berean Searchlight* to my dear daughter? She is not well, and I feel reading about God's great love for us, rightly divided, will most certainly make her convalescence easier."

From Facebook:

"I just received my MP3 player from your ministry that I purchased. I am so thankful for it and the messages on it; thank you for offering it at a great price."

From our Inbox:

"I was in Cedar Lake in 1986, met Mr. Stam and heard about right division for the first time and never looked back."

From California:

"Thank you, Pastor Sadler and Brother John, for coming to *Bethany Bible Church* for the *California Regional Conference*. The conference was a real blessing in rightly dividing the Word."

From our Inbox:

"I want to express my joy with what your organization does and stands for; it has been a great blessing to myself, family, and friends. We use your website and resources on it often...."

From Washington:

"I still fondly remember my visit to BBS in 2006, and the kind conversation and 'the grand tour' with Kevin, even the witness of C. R. Stam's study and writing desk, and the entire operations...." (We'll be offering 'the grand tour' to all who come a day early for our April 25th conference.—Ed).

From Kentucky:

"Thank you all so much for your efforts in helping to make all men see what is the fellowship of the mystery. For many, it's still a mystery, but you, and we here in western Kentucky, are doing what we can where we can to change that."



"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

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*To God Be the Glory,
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THEME:

*To God Be the Glory,
Great Things He Has Done!*



- Speaker: Paul M. Sadler
President, Berean Bible Society
A Walk Down Memory Lane

9:30 to 9:45 AM—Break

9:45 AM

- Testimonial: Doug Cox
Retired, Berean Bible Society
- Hymn #495
"Unsearchable Riches of Christ"
- Scripture Reading: II Timothy 1:13
- Special Music
- Speaker: Ricky Kurth
Editor, Berean Searchlight
Holding Fast the Firm of Sound Words

11:15 to 11:30 AM—Break

11:30 AM

- Testimonial: Robert Nix
President, Berean Bible Institute

NOON—Lunch in Fellowship Hall

RSVP by April 10th

1:15 PM

- Prelude
- Hymn #206
"Wonderful Grace of Jesus"

- Testimonial: Kevin Sadler
President, Berean Bible Fellowship

- Hymn #37
"How Great Thou Art"

- Scripture Reading:
Philippians 3:12-20

- Special Music

- Speaker: John Fredericksen
Chairman, BBS Board
Pressing Forward

2:30 to 2:45 PM—Break

2:45 PM

- The Ministries of Berean Bible Society

- Hymn #236
"Amazing Grace"

- Testimonial: Richard Church
Webmaster, Berean Bible Society

- Closing Thoughts

4:00 PM—Dismissal



Sunday Morning Meetings



Date: Sunday, April 26, 2015

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

Speaker: Pastor John Fredericksen, *Berean Bible Society*

Theme: *The Judgment Seat of Christ*

For additional information, please contact:

Pastor Kevin Sadler at (262) 305-6849
or kevin@bereanbiblesociety.org

Stay an extra day after the 75th Anniversary conference and hear Pastor John Fredericksen speak in nearby West Bend!

Northeast Ohio Bible Conference



Dates: May 15-17, 2015

Location: First Grace Gospel Church
5730 Adams Avenue, Ashtabula, Ohio

Speaker: Paul M. Sadler, President of *Berean Bible Society*

For directions and additional information, please contact:

Pastor David Adams at 440-992-9008 or 440-997-8191



News and Announcements

New Way to Share Our Chart: If you like to use our *Key to Understanding the Scriptures* timeline chart when sharing Paul's gospel with others, our good friend Jason Randolph has created a video presentation delineating the details of the chart that you can access on our website's homepage. Why not check it out for yourself, and then send the link to the friends and loved ones with whom you are longing to share the knowledge of the Mystery.

New Grace Translation: Our good friend Leo Keiper wrote us recently to ask for prayer as he works on translating Pastor Stam's book, *Our Great Commission*, into Portuguese, the indigenous language of Brazil, the land where he has labored for most of his life to make grace literature available to Brazilians in their native tongue. If you feel the burden to help others understand that the great commission for believers today is not found in Matthew, Mark, Luke or John, why not join us in prayer for Leo and his work, and drop him a line to encourage him: lkeiper473@gmail.com.

New Pastoral Opportunity: *Grace Church* of Indianapolis is looking for a pastor. This historic grace assembly has recently relocated and is in the process of moving into their newly constructed church building. Interested men of God may send a résumé or letter of inquiry to: Box 39086, Indianapolis, IN 46239 or to Pastorsearch@indygracechurch.org. For additional information about the church, just visit their website at www.indygracechurch.org.

New Grace Mission Work: Our good friend Joe Holleran is teaching English in a school in Daejeon, South Korea, by day, so that he can be "teaching those things which concern the Lord Jesus Christ" in his home by night (Acts 28:31). To learn more about his efforts to advance the message of God's matchless grace in a land long dominated by Buddhism and Confucian tradition, email him at koreajoe2001@gmail.com, or write him at 351-3 Gayang-dong, Dong-gu, Apt. 401, Daejeon, South Korea 300-804.



The *Palau Lighthouse* is located in North Sardinia, Italy. Palau is the ferry terminal for ferries serving the "Arcipelago di la Maddalena," a national park encompassing three nearby islands. The lighthouse is located on rocks northwest of the harbor of Palau.

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tells a lot about our faith.”

—George Sweeting