

# *The* **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

August 2015



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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,

The Apostle Paul knew the value of *putting the truth in writing*. In addition to his thirteen New Testament epistles, he refers to at least two others he had written, and with “the care of all the churches” always on his heart (II Cor. 11:28), I believe there were countless other times he put pen to paper in order to propagate and preserve the truth that God entrusted to his care. Here at BBS, we continue to follow his example with our ongoing commitment to publishing the truth on the printed page.

But as Paul wrote to Timothy to pass the mantle of his ministry in the shadow of his approaching departure from life, he told him that he was “greatly desiring to see thee” (II Tim. 1:4). You see, Paul *also* knew the value of ministering to people *face to face*, a ministry that we value as well. That’s why this year BBS pastors will travel to *nineteen* locations for Bible conferences and special meetings with the saints.

At these conferences, we encourage grace believers and generate interest in local churches. In addition, conferences are often the only opportunity that stranded grace believers have to hear a rightly divided message in person and ask questions of a grace pastor. At a recent conference in Nashville, a Church of Christ pastor and his missionary friend were able to pepper me with questions about the new truth they were learning and take advantage of the literature we are able to sell at our conferences at half price, thanks to your financial support.

Conferences also generate excitement about our message and get people *stirred up*. After one recent conference in Florida, one woman wrote to say, “We had a wonderful conference this weekend in Inverness. I am truly encouraged, and convicted that we shouldn’t let the pastor do all the work.” Sounds to me like somebody got *stirred up*! And those are just a few of the advantages of our conference ministry.

As the world about us learns to depend more and more on the technology that is bringing us all together, many CEOs in business and industry are rising up to insist on the value of what they call “face time” and are stressing the value of in-person contact among the leadership in their many locations throughout the world. This shows that they are just catching up to the importance of the one-on-one interaction that Paul esteemed so highly two thousand years ago.

With all this in mind, we hope to see you at one of our spiritual get-togethers soon. We too are “greatly desiring to see thee”!

Yours in Christ,  
Pastor Ricky Kurth



# Meet the Board of Directors!



**Back:** Jeff Seekins, Paul M. Sadler, David Brown

**Front:** John Fredericksen, Jim Tollar, Ken Lawson



You met the members of our BBS staff in our March issue, but there wasn't quite enough page space to acquaint you with the members of our board. With that in mind, let's meet these faithful men of God:

**Pastor Paul M. Sadler** is our board president, and also serves as president of *Berean Bible Society*. You know him as the man whose Bible conference messages and *Searchlight* articles make God's Word come alive, but our board knows him as the man whose rock-solid leadership has guided our ministry for the past 28 years.

**Pastor John Fredericksen** is the chairman of our board, the man responsible for keeping our board meetings on point and on time. John is the pastor of the *Haven of Grace Bible Church* in Orlando, and also represents *Berean Bible Society* as a popular Bible conference speaker. In addition, his sound contributions to the *Searchlight* are highly valued by our readers.

**Pastor Jeff Seekins** is our board secretary, the one charged with the difficult duty of not just participating in the meetings, but recording the minutes as well. He has proven time and again that our chairman is right when he says, "a short pencil is better than a long memory." The saints of *Community Bible Church* in Tipp City, Ohio, are not the only ones who thank God for their pastor!

**David Brown** serves as our board's treasurer, tag-teaming with our business manager to keep a watchful eye on our balance sheets. If his name sounds familiar, you are most likely one of our donors, for David's name appears on all your receipts. You may also know his name from his speaking engagements, for our board's only non-pastor is a sound expositor of God's Word.

**Pastor Ken Lawson** is also a popular Bible conference speaker, and we are sure you'll agree that his writings in the *Searchlight* betray the rich familiarity with God's rightly divided Word that makes him so loved and appreciated at the *Grace Bible Fellowship*, the church he pastors in Inverness, Florida.

**Pastor Jim Tollar** attended *Berean Bible Institute* while serving as our BBS business manager and is now pastor of the *Forest Park Bible Church* in Mobile, Alabama. His time on the mission field brings a missionary perspective to our board meetings, and his deep commitment to the grace message has helped him fit right in on this board!



# The Believers' Judgment

By Paul M. Sadler, D.D.

**“But why dost thou judge thy brother? or why dost thou set at nought [despise] thy brother? for we shall all stand before the judgment seat of Christ...So then, every one of us shall give account of himself to God.” —Rom. 14:10,12**

“After spending months writing his book *The French Revolution*, Thomas Carlyle took his manuscript to his friend John Stuart Mill for his comments. Mill passed the manuscript on to a lady named Mrs. Chapman, who read it by the fireplace on the evening of March 5, 1834. Before she went to bed that night she laid the manuscript on the mantel.

“Early the next morning the servant girl came to clean the room and to start the fire in the fireplace. Not knowing what the papers were, the servant used the manuscript as fuel to kindle the fire. The work of months was burned up in a matter of seconds.

“Some Christians spend their entire lives on earth building with wood, hay, and straw. At the Judgment Seat of Christ, many people’s work will go up in flames. They will be admitted into heaven, but will be saved ‘as through fire’ (I Cor. 3:15).”<sup>1</sup>

Life is filled with all sorts of appointments. They are a necessary part of every business day, and without them confusion would reign supreme. I don’t know about you, but I always rejoice when my dental appointment has to be changed due to a scheduling conflict. Usually I can think of ten other things I’d rather be doing. Be that as it may, there is one appointment we *will* honor, a Divine one! Before the foundation of the world, God ordained a day when every believer will be required to *appear* before the Judgment Seat of Christ. The subjects of this solemn event will be the members of the Body of Christ.



The purpose of the *Bema Seat* is to “make manifest the counsels of the hearts: and then shall every man have praise of God” (I Cor. 4:5). Few will dispute that the life of the Apostle Paul exemplifies *how* to live a godly life in Christ Jesus. Yet, even Paul looked upon this judgment with tremendous reverence. We fear, however, that many in our day take this matter far too lightly.

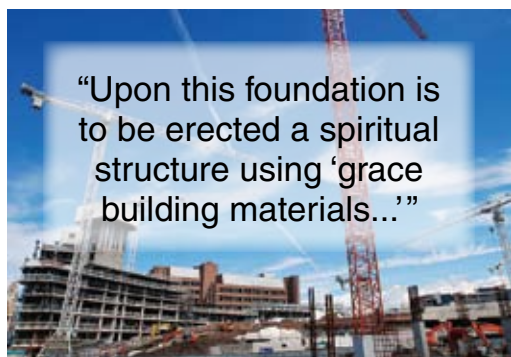
Some seem to think because we are seated with Christ in the heavens that the Judgment Seat of Christ is merely a formality. Since they do not take the Bema Seat seriously they have no misgivings about their unsound teachings to further their cause, with the view that the end justifies the means. However, we must distinguish between our *standing* and our *state*. When the apostle says that He “made us sit together in heavenly places in Christ Jesus” (Eph. 2:6), he is referring to our standing, which never changes because it is wholly dependent upon Christ. On the other hand, a constant vigilance must be kept to maintain our state. It can and does change based on our circumstances and actions. Thus, our “present conduct” will have a profound effect upon us throughout eternity.

### THE PURPOSE OF THE BEMA SEAT

**“For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (II Cor. 5:10).**

Paul teaches the theme of the *Judgment Seat of Christ* in both his early and later epistles. But

it is of special interest to us that he deals more extensively with this subject in the Corinthian letters. The apparent reason for this had to do with the Corinthians’ *unfaithfulness* to the Lord—they were carnal and living in sin. Paul knew that they were in grave danger of suffering great loss. Therefore, he confronted them with their backslidden condition. He warned them night and day with tears that their infidelity would become unprofitable to them at *that day*.



“Upon this foundation is to be erected a spiritual structure using ‘grace building materials...’”

The resemblance between the Church today and the Corinthian assembly is alarming. Nowadays, ungodly behavior prevails in the form of immorality, envy, strife and divisions. But what adds insult to injury is that those who know better *tolerate* it. To their credit, the Corinthians eventually turned from their carnality and permissive behavior and were restored to the faith. Will the Church of our era follow suit or continue to tread down the path of unwholesome conduct? The closing chapter of the story is yet to be written.

Throughout Paul’s writings, it is evident that he was very familiar with the Greek culture, having been raised in it. The

phrase “judgment seat” in the above passage is derived from the Greek *Bema*. The *Bema* was a raised platform from which the judges presided over the Isthmian games, the Corinthian version of the Olympics. From this vantage point, the judges were in clear view of the spectators when they disqualified a participant or presented the victory garlands to the winners. In like fashion, Christ will appear in exaltation to *review* every believer’s life and give an appropriate response that will be just.

**“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (I Cor. 4:5).**

Judgment in the Scriptures can take the form of discernment or passing final sentence upon someone. While we are at liberty to discern the circumstances in which we may find ourselves, or even the things that differ in God’s Word, we do not have the authority to judge others. Those who condemn a brother or sister in Christ hastily are treading upon Divine ground.

As the apostle says, we are to “judge nothing before the time, until the Lord come[s].” We simply are not in a position to judge any one. Who among us can know the motive behind someone’s actions, much less the intent of his heart? Surely no one can ever say they have an understanding of all the facts to make an impartial ruling. Even general observations in life are usually an inaccurate

assessment of the actual circumstances. Things are not always as they appear; consequently, we are wise never to judge anything before the time. You may just generate more wood, hay, and stubble than you bargained for when the trump sounds.

Notice Paul states, when the Lord *comes*, “Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” We are to understand that this is the Lord’s Secret Coming for the Body of Christ, which, of course, includes the Judgment Seat of Christ. So Paul is speaking here of the judgment of *believers* at that day. This raises the question as to whether or not our sins will be taken into consideration at this review, especially in light of the fact that the apostle states the Lord will reveal the hidden things of darkness.

Clearly the believer is forgiven in Christ of all sins past, present, and future. As the apostle says, “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). We are beyond the reach of God’s judgment as far as condemnation is concerned. With this in mind, if there is to be a fair and impartial hearing it will be necessary for our indiscretions to be brought to light. In other words, the Lord is going to set the record straight, without forgetting we are His children.

Take, for example, the pastor who steals the life savings of a godly widow over a period of years, under the auspices that she’s helping the work of the ministry. He may think he’s gotten away with it, but at that day his evil deed will

be exposed. Although the widow was deceived, she will be rewarded richly seeing that she gave the gifts out of concern for lost souls. Her intentions were pure as he wind driven snow. Needless to say, the pastor's greed will heap *shame* and great loss upon him for his ungodly actions. Paul warns all those who minister in the things of Lord in this manner, "some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:24).

Another purpose of the *Bema Seat* is to determine whether or not we were *faithful* to the Lord Who bought us. The basis for this examination will be Paul's gospel. Did we acknowledge his apostleship? Were we committed to the proclamation of Christ according to the revelation of the Mystery? Did we walk worthy of our calling? But what about those who were never introduced to Paul's gospel? To this we say, the Judge of the earth shall do right. Our Lord is a fair and impartial Judge Who will only hold us accountable for the light that we possessed. The greater danger lies with those who rejected the Mystery for the sake of positions, popularity, gain or the fear of men. Surely, the Lord will hold such men responsible for their negligence. This will be heart-breaking, indeed, for their hearers were never given the opportunity to hear the *truth*.

### THE MASTERBUILDER

**"For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the**

**foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (I Cor. 3:9,10).**

When Paul received his apostleship, it involved numerous responsibilities, one of which was *masterbuilder*. He was the chief architect who received the blueprints for the age of grace from the Lord of Glory. Paul laid the foundation in relation to the *heavenly ministry* of Christ (I Cor. 3:11 cf. Eph. 1:19-23). Upon this foundation is to be erected a spiritual structure using "grace building materials" that are only supplied for us in the Pauline epistles. Great care must be taken to follow the masterbuilder's plans in order that our service will be well-pleasing to the Lord.



Perhaps a hypothetical case will help us better understand the importance of the above. Let's suppose for a moment that a wealthy man secures an architect to build a two-story house. Since he is leaving town, he gives the architect the specifications and instructs him to purchase the site and secure a contractor. The owner's demands are carried out to the letter by the architect who then turns the project over to the contractor. But the contractor



dislikes building two-story houses. He is convinced that the owner will be just as pleased with a ranch-style home. So, he discards the original blueprints and follows another set of plans.

Now I ask you, when the owner returns will he be pleased with the outcome? Obviously, he is going to require a full accounting from the builder as to why he didn't follow the plans of the architect. The owner is well within his rights to demand that the structure be torn down and rebuilt at the builder's expense. If we turn this to the spiritual side, the foregoing illustration raises a valid question. Will the Lord be pleased with those who have pushed aside Paul's blueprint to follow another gospel? Whether this is done wittingly or unwittingly due to the fear of men, their *loss* will be devastating.

### THE TEST

**“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day [the day of Christ—Phil. 1:3-6] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is” (I Cor. 3:12,13).**

The apostle makes it very clear that there are two distinct groups of materials that can be used by those who build on his foundation, which is Christ according to the revelation of the Mystery. Although these instructions were originally intended for pastors and teachers, Paul also meant them to be applied by *every* member of the Body of Christ. The first grouping

of materials (gold, silver, and precious stones) represents those things that are done in harmony with Paul's message. It is discovering what the teachings of grace are, standing for them uncompromisingly, and making an *application* of them in our daily lives.

If we have a burden for lost souls and faithfully make known the *Commission of Reconciliation*, which *excludes* the rite of water baptism—that's gold, silver and precious stones (II Cor. 5:12-21 cf. Col. 2:9-17). We find it of interest that this particular grouping is found *in* the earth and must be excavated with much effort at substantial cost. Anyone who champions the cause of grace can relate to this last statement. Furthermore, to a greater or lesser degree, this trio is refined when passed through the flame. The building materials of gold, silver, and precious stones signify the *permanent* nature of our *works* that are done in accordance with the Pauline master plan.



The second group of materials is found on the *surface* of the earth being *temporal* in nature. These works (wood, hay, and stubble) will perish when they are passed through the flame. Those who have spent a lifetime adding

Petrine doctrines to the Pauline foundation will see their efforts go up in smoke at the Judgment Seat of Christ. As sincere as they may be, they are sincerely *wrong*! We are in no way downplaying the earthly ministry of Christ. Quite the contrary, the kingdom gospel is a wonderful message of hope, but it is NOT God's message for the age of Grace!

The basic premise of the *Great Commission* involves the following: *repentance*, that is, for breaking the covenant of the Law and crucifying the Messiah (Luke 3:7-14 cf. Acts 2:22,23,38); *belief* that Jesus is the Christ (Messiah of Israel), the very Son of God (Mark 16:16 cf. John 20:31); and affirmation of *water baptism* for the remission of sins (Mark 1:4; 16:16 cf. Acts 2:38). Then from the lips of the Lord Himself:

**“And these signs [*miraculous manifestations*] shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17,18 cf. Acts 2:4; 3:6-9; 5:29-31).**

I must ask in all sincerity a rhetorical question, “is this the commission we are to carry to a lost and dying world today?” Additionally, wood, hay and stubble may also take the form of liberalism; legalism; the teaching of self-esteem; new evangelicalism; Covenant Theology; etc. Any *-ism* or *schism* that does not align itself with Paul's blueprints will result in terrible *loss* at that day. If you have been pondering what men

may say if you accept the grace message, perhaps the more pertinent question is this: “What will the Lord say if you don't?”

It is a solemn thought that “every man's work shall be made manifest” (I Cor. 3:13). The word “manifest” here stands out like the Statue of Liberty in New York Harbor, simply because the day of Christ will declare the very *intent* of our heart. Each and every work will be tested by fire (I Cor. 3:13).



Fire in the Scriptures is used in various senses, but in this context it symbolizes the Word of God. You will recall the time when Jeremiah sought to flee from the presence of the Lord that he determined to wash his hands of the Word of God, but was unable to do so. In the end, the experience prompted him to say that God's Word was “...as a *burning fire* shut up in my bones” (Jer. 20:9). To which we add, “All Scripture is given by inspiration of God...” (II Tim. 3:16), but it must be interpreted in light of Paul's revelation. So then, our works will be tested on the basis of Paul's epistles since they set forth the *commands of Christ* for us today (I Cor. 14:37).

Every believer's work will be tested at that day as to what *sort*

it is. Some go about trying to impress others with how much they have accomplished. But God is more concerned about *quality*, not quantity. The man who proudly opens his little black book to show you how many he led to Christ will be in for a rude awakening. Imagine his surprise when the Lord inquires as to how many of those he grounded in the Word

rightly divided! Our present commitment to Christ, or lack thereof, will have a lasting effect on three specific areas of our eternal state.

*To Be Continued!*



### Endnote

1. Kent Crockett, *Making Today Count for Eternity* (Colorado Springs: Multnomah Publishers, 2001) p. 85.

## Question Box

*“Did Christ offer animal sacrifices?”*

You wouldn’t think He did, since sacrifices were brought “for atonement” (Ex. 29:36), and He had no sins for which to atone. However, He also had no sins of which He needed to repent to receive remission of them, and yet He submitted to John’s “baptism of repentance for the remission of sins” (Mark 1:4). Of course, we know that He was baptized “to fulfill all righteousness” (Matt. 3:15). That is, in order for us to be numbered with the righteous, He had to be “numbered with the transgressors” so He could die for them (Isa. 53:12). So He was numbered with the transgressors in His baptism, and also when He died between two transgressors (Mark 15:28). But if He identified with sinners at the beginning of His ministry with His baptism, and at the end of His ministry with His death, perhaps He identified with sinners in between those events as well, with animal sacrifices.

But here we have to be careful how we say the Lord offered such sacrifices. As a Jew under the Law (Gal. 4:4) He had to keep the Law, for to transgress it would be sin (I John 3:4). Well, the Law required men to keep the seven feasts of Leviticus 23, each of which involved an animal sacrifice, and we know the Lord kept Israel’s feasts (Luke 22:15; John 7:2,10). These sacrifices were offered for the people of Israel as a whole, and He was one of the people, and so *in this way* He identified with them with animal sacrifices. But the One who “knew no sin” (II Cor. 5:21) never brought a sacrifice for any personal transgression.

—Pastor Kurth

# BLESSINGS

Words and Music by: Laura Story

We pray for blessings, We pray for peace  
Comfort for family, Protection while we sleep  
We pray for healing, For prosperity  
We pray for Your mighty hand  
To ease our suffering

*Pre-Chorus:* And all the while  
You hear each spoken need  
Yet love us way too much  
To give us lesser things

*Chorus:* 'Cause what if Your blessings come through rain drops  
What if your healing comes through tears  
What if a thousand sleepless nights  
Are what it takes to know You're near  
What if trials of this life  
Are Your mercies in disguise

We pray for wisdom, Your voice to hear  
We cry in anger when we cannot feel You near  
We doubt your goodness, We doubt Your love  
As if every promise from Your Word is not enough

*Pre-Chorus 2:* And all the while  
You hear each desperate plea  
And long that we'd have faith to believe

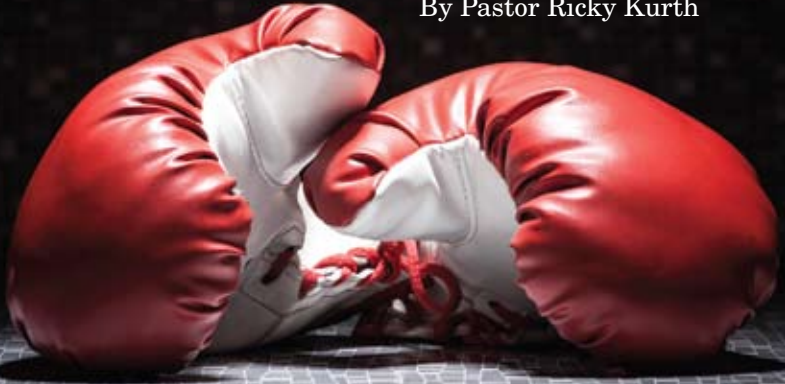
*Chorus*

*Bridge:* When friends betray us  
When darkness seems to win we know  
That pain reminds this heart  
That this is not, this is not our home  
It's not our home

*Chorus 2:* 'Cause what if Your blessings come through rain drops  
What if your healing comes through tears  
And what if a thousand sleepless nights  
Are what it takes to know You're near  
What if my greatest disappointments,  
or the aching of this life  
Is a revealing of a greater thirst this world can't satisfy  
And what if trials of this life  
The rain, the storms, the hardest nights  
Are Your mercies in disguise

# No Mas!

By Pastor Ricky Kurth



Back in 1980, boxer Sugar Ray Leonard squared off with opponent Roberto Duran in what has become known as the *No Mas* fight. Late in the eighth round of this epic battle, Duran turned away from Leonard and said to the referee, “*No mas!*” which is Spanish for “*No more!*” Sugar Ray was declared the winner by technical knockout, and surely experienced an indescribable feeling of elation that no doubt eclipsed the sting of his earlier defeat to Duran a few months before.

As inexpressible as his joy was that day, however, it pales in comparison to the joy the Ephesians experienced when the Apostle Paul used those same “no more” words in his epistle to them:

**“Now therefore ye are *no more strangers and foreigners*, but fellow-citizens with the saints, and of the household of God” (Eph. 2:19).**

These dispensationally revolutionary words no doubt eclipsed the sting of the apostle’s earlier description of their position before God as Gentiles in time past:

**“Wherefore remember, that ye being in time past Gentiles...that at that time ye were...*strangers from the covenants of promise*, having no hope, and without God in the world” (Eph. 2:11,12).**

Imagine the jubilation those dear Ephesian believers experienced upon learning that they had gone from being “strangers from the covenants of promise” to being “no more strangers”! Sugar Ray never had it so sweet!

But here we need to point out that the Gentiles were not just strangers from *God* in time past, they were strangers from “the covenants of promise” that God made with Israel. These covenants of promise




differed from the conditional “if-then” type covenant that God made with Israel in the Law in that they involved *unconditional* promises that God made to His people *with no strings attached*.

The Abrahamic covenant, for instance, was an unconditional covenant that God made with Abraham wherein He promised to give him the promised land “for an everlasting possession” (Gen. 17:8). Inherent in that promise of the land is the promise of *eternal life*, for Abraham could not *possess* the land forever without *living* forever. It is this covenant of “promise” (Rom. 4:16) that Paul says extends “to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.” In this covenant of promise, God promised Abraham eternal life in exchange for nothing more than believing the gospel that was preached to him, just as God graciously does for us (Rom. 4:3-5). Thus it is that we partake of the *spiritual* blessing of eternal life that was promised to Abraham without partaking of the *physical* blessing of the land that was promised to him.

The New Covenant was another unconditional covenant that God made with Israel (Jer. 31:31-34), a covenant to which we were once strangers but now are “no more strangers” to the “spiritual things” of this wonderful covenant of promise (Rom. 15:27) which we receive by grace. We partake of the spiritual blessings of the new covenant without the physical blessings of this covenant which belong to Israel, just as we partake of the spiritual blessing of eternal life that God promised Abraham without partaking of the physical blessing of the land that God promised him.

We know that there are some in the grace movement who hold that we are *still* strangers to the New Covenant, but when Paul says that we were “strangers from the covenants of promise” in time past, but now “are no more strangers,” we have to assume that he is saying that we are no more strangers to the thing he mentioned we were strangers *to* just a few verses before, the covenants of promise. The Greek word and English word for “strangers” is the same.

Boxer Manny Pacquiao recently lost the “fight of the century” after Floyd Mayweather landed 148 of his punches to his 81, with 348 of Manny’s punches connecting with nothing but air. But armed with eternal life, and equipped with the spiritual things that once pertained only to Israel (Rom. 9:4,5), and furnished with “all spiritual blessings in heavenly places” (Eph. 1:3), you are now ready to step into the ring and “fight...*not* as one that beateth the air” (I Cor. 9:26). If you’re not familiar with all of these blessings that God has to offer people freely by His grace, why not get in the Book that you “might know the things that are freely given to us of God” (I Cor. 2:12). Then, “freely ye have received, freely give” (Matt. 10:8), and be ready to fight anyone who tries to put the saints under the conditional promises of the Law! 



# A Little R & R

By Pastor Ricky Kurth

No, I don't mean "rest and relaxation," although most of us could probably use some! I'm thinking of two somewhat cryptic verses that talk about *receiving* and *remitting*:

**"And when He had said this, He breathed on them, and saith unto them, *Receive* ye the Holy Ghost:**

**"Whose soever sins ye remit, they are *remitted*..." (John 20:22,23).**

These verses raise two very puzzling questions that we are often asked here at *Berean Bible Society*. First, did the apostles receive the Holy Ghost the day the Lord spoke those words to them, or fifty days later when they were baptized with the Spirit at Pentecost (Acts 2:1-4)? Second, in what sense were the apostles empowered to remit sins, and how could God entrust such power to mere men?

## The First "R"

Let's begin by addressing that first question first, and let's address it by comparing Scripture with Scripture. After the Lord used some rather veiled language to talk about the Holy Spirit in John 7:38, the Apostle John went on to explain, in parenthesis, why men had not yet *received* the Spirit at that time:

**"(But this spake He of the Spirit, which they that believe on Him should *receive*: for the Holy Ghost was not yet *given*; because that Jesus was not yet *glorified*)" (John 7:39).**

Here we see that the Spirit could not be *received* until He was *given*, and He was not given until Pentecost (Acts 5:32). We likewise see from John's words that the Spirit could not be given until the Lord was *glorified*, and He was not glorified until His ascension. We know

this because the Lord asked God to “glorify Thou Me...*with the glory which I had with Thee before the world was*” (John 17:5), and there is no way He could be glorified like that until He had taken His position at the Father’s right hand, forty days after the Lord told the apostles to receive the Spirit.

It should also be pointed out that when men received the Holy Ghost, they always showed evidence of it. When Cornelius and his fellow Gentiles received the Spirit, they spoke with tongues (Acts 10:46,47), prompting Peter to remark to his Jewish companions that they had “received the Holy Ghost as well as we.” This indicates that the apostles did not receive the Spirit until *they* spoke in tongues at Pentecost.

We see more proof of this when the Lord “breathed on them” as He told them to receive the Holy Ghost. This should remind you of when “the LORD God formed man of the dust of the ground, *and breathed into his nostrils the breath of life*” (Gen. 2:7), and how “by the word of the LORD were the heavens made; *and all the host of them by the breath of His mouth*” (Psa. 33:6). Well, if the Lord’s breath gave life to all the creatures of His *old* creation, His breath here in John 20 must be symbolic of the life He was *about* to give the creatures of His *new* creation, and His new creation did not even *begin* to begin for Israel until Pentecost.

Add it all up, and we feel that the apostles did not receive the Spirit at the time the Lord spoke those words, but fifty days later.

## The Second “R”

But what about that business of giving the apostles the power to remit sins? You probably know that Rome uses this verse to say that this is how their popes and priests received the power to remit sins in the confessional. The Catholic Church claims that Peter was the first pope, and that he handed the power to remit sins down to Rome’s popes and priests through something called “apostolic succession.” While there is not a shred of Scriptural evidence to support such a claim, the Lord must have meant *something* when He gave the apostles the power to remit the sins of men. What could He have had in mind?

Here it helps to remember that this passage is John’s version of the so-called Great Commission. Remember, just prior to the words found in our text, the Lord said to the apostles, “as My Father hath sent Me, *even so send I you*” (John 20:21). In addition, the words “Receive ye the Holy Ghost” should remind you of Luke’s version of the Great Commission, which record the Lord as saying, “ye shall *receive* power, after that *the Holy Ghost is come upon you*” (Acts 1:8).


Now that we know this passage is John’s version of the Great Commission, all we have to do is compare the *other* gospel accounts of the Great Commission to interpret the Lord’s words here. For example, in Luke’s other version of the Commission, the Lord told the apostles

that “*remission* of sins should be *preached* in His name” (Luke 24:47). Doesn’t that indicate that the apostles remitted sins by *preaching* “the baptism of repentance *for the remission of sins*” (Luke 3:3)? When they preached this message at Pentecost (Acts 2:38), and people believed it and were baptized, their sins were remitted!

That’s the only power the apostles possessed to remit sins, the power of the preaching of the kingdom gospel. Beloved, the scribes and Pharisees got a lot of things wrong, but they got one thing right when they asked, “Who can forgive sins, but God alone?” (Luke 5:21). Men have never had this power in and of themselves, and they never will.

If you are wondering why John’s version of the Great Commission is so different than the other versions, it is because Matthew presents Christ as King, Mark presents Him as a servant, Luke presents Him as a man, but John presents Him as *God*. From God’s point of view, the Great Commission gave the apostles the divine power to remit sins, and so John’s gospel reflects this. From man’s point of view, they had this power only as they preached the baptism of repentance, and so the gospels that portray Christ as a man reflect that.

### A Final “R”

Of course, *you too* have the power to remit sins when you preach the gospel *of grace*! That’s how God can trust mere men *today* with the power to remit sins; we are “put in trust *with the gospel*” (I Thes. 2:4). Remember, the gospel “is the power of God unto salvation” (Rom. 1:16). The only question is, “r” you willing to *use* this power by sharing the gospel with others? Why not determine *right now* that you are not going to continue to leave the sword of the Spirit in the scabbard as you live your life from day to day. You’ll be eternally glad you did, as will all those with whom you share Christ. 

# Central Tennessee Fall Bible Conference

**Dates:** October 16-18, 2015

**Location:** *Country Inn and Suites*  
641 Wade Circle, Goodlettsville, Tennessee

**Guest Speaker:**

Pastor Paul M. Sadler, *Berean Bible Society*

For additional information, please contact:

Pastor Vitis Bailey at (270) 384-2731  
or Bobby Davenport at (615) 972-7846







## *A Soldier Sheathes His Sword*

If you grew up in the grace movement as I did, the name Robert Brock is no stranger to you. This dear brother's dispensational tracts and leaflets have been influential in introducing many to the message we hold dear, and his larger works have been instrumental in the instruction of grace believers everywhere in the deeper truths of God's rightly divided Word. With all this in mind, it was with a heavy heart that we received the news of his recent surrender to the eternal will of his Father.



Robert was born and raised in Minneapolis, but moved to Pennsylvania during his youth, where he came to know the Lord as his Savior in 1947. In 1952, Bob and his wife, Delores, attended the *Philadelphia Bible Institute*, now known as *Philadelphia Biblical University*. After his graduation in 1955, Bob and Delores and their two children were accepted as missionary candidates by the *European Evangelistic Crusade*.

When his health concerns kept him from going to the mission field, Bob made his home in St. Petersburg, Florida, where his involvement in a local assembly led to someone giving him a copy of Pastor Stam's commentary on the Book of Acts. After this introduction to the distinctiveness of the Pauline revelation, Robert participated in the formation of two grace churches, and taught Adult Sunday School for more than forty years. Bob's two years of training in Biblical Greek is reflected in most all of his writings, and his *Journal of Pauline Dispensationalism* provided a format for other grace pastors and teachers to join him in the propagation of "the preaching of Jesus Christ, according to the revelation of the mystery" (Rom. 16:25).

After his passing, his dear wife Delores told me that the two of them often thanked God that they were not able to go to the mission field, for they would have gone forth to teach others with the wrong message. The good news is, since Robert's extensive writings have been translated into many different languages and dialects, his heart to go to the mission field has been realized in a way that will continue to instruct God's people in Pauline dispensationalism in a far more fruitful way than he would have experienced had he gone to the mission field in person. They say the pen is mightier than the sword, and Robert Brock's life is a vibrant testimony to the fact that this is especially so when the pen is used to write about the Sword of the Spirit.

—Pastor Kurth



# WHAT WE ARE TO DO

Just before the Apostle Paul was martyred, he told Timothy to rightly divide the inspired Word of God (2 Tim. 2:15). This is what we are to do. Only when the Bible is rightly divided properly will it make sense. The Holy Spirit will shed glorious light upon its wonderful truths. The darkness of confusion will disappear before your eyes. The Bible is progressive revelation from God, and the Holy Spirit illuminates our minds in a progressive way, also. Pauline doctrine is the highest form of Bible truth and is desperately needed in this day to rescue the visible church from its chaotic condition.

What else are we to do? We are not to be ashamed of the Apostle Paul (2 Tim. 1:8). Why Paul? Because he was *God's spokesman for this dispensation of grace*. He occupied the same position that Moses occupied for Israel, that of being the receiver of new truth from God. This is why Paul is to be emphasized above the other Apostles (Rom. 11:13). He wrote in 1 Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Following Paul is following Christ. Real Christianity is Pauline Christianity.

—From *Christianity Is*, by Robert Brock



## *25th Annual* **Mid-Atlantic Grace Bible Conference**

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**Guest Speakers:**

Pastor Kevin Sadler, Pastor Joel McGarvey, Pastor Brent Biller

**Theme:** *Safe in Christ (Romans 5:9)*

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## Are You Up for a Challenge?

Much to our proofreading chagrin, after sending the June *Searchlight* to the printer, we noticed that there were *ten* separate errors in the master copy we had sent them. Lamentably, this discovery came too late to banish our boo-boos.

Rather than cower in shame, we thought it might be fun to own up to all of these blunders in advance and issue a challenge to see if our sharp-eyed readers could find them all. So muster up whatever proofreading prowess you may possess and begin your search for the gaffes that eluded even our crack(ed) team of world-class proofreaders.

This reminds me of the time when one of our readers found a mistake in Pastor Stam's book *Things That Differ, The Fundamentals of Dispensationalism*. That particular printing had the word "dispensationalism" misspelled—underneath the dust jacket *on the front cover*. Pastor Stam responded by running a tongue-in-cheek announcement that we wouldn't be issuing a rebate, that indeed these defective copies were collector's items, conversation pieces, and so were actually worth much more than the face value that had been paid for them.

In that spirit, we'll be offering double your money back to each reader who is able to find all ten mistakes in their copy of our subscription-free magazine.

—The Sheepish Editor

## A Change of Plans

The very first article in the very first issue of the *Berean Searchlight* was based on Acts 17:11 and entitled *The Noble Bereans*. In last October's *From the Editor to You*, I mentioned that I planned to reprint this study in our 75th anniversary issue in March. But when I checked I found that this article had appeared in the *Searchlight* several times over the years, so I instead chose to feature a Bible study drawn from Pastor Stam's classic work, *Things That Differ*, an excerpt which had never before appeared in our magazine.

If you are as disappointed as the reader who wrote to ask why we hadn't printed *The Noble Bereans*, you can read this article online at [www.bereanbiblesociety.org/the-noble-bereans-2/](http://www.bereanbiblesociety.org/the-noble-bereans-2/), or just write and we'll send you a hard copy.

—Pastor Kurth



# No More Excuses!



By Pastor Ricky Kurth

The conclusion of our message entitled  
“Excuses, Excuses” from last month

In the midst of Paul’s discussion of what happened to the nation Israel (Romans 9-11), the apostle cited their prophet’s prediction that “whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:13 cf. Joel 2:32). Paul then proceeded to cite several excuses that unsaved Hebrews of his day had advanced to explain why they *didn’t* call on the Lord when they were given the opportunity (Rom. 10:14-17).<sup>1</sup> As we continue our study of this passage, the apostle begins to dismantle their excuses one by one, starting with their objection that they had not heard the gospel:

**“But I say, *Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world*” (Rom. 10:18).**

In the face of the objection that these Christ-rejecting Jews were raising that they had not “heard” the message of the kingdom gospel,

Paul countered that they had “*verily*” or *truly* heard it, and he proved it by citing the words of no less a revered patriarch of Israel than King David:

**“The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth *speech*, and night unto night sheweth *knowledge*. There is no speech nor language, where their voice is not heard” (Psa. 19:1-3).**

## Look Who’s Talking

David was speaking about *the stars*, of course, silent witnesses that have testified to the existence of God since their creation 6,000 years ago, leaving all men who have ever lived “without excuse” when it comes to knowing that God exists (Rom. 1:20). Of course, knowing that God exists has never been enough to save a man, but in speaking to a group of Gentiles that did not know God, Paul informed

them that God had “made the world and all things therein...*that they should seek the Lord*, if haply they might feel after Him, *and find Him...*” (Acts 17:24-27). This means that when men *don’t* seek the Lord after seeing the glory of God’s handiwork in the stars they are “without excuse.”



But, as David testified, the *second* purpose of the stars was to utter “speech” and show “knowledge.” Knowledge of *what*? Knowledge of “the gospel of the kingdom” (Matt. 4:23; 9:35, etc.), the gospel that declared that “Jesus is the Christ” (John 20:31), the king who would come to offer Israel her kingdom. You see, for the first 2,500 years of human history there was no Bible, but the story of the coming king and His kingdom could be read *in the stars*.

For those who may be thinking that this sounds like astrology, we hasten to add that the zodiac is man’s *perversion* of the kingdom gospel, the gospel that God etched into the heavens in the form of the constellations. While the clarity of the message has been lost, some semblance of the kingdom gospel can still be pieced together from these astrological symbols. The foundation of this understanding was preserved in

the archeological monument for which Egypt is celebrated and renowned, the sphinx.

You see, the zodiac is a *circle*, and it is hard to know where to start reading a story that is conveyed in a circle! Knowing this, the ancients preserved the key to this question in the creation of



the sphinx, a monument that was constructed with the head of a woman and the tail of a lion. This memorial preserved the secret that to read the zodiac one must begin with Virgo and end with Leo, signs that signified that the kingdom gospel would begin with the virgin Mary and end with “the Lion of the tribe of Juda” in the kingdom (Rev. 5:5) when Christ takes His rightful place as the king of the earth.

### Look Who Wasn’t Listening

But while the witness of the stars uttered “speech” about this kingdom gospel, to whom did they “shew” this “knowledge”? Surely it was *to Israel*, the only people on earth whose oral traditions would tell them that the seed of a virgin woman would one day come and be their king and save them (Gen. 3:15). Here it helps to know that the word “seed” in the Bible is always associated



with the seed of *men*, not women. The only man who was ever born who was the seed of a woman was *Christ*, for He is the only One who was born of a virgin, and so born without a human father to pass along *his* seed.

Now all of this *could* be why Paul is quoting Psalm 19 here to prove that every individual Jew in Israel had heard the kingdom gospel, for remember that David said of the stars that “there is no speech nor language, where their voice is not heard.” It is also possible, however, that Paul was simply making a comparison to the witness of the stars, arguing, “As thoroughly as the stars reached the Gentiles to declare that God exists, that’s how thoroughly the voices of John the Baptist, the Lord and all His Spirit-filled followers reached Israel with the kingdom gospel.” The bottom line was that the Jews, like the Gentiles, were *without excuse* when it came to hearing the message that God wanted them to hear.

Having established that Israel had indeed heard the gospel, Paul proceeded to address the next excuse that unsaved Jews had advanced as to why they hadn’t believed. Earlier in this passage (v. 16), Paul noted that they were quoting Isaiah 52:6,7 to argue that the preachers God sent must not have been very good preachers, since the prophet predicted that when preachers with beautiful feet showed up *they would know that God was speaking to them* through those preachers. The Jews argued that since they *didn’t* know that God was speaking to them through John, the Lord and His followers, this proved that

these men must not have been very good preachers! To this Paul replied by citing *more* Scripture:

**“But I say, *did not Israel know?* First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you” (Rom. 10:19).**

To counter the claim that Christ-rejecting Hebrews were making that they hadn’t known or *understood* the gospel, Paul cites no less venerable a prophet than Moses, whose words addressed this objection in an interesting way. To understand Paul’s citation of Deuteronomy 32:21, we have to first lay some groundwork, so follow me for a minute.

First, notice that Moses predicted God would provoke Israel to jealousy “by them that are no people, and by a foolish nation.” While most commentaries identify this “nation” as the Gentiles, we know that the word “Gentiles” means “nations” *plural*, and so the Gentiles cannot be the “nation” (singular) of which Moses spoke. Good students of Scripture know that when the Lord told the rulers in Israel that “the kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof” (Matt. 21:43) that He was speaking about the “little flock” of His followers, to whom it was the Father’s good pleasure to give the kingdom (Luke 12:32). Writing to this same little flock, Peter called them “an holy *nation*...which in time past *were not a people*, but are now the people of God” (I Pet. 2:9,10), which certainly matches Moses’ description of “a foolish nation” and his prediction that God would provoke Israel to jealousy “by them that are no people.”



## The Wearing of the Green

Now, if you are wondering how this citation from Moses answered the argument that the Jews who rejected Christ didn't understand the message, let me ask you a question. Did God's plan to provoke Israel to jealousy work? Did Israel get jealous when provoked by the Lord and that foolish nation of His followers in the little flock? Of course it worked! Remember, it was said of Pilate that "he knew that *for envy* they had delivered Him" to be crucified (Matt. 27:18).



When the Lord and His followers preached the kingdom gospel that proclaimed that He was the king of the Jews, the rulers in Israel were positively *green* with envy, jealous enough to deliver Him to death!

Now, delivering the Lord to die was *the wrong response* to the provoking to jealousy in which God was engaging, but it proved beyond the shadow of a doubt that the provoking had *worked*, and *this* proved that the Jews had understood the message. That is, the Jewish leaders would not have been provoked to jealousy unless they understood the message that Jesus Christ was their king (Luke 19:38), a leader so popular He threatened to take away their leadership of Israel. So they could

deny that they understood the kingdom gospel message all they wanted, but their envy spoke louder than their words.

## A Fate Worse than Death

Okay, so Paul has thoroughly answered the excuses offered by the unsaved Jews of his day who said they didn't hear, know or understand the message God had sent to them. Now the apostle will address yet one more of their objections:

**"But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after Me" (Rom. 10:20).**

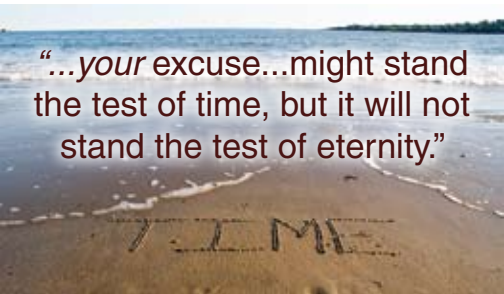
Here Paul addresses the contention that his unsaved countrymen raised when they argued they couldn't believe because Isaiah had *predicted* they wouldn't believe (v. 16 cf. Isa. 53:1), and so they were fated to *not* believe and be eternally lost. As Paul points out here in this verse, Isaiah *also* said that *some* Jews *would* believe (Isa. 65:1), so Isaiah 53:1 could not be legitimately used to say that no Jew in Israel could believe. You see, if *some* believed the gospel, that means that all *could* have believed it!

When I taught a rotation of four different subjects at *Berean Bible Institute* and asked a question on a test that no one was able to answer, I went back to check the tape to see if I'd forgotten to teach that point. But if even *one* student got the answer correct, that meant that I had taught the point, and so *all* the students *should* have gotten it right. In such cases, it was their fault that they got it wrong, not mine. In

the same way, if the truth about Christ was found of *some* in Israel, it proved that *all* in Israel *could* have found it, and that there was nothing wrong with the quality of the preachers God had sent them. It was their fault that they had not believed, not God's!

### A Gracious Victor

Finally, after successfully triumphing over every argument that unsaved Hebrews advanced to excuse their unbelief, you would think that Paul would stand over them and *gloat* like a victorious linebacker standing over a prone quarterback whom he has just sacked. But after having positively *dismantled* all of the excuses that the unsaved Jews of his day had put forth, Paul (not surprisingly) chose a far more gracious way to close this chapter:




“...*your* excuse...might stand the test of time, but it will not stand the test of eternity.”

**“But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people” (Rom. 10:21).**

Here Paul is quoting the verse that *follows* the quote from Isaiah that he cited in Verse 20. It was his way of saying, “God may have only been found by a few people in Israel, but His arms are still open to all of you.” This is still true today, for Gentiles who have rejected Christ as well as for Jews.

### A Gracious Offer

So how about it, my unsaved friend? How long will you ignore God's waiting open arms? What's *your* excuse for not believing on Christ? Whatever it is, it might stand the test of time, but it will not stand the test of eternity. Why not believe that when “Christ died for our sins” and rose again (I Cor. 15:3,4), He *paid for your sins*, for if you'll believe that, God will receive you into His waiting open arms.

Now how about you, my Christian friend? What's your excuse for not sharing the story of those open arms with the lost, and reaching out to the confused members of Christ's Body with “the preaching of Jesus Christ, according to the revelation of the mystery” (Rom. 16:25), the only message that can dispel their confusion? Did you notice that Paul answered the Scriptural objections raised by his countrymen *point by point* with answers *from the Scriptures*? Paul was certainly the epitome of what an ambassador for Christ should be, *but Paul is gone*. Can you be the ambassador for Christ that God has called you to be by *immersing* yourself in the only Book that can answer every excuse that has ever arisen among men, and saturating your mind with the only message that contains the answer to every heresy that men have ever devised? Why not bow your head and pray about it, right now? You'll be eternally glad you did. 

---

### Endnote

1. See our study of these excuses in the June, 2015 *Searchlight*, Page 15.

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"I just recently purchased your MP3 player with over 200 messages on it. I use it when I'm out walking or riding the lite rail. Your ministry got me on the right track eight years ago while I was in prison. It helped me understand how Jesus can, and wants to, live His life in and through me, something I always wanted to know since He saved me 46 years ago."

## From our Inbox:

"II Timothy 2:15...we have a context (v. 17)...the 'truth' that needs 'rightly dividing'...is the correction of a direct falsehood...these two hoodlums were spreading...We need to rightly handle the truth...not a catchphrase for dispensationalism...this is the greatest falsehood of your organization...stop using this verse as the 'proof' of your most precious doctrine." (The hoodlums didn't deny the resurrection like the Corinthians [I Cor. 15:12], they *misplaced* it, saying the Rapture was past and they were in the Tribulation, a dispensational error that only rightly dividing the Word can address.—Ed).

## From Facebook:

"Can't wait to purchase [*Studies in James*—eBook version]! We love your books."

## From our Inbox:

"I just listened to the General Epistles MP3 messages. What a joy to my heart to rightly divide the Word of truth!"

## From Kansas:

"We are using *The Twofold Purpose of God* in our Sunday School lessons. Just finished Pastor Sadler's first volume on *Revelation* and find it so easy to understand! I wish more would enjoy seeing that we are in the grace period. It brings joy that we won't go through this time of trouble."

## From our Inbox:

"Since I read *Things That Differ* in the '80s, I've always understood and believed dispensationally. This method just lends a solid visual, historical perspective to the spiritual knowledge granted me. Kind of hard to explain, but it has added such joy and desire to reading the Word again."

## From Arizona:

"This is not much money, but it's all I have for now. I will send more as I get more."

## From Facebook:

"Sobering words indeed. We will all give an account to God in the end." (A comment after watching Pastor John Frederickson's video sermon on "The Judgment Seat of Christ" on BBS YouTube—Ed).

## From our Inbox:

"Allow me to express thanks to BBS for awakening me to Paul's emphasis on the sufficiency of Christ's redemptive gift and the completeness of God's grace. It has made a difference in my outlook on salvation and my fellowship with other believers."

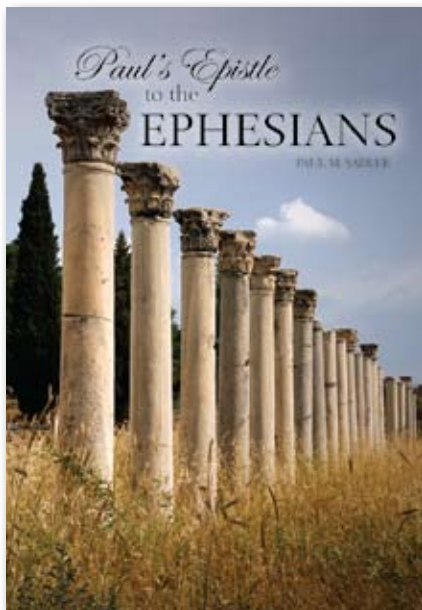




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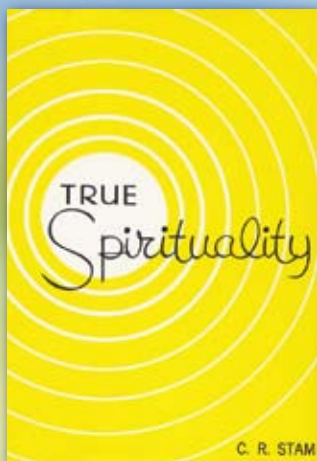
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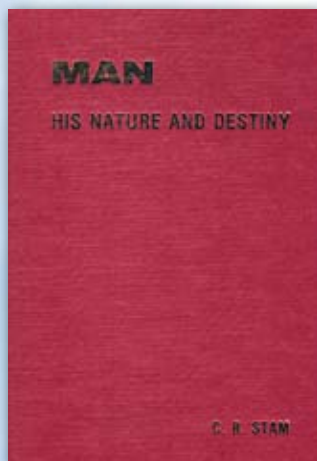
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# News and Announcements

**BBS Board Member Pastor Ken Lawson** and his wife Bonnie have found a new home and ministry with the saints at *Grace Bible Fellowship* in Inverness, Florida, where they have been welcomed as warmly as you'll be welcomed if you live in the area and are looking for a grace church, or if you are a snowbird looking for a grace assembly just for the winter months. Just email him at [kandblawson@sbcglobal.net](mailto:kandblawson@sbcglobal.net) for your personal invitation to visit their fellowship.

**Looking for a Pastor:** *Grace Memorial Church* of Edinburg, Illinois, is seeking a pastor who will proclaim Paul's gospel as faithfully as Ken Lawson did for the sixteen years of his ministry there among them. Interested pastors should contact Alan Stender at (217) 820-7656.

**Looking for a Church:** Now that our good friend Pastor Bill Simanovich of Mt. Pleasant, Pennsylvania, has known and loved the grace message for a number of years, he feels that his previous pastorates in denominational churches qualify him for consideration to lead a grace assembly, and we think so too! If you agree and are looking for a pastor, give him a call at (724) 858-7885.

**New Grace Church:** Craig and Sharon Brueckman have asked us to let you know that they are now meeting with a group of saints in their home in Niceville, Florida. So whether you live in the area year-round, just winter there, or are temporarily stationed at nearby Eglin Air Force Base, you'll find more than an acorn of truth if you'll write them at [blindhog142@hotmail.com](mailto:blindhog142@hotmail.com), or call them at (850) 729-3686.

**New Home Bible Study Group:** Our new friend Jeffrey Como called to let us know that he is teaching Paul's gospel to some hungry-hearted saints in Stow, Massachusetts, on Friday and Saturday evenings from 6 till 8 p.m. If you're thinking that their hearts are probably no hungrier than yours, call Jeff at (978) 798-5338 for further information, or just to enjoy his east coast accent.



The *Milwaukee Pierhead Lighthouse* is located in Milwaukee, Wisconsin. It is an active lighthouse located in the Milwaukee harbor. A submarine cable runs from this light to the *Milwaukee Breakwater Light* (seen in the distance), upon which a lighted danger warning is displayed.

# PRICE LIST

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“There is a world of difference between salvation during the Dispensation of the Law and salvation during the present Dispensation of Grace.”

—Robert Brock