

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

September 2016



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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” (2 Tim. 2:15), to *energize* the Christian life, and to *encourage* the local church.

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

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The *Berean Searchlight* (ISSN 0005-8890), September 2016. Vol. 77, Number 6.

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



A Note From the President

Dear Friends in Christ,

In October 2005, while I was attending *Berean Bible Institute*, I began a one-year internship as an associate pastor under Dr. Ed Bedore at *Kettle Moraine Bible Church* in West Bend, Wisconsin. After that year was completed, I was voted in and approved as the official associate pastor in 2006. I served in this role until I graduated from BBI in 2011. At that point, I became the senior pastor. The years I spent learning under Dr. Bedore's pastoral ministry were invaluable to my life. He taught me by example and by the Word how to lead an assembly by being a servant and the importance of faithfully proclaiming the truth.

The past ten years as a pastor at KMBC have been very meaningful to me. I had no idea how close of a bond I would form with the people in my congregation. They literally have become family to us. I was taught by my father and at BBI to minister to the *whole* church. You don't play favorites, and you minister to every single person of every age. In doing this, I came to love and care for every single person in the assembly, and we felt their love in return. So when I stepped down as pastor after I accepted the presidency of *Berean Bible Society*, it was with a heavy heart and with many tears both by us and them.

My ongoing prayer request during my years as pastor there was that the church would grow stronger spiritually. I'm thankful to the Lord that we saw 2 Thessalonians 1:3 lived out:

"We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth."

As a family, we still attend *Kettle Moraine Bible Church*, and I'm guest speaking once a month until the end of this year. I have answered God's call to being President of BBS and have seen and felt the Lord's leading to it, but this has also left a gap and a position that needs to be filled. The church is in need of a pastor. It is a part-time position. I couldn't recommend this assembly highly enough. They have godly leadership, and a desire to serve, reach out with the gospel, grow in God's Word, and to stand uncompromisingly for the message of grace committed to our Apostle Paul. There is a great mission field and need in West Bend, a community of 30,000 people. If you are interested in this position, please contact the Board President Randy Wiskirchen at (262) 384-1970 or rcwisk@gmail.com.

In His service,

Pastor Kevin Sadler, President

The God Who *Sings*

The background of the title section features several flowing, wavy lines in shades of purple, pink, and orange. Scattered along these lines are various musical notes, including eighth and sixteenth notes, as well as treble and bass clefs. The overall effect is one of dynamic movement and musicality.

By Pastor Kevin Sadler

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart...the king of Israel, even the LORD, is in the midst of thee...The LORD thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing” (Zeph. 3:14-17).

The majority of the book of Zephaniah rumbles with judgment and doom, but it culminates with joy and deliverance. The prophecy builds to a crescendo at the end, as within the kingdom of heaven on the earth there will be cause for great joy. The reason for their joy is that “the King of Israel, even the Lord” is in Israel’s midst. Christ’s personal presence among Israel in the kingdom on earth, reigning over them as her King, will be the cause for their greatest joy. Because of this, Israel is told to sing, shout, be glad and rejoice with all her heart.

Paul tells the Church, the Body of Christ to “Rejoice in the Lord always; and again I say, Rejoice” (Phil. 4:4). The Lord is the reason for our joy and gladness. We too sing because of the Lord. Colossians 3:16 tells us to be “singing with grace in your hearts *to the Lord.*” We sing to the Lord out of our joy because of Him and all He has done for us.

Within the kingdom on earth, Israel is told also that the Lord will rejoice over *them*. “He will rest in His love,” speaks of a still, silent joy by the Lord for Israel, but then He will break the silence with *singing* in His joy over His people!

The Lord loves us, the Body of Christ, just as much as He loves Israel. Out of His infinite love for you and me, He rejoices over us also with a joy so strong that it would cause Him to sing over us. It reminds us how the love of Christ “passeth knowledge” (Eph. 3:19). The Lord loves us so deeply that He willingly gave His life on the Cross for our sins. When we place our faith in Christ and that He died for us and rose again, we are saved, and we rejoice in the Lord always who fully purchased our salvation. But our Savior also rejoices over *us* that we belong to Him eternally. The voice of God that created all things, stilled the storm, and will raise the dead at the Rapture; *that* voice sings over His deep joy for His redeemed. One day in glory we will hear the God who sings.



It's Time to Man Up

By Pastor Ricky Kurth

Whenever Pastor Paul M. Sadler spoke about the birth of the Lord Jesus, he would always say that He left Heaven's glory and "stepped across the stars" to come to dwell among us. I always liked that phrase, for it paints in our mind's eye the image of the unfathomable greatness of the One who said, "Heaven is My throne, and the earth is My footstool" (Isa. 66:1).

The night after Pastor Sadler left us to go serve his Savior in person, I went out to pray in my yard by the moonlight as I do most evenings. As I looked up into the stars, I remember thinking, "You did it, Boss. You stepped across the stars *going the other way*." And I bowed my head to thank God that His Son was willing to step across the stars to pay for our sins that we might one day step across them to live eternally with Him.

Now that our beloved president is with Christ, I can think of no better way to honor his life of service for the Lord than to issue

a *call to arms*, a challenge to men of God to follow in his footsteps by entering the ministry. God Almighty needs *another* generation of men like Paul M. Sadler to champion the cause of Paul's gospel, and so in the months to come we will be issuing a call to arms based on texts found in Paul's first pastoral epistle. In this epistle, the apostle reminds young Timothy of *his* call to arms, an epistle that begins with a reminder of the authority of his apostleship:

"Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope" (1 Tim. 1:1).

A New Apostle

The word *apostle* means *sent one*, someone who is sent by someone to do something. Since the Lord already had *twelve* apostles, Paul knew that not everyone would be willing to accept *his* apostleship, so he insisted that he was an apostle "by the

commandment of God.” This made his apostleship of equal authority to that of the twelve. Remember, when the Lord “sent” them forth, He “commanded them” (Matt. 10:5), and since He was God in the flesh (John 1:14), that made them apostles who were sent forth *by the commandment of God the Father*, for whom the Lord spoke during His time here on earth (John 12:49). Thus Paul was “not a whit behind the very chiefest apostles” (2 Cor. 11:5) since he too was “an apostle of Jesus Christ *by the commandment of God.*”

So now we have to ask why God would send forth *twelve* apostles and then send forth *another*? It’s not like they were sent to two different groups of people, for while the twelve were originally sent only to the nation of Israel (Matt. 10:5,6), the Lord later sent them to “all nations” (Luke 24:47). You know. The same “all nations” to whom Paul was sent (Rom. 1:5). So why would God send the twelve to all nations and then send the nations yet *another* apostle?

Well, let me ask you, did the twelve ever *reach* all nations? We know they didn’t, because the *first* nation God sent them to refused to believe. You see, the Lord had sent them to “all nations, *beginning at Jerusalem*” (Luke 24:47), and it wasn’t a case where they could just move on to greener pastures among the Gentiles if the nation of Israel didn’t believe. The children of Israel had to be “filled” with the bread of God’s blessing, not just *fed* with it (Mark 7:27). They were filled with *something* when they

crucified the Lord and stoned His prophet Stephen, but it was more like *wrath* and *hatred* than the blessing of God!

Now do you see why God sent *another* apostle to the nations? God was not about to let His obstinate chosen people stand in the way of blessing all the other nations.

A New Plan And Program

But this means that God not only had to introduce a new *apostle*, He had to introduce a whole new *plan and program* to reach the nations. Remember, the old plan was to get Israel saved and use *them* to reach the Gentile nations (Isa. 27:6) from a base of operations in Jerusalem (Isa. 2:3). The fact that the nations today have been reached *without* Israel proves that God started a new plan and program with His new apostle, Paul.



That’s the only way it makes any sense for Paul to tell the Corinthians, “the seal of mine apostleship *are ye in the Lord*” (1 Cor. 9:1,2). Paul had led them to the Lord, but that’s not what proved he was an apostle. I’ve led people to Christ and you probably have too, but that doesn’t make us

apostles. It was the fact that Paul was able to have a God-ordained ministry among Gentiles like the Corinthians (1 Cor. 12:2) *before Israel was saved* that proved God had introduced a new program with His new apostle, a program that didn't have to wait for Israel to get saved before the salvation of God could go to the Gentiles.

When Paul adds that he was an apostle "by the commandment of God *our Savior*," this tells us that *something else* is new, besides a new apostle and plan and program. You see, in time past, God was the Savior of *the Jews*. When God told Israel, "I the LORD am *thy* Savior" (Isa. 49:26), the word "thy" is singular, and it expressed how God was a Savior to Israel *only*. And despite what many Christians think, that didn't change at Pentecost where, speaking of Christ, Peter said,

"Him hath God exalted...to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

As you can see, nothing changed when Israel's Savior became a man. Nothing changed for us Gentiles until "God our Savior" gave a *new* message to the Apostle Paul, who then said:

"God our Savior...will have all men to be saved...for there is...one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained...an apostle..." (1 Tim. 2:3-7).

A New Message

As you can see, the reason God appointed Paul to be an apostle

was to testify that Israel's Savior was now the Savior of *all men*. This was not a message that was made known at Pentecost, it was preached "in due time" by God's *new* apostle:

"God...hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of God our Savior" (Titus 1:2,3).

This means that God our Savior not only introduced a new apostle, plan and program, He gave His new apostle *a new message* which said Israel's Savior was now the Savior of all men in all nations, and that the forgiveness of sins that belonged exclusively to Israel in time past now belonged to the Gentiles as well.

Paul also insisted he was an apostle of *the Lord Jesus Christ* (1 Tim. 1:1). The day the Lord saved him on Damascus Road, He spoke to him of "the Gentiles, unto whom now I *send* thee" (Acts 26:17), making Paul an apostle, a "sent one" of *Christ* as well as of God the Father. In commissioning him that day, the Lord added that he was sending him forth as an apostle to the Gentiles "that *they* may receive forgiveness of sins" (v. 18).

Our text provides us with *still another proof* that Paul was given a new message for the Gentiles when the apostle calls the Lord Jesus "our hope" (1 Tim. 1:1). In time past, we Gentiles had "no hope" (Eph. 2:11,12). Do you know how people act when they have no hope?

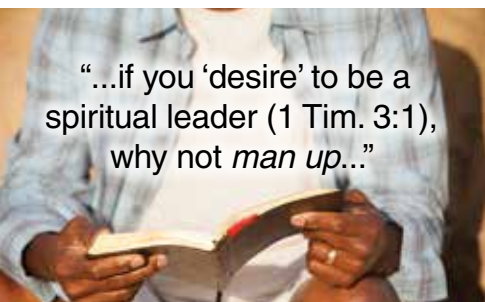
"And they said, *There is no hope...we will walk after our own devices, and we will every one do*

the imagination of his evil heart”
(Jer. 18:12).

While that described Israel in Jeremiah’s day, it pretty much sums up the history of the Gentiles in time past (Rom. 1:21-32). If you want to know why that sounds a lot like the world you live in *today*, it is because more and more the world we live in is ignoring the hope that God is offering the people of the nations of the world through Paul.

A Humble Apostle

While Paul always introduced himself as *an apostle* in his epistles, he sometimes also referred to himself as “a servant,” as he did in the first of his epistles found in our Bibles (Rom. 1:1). This was his way of introducing the *kind* of apostle God sent him to be. He wasn’t the sort of spiritual leader to sit in an ivory tower mailing out epistles to “the great unwashed.” As a *servant*, he was humble enough to roll up his sleeves and be involved in the hands-on *service* of the Lord.



“...if you ‘desire’ to be a spiritual leader (1 Tim. 3:1), why not *man up*...”

That’s also why he addressed himself as a servant in writing to the Philippians (1:1). There were *pride issues* in the Philippian church, and Paul knew that nothing strips a Christian of pride

faster than taking on the humble attitude of a servant. In the event that they weren’t impressed that *he as their apostle* was willing to take the place of a servant, Paul provided them with an even greater example of humility when he spoke to them about “Christ Jesus: Who...took upon *Him* the form of a servant” (Phil. 2:5-7). If you have a problem with pride, consider that if *your apostle* was willing to humble himself enough to become a servant, *and your God and Savior* was willing to humble Himself enough to become a servant, you may want to consider dropping *your* pride and taking on that same servant’s heart of humility.

Paul also alluded to himself as a servant in his letter to Titus (1:1). Titus was an *intimidating* man (2 Cor. 7:14,15), and men like that need to be reminded that a good *leader* has to be willing to be a good *servant* of the Lord.

But our text was written to Timothy, who was a more *timid* man (1 Cor. 16:10). When Paul speaks to him about his mother and his tears (2 Tim. 1:4,5), we are led to believe that he was a bit of a *mamma’s boy*.

A Mamma’s Boy Mans Up

But don’t ever think that a man like that can’t be used of God! That *mamma’s boy* was already well respected in two local churches when Paul met him (Acts 16:1-3). And in case you have any doubts about his manhood, let me remind you that during Paul’s first visit to Timothy’s home town, the apostle was *stoned* (Acts 14:19). Seeing that,

when Paul later asked the young man, “How’d you like to help me preach this same message in some *other* towns?” you’d think this timid young man would have said, “Thanks, *but no thanks*,” especially when Paul added that Timothy would have to be *circumcised* so he could accompany Paul into the Jewish synagogues they would encounter. Circumcision was an extremely painful procedure as an adult (Gen. 34:25), but when asked to submit to it, this timid mamma’s boy *manned up*, and showed himself to be the man of God that Paul hoped he would be.

This means that it doesn’t matter if you are an intimidating Titus or a timid Timothy, if you would like to serve the Lord in the ministry, *God can use you*. There were places where Paul was more comfortable sending Titus than Timothy. The church in Crete was afflicted by “liars” and “evil beasts” (Titus 1:12), so Paul left Titus there to “set in order the things that are wanting” (v. 5) and *stop the mouths* of those “who subvert whole houses” (v. 11). That assembly obviously needed a strong personality to tame the troublemakers.

But the church in Philippi grew out of a women’s prayer meeting (Acts 16:11-14), and women are mentioned prominently in the church (Phil. 4:2), suggesting it may have been a church of mostly women. If Paul sent *Titus* to Philippi, he would have been like a bull in a china shop! If only Paul had a man who was *raised* by women—oh wait, he did (2 Tim. 1:4,5)! This

may explain why Paul selected *Timothy* to go to Philippi (Phil. 2:19), and it may be at least part of what he meant when he said that Timothy would “naturally” care for their state (v. 20).

Pastor Paul Sadler used to say that for every church there is a pastor who is “a good fit.” God doesn’t believe in cookie-cutter pastors who all look and sound and act the same. *Men* sometimes do, and because of that churches will sometimes miss out on a good pastor because he doesn’t look, sound or act like they think a pastor should. But no matter who you are, if you “desire” to be a spiritual leader (1 Tim. 3:1), why not *man up* and become the leader that God would have *you* to be? Get in touch with our *Berean Bible Institute*, and plant your feet firmly on the road to a lifetime of Christian service. If you’re already trained for the ministry but are not currently pastoring after a bad experience in your first pastorates, don’t give up! Somewhere there is a church in which you’ll fit like a hand in a glove, *so don’t give up until you find your glove*.


If you are a Christian parent hoping to raise up the next generation of grace pastors, did you notice that Paul called Timothy “my own son in the faith” (1 Tim. 1:2)? This phrase tells us that while Timothy’s mother raised him in the Hebrew faith, he didn’t get saved until Paul came to town. If you’re a parent raising your children in the faith, don’t be surprised if they don’t take an interest in spiritual things until someone else comes along. It sometimes just takes someone

besides parents to draw children to the Lord.

May God Have Mercy On His Men

Finally, while Paul always extended “grace” and “peace” to the recipients of each of his epistles, did you ever wonder why he adds “mercy” when writing to pastors (1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4)? It might be because, like Paul himself, Timothy and Titus did not appear to be married, so he may have been proffering them the kind of “mercy” that would allow them “to be faithful” to the Lord as single men (1 Cor. 7:25). Or, knowing firsthand that churches don’t always support their pastor the way they should, Paul may

have been extending them the kind of *financial* “mercy” that he knew the house of Onesiphorus would need after the breadwinner in their family died (2 Tim. 1:16). It is also possible that Paul was thinking of the kind of mercy God gave Epaphroditus when he was sick (Phil. 2:25-27). Of course, it may have been a combination of these mercies that the apostle may have been eager for these pastors to have after they had given their lives *wholly* to the Lord.

Have you given *your* life wholly to the Lord? If not, *why not*? If not now, *when*? If not you, *then who*? Why not answer God’s call by saying with the prophet, “*Here am I; send me*” (Isa. 6:8). 

Question Box

“What’s the significance of the five loaves and two fishes the Lord used to feed the multitudes (Matt. 14:15-21)?”

The significance lies not in the actual number, but in the fact that loaves of bread were smaller in Bible days, with three loaves being about the right amount for one man’s meal (Luke 11:5,6). This means that the boy who shared the five loaves and two fishes (John 6:9) had packed just enough to feed himself, with a little left over to share with another. But it also means that he was willing to share his provisions even when it became evident that sharing them among so many would likely mean that he himself would go hungry.

This is a prophetic picture of the Tribulation saint who will be willing to help others who are hungry after the beast issues his mark and God’s people cannot buy food without it (Rev. 13:16-18), but who may fear that in so doing there may not be enough for himself. Faithful Hebrews in that day will trust God when He said that “there is that scattereth, and yet increaseth” (Prov. 11:24,25), a proverb that perhaps motivated the boy in our text. When the lad gave all that he had to the Lord, and the apostles distributed the loaves and fishes (John 6:9-11) “unto every man according as he had need,” it typified what Tribulation saints will have to do to help one another (Acts 4:32-37), and it proved that you are never too young to serve the Lord and His people! —Pastor Kurth

A photograph of a white rabbit with brown patches on its face and ears, sitting in a wire cage. The rabbit is looking directly at the camera. The cage is made of metal wire, and there is some hay or straw on the floor.

Approve Things That Are Excellent

By Pastor Kevin Sadler

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Phil. 1:9-10).

Once, when I was listening to a local Christian radio station, I heard the following story:

Frank owned a fine Labrador retriever. Frank looked out his window one morning and saw his faithful, obedient dog sitting on his haunches near the front porch. Frank thought he saw something hanging from the dog’s jaws. And sure enough, a closer look revealed it was his neighbor’s pet rabbit—now dead.

Frank was stunned. Not exactly sure what to do, his brain clicked through several options until he landed on one that seemed best, though it would require a rather

tedious process. He gingerly pulled the rabbit from the Lab’s mouth, took the thing to the sink, and washed off all the dirt and gunk. He then took it into the bathroom, pulled out a hair dryer, and spent several minutes blow-drying the dead creature until it was nice and fluffy.

That night, after it was dark and quiet in the neighborhood, Frank crawled over the back fence, slipped across the neighbor’s backyard, opened the door on the rabbit hutch, placed the dead rabbit in the cage, and snapped the door shut. He then slithered back through the darkness, hopped the fence, and breathed a big sigh of relief.

The next morning he was wakened by a loud knocking at his front door. Frank opened it and, to his surprise, found his neighbor clutching the dead rabbit. He was upset, and said, “Frank, we have

a real sickie in our neighborhood.” Frank replied sheepishly, “Really? Why do you say that?” The neighbor said “Well, see...my rabbit here died three days ago and I buried it. Some guy just dug it up, cleaned it off nice and neat, and *stuck it back in the hutch!*”

We are all prone to make mistakes and misjudgments. With God’s Word, we can easily misinterpret and misapply our knowledge of it if we don’t rightly divide it according to what’s written directly for us today under grace found in Paul’s epistles. This is a serious mistake that can impact many areas of our lives.

Abounding Love

Here in Philippians, out of Paul’s love and care, he offers a prayer to God for the Philippian church. Paul prayed that their “love may abound yet more and more.” He prays for the continuing and abounding demonstration of God’s love in their lives, in any and all ways, at any and all times.



The word “abound” in the original Greek is in the present active, and means “to keep on overflowing in a perpetual flood of love.” It has the idea of a river that flows freely and just keeps on flowing. God’s love abounds and flows freely

toward us, and His desire is that His love in our lives overflows in great abundance toward others, toward our families, our friends, co-workers, the church, to all.

This is not just emotion, feeling or sentimentality, it’s love in action, it’s giving ourselves for the good of others. Paul did not want a limit to the quantity nor quality of their love. He wanted their love to abound and continue to flow freely and to grow more and more.

Paul also prayed that this abounding love be based in “knowledge.” Paul wanted intelligent love, not just blind affection. He wanted love based in knowledge, the ultimate knowledge found in the truth of God’s Word. Frank Gaebelin writes, “Spiritual knowledge, gained from an understanding of divine revelation, enables the believer to love what God commands and in the way He reveals.”

In God’s Word, we see the depth, height, breadth and length of His love. Our love is to be as the love of God, revealed to us in the Word, and so clearly seen by the Cross (Eph. 3:17-19; 5:1,2). Paul wanted the Church to grow in love according to the Word. In order for this to be so, we need to know God and know His Word, and give ourselves “more and more” to the learning of it, so our love may abound yet “more and more.”

Paul says we’re also to abound in love “in all judgment,” which speaks of spiritual discernment and perception. We’re to abound in love based on spiritual knowledge *and* with spiritual perceptiveness, perceiving what the knowledge of God’s Word means

to our lives. “Knowledge” is knowing. “Judgment” is knowing what to do about knowing. Having spiritual knowledge combined with spiritual discernment, perception, and insight, is instruction for the Body to live out the Word and properly apply it to our lives. Doing this, we’ll be enabled to know God more, grow deeper in His love, and abound in love toward others with His love.

Things That Differ

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Phil. 1:10).

Paul’s prayer is like a building block. For our love to grow, we must know the Word. Then we must be spiritually discerning of its truths to apply it to our lives so we might think, live and love biblically. Then with knowledge and discernment, we must “approve things that are excellent.”

The word “approve” means to analyze, examine, scrutinize; to prove; to test something for the purpose of approving it. The word “excellent,” comes from a word that means “to differ; to carry two ways; to carry different ways.” The verse has been translated, “to try the things that differ.” Pastor C. R. Stam used this verse as the basis for the title of his classic work which has helped so many to understand right division and Paul’s unique apostleship and message.

With spiritual knowledge and spiritual insight, we are to try the

things that differ. We are to try the things that differ in the Word in relation to the dispensational distinctions found in the Word, and regarding the two programs of God: prophecy and mystery. In the Word, we find things that differ we find truths that are meant for another dispensation, another time, people, and program. We find promises meant for Israel, and we find promises meant for us, the Church, the Body of Christ. This is why we need to rightly divide the Word.

James says, “*by works a man is justified*, and not by faith only” (2:24). Paul says “*to him that worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).

Mark 16:16 says, “He that *believeth and is baptized* shall be saved.” Paul says in Acts 16:31, “*Believe on the Lord Jesus Christ*, and thou shalt be saved.”

In Matthew 28:19, Christ sends His eleven apostles out and says, “Go ye therefore, and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost.” In 1 Corinthians 1:17, Paul says, “For Christ sent me *not to baptize*, but to preach the gospel.”

Matthew 6:14,15 says, “For if ye *forgive men their trespasses*, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Paul says in Ephesians 4:32, “And be ye kind one to another, tenderhearted, *forgiving one another*, even as God for Christ’s sake hath forgiven you.”



Revelation 5:10 says, “And hast made us unto our God kings and priests: and we shall reign *on the earth*.” Paul says in Colossians 1:5, “For the hope which is laid up for you *in heaven*.”

Matthew 21:22 says, “And all things, *whatsoever ye shall ask in prayer, believing, ye shall receive*.” Paul says in 2 Corinthians 12:8,9: “For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, *My grace is sufficient for thee*.”

Matthew 24:29,30 says, “Immediately *after the tribulation* of those days...and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Paul says in 1 Thessalonians 1:10, “And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which *delivered us from the wrath to come*.”

These are all things that differ. So what is true? All of it is true. It's all God's Word. But as it's been said, “Every promise in God's Word is true, but not every promise is meant for you.” So with spiritual knowledge and discernment, we are to “approve,” to analyze and examine the Word, to find what is written directly to us, and to approve the principles and promises that are true for us, that we might live by the Word properly.

To “approve things that are excellent” is a good translation, and a good way to think of it. We try the things that differ that we might find and prove the excellent things that we should live by found in Paul's revelation, according to what God is doing today.

We try the things that differ and rightly divide the Word, so we rightly apply it and live lives of spiritual excellence at the highest level of devotion and obedience. That way, we can be strong in faith, full of fruit and good works, and abound in love more and more for Christ's glory.

“We try the things that differ and rightly divide the Word so we rightly apply it and live lives of spiritual

EXCELLENCE

Sincere and Without Offence


“...that ye may be sincere and without offence till the day of Christ” (Phil. 1:10b).

As we properly interpret and live by the Word for today, Paul says we do this so we may be “sincere and without offence till the day of Christ.” The word “sincere” means “to be judged by sunlight and found pure.” It's said that dealers in pottery in Paul's day would fill the cracks in a defective piece of pottery with wax which would be concealed by paint or a glaze. Wise buyers of pottery would then hold the vessel up to the sunlight to see if there were any flaws, to see if it was true and without defects.

Paul's prayer was that in their conduct from then until the day of Christ that they would be people

of the Word who were spiritually discerning, testing the things that differ, and abounding in love, sincere believers who lived in harmony with God's program for today. And his prayer was that at that day, when they stood before the Lord at the Judgment Seat and their lives were held up to the light of His Word, their conduct and service would be found to be sincere, pure, true, and blameless, having lived and served in accord with the promises God made directly to us, the Body of Christ, under grace.

Paul also prayed that during the course of their lives they would be "without offense" or not a stumbling block. If we don't rightly divide the Word and

wrongly apply it and try to live by promises meant for another program, we can stumble in the Christian life this can make others stumble over us as well. As we struggle, stumble, and fall with our faith by not rightly dividing nor rightly applying the Word, this can make those around us in life do the same. God doesn't want us to be stumbling blocks, but stepping-stones for unbelievers to trust Christ, and for believers to trust Him more and grow deeper in Him. We do this by growing in our knowledge of the Word, with discernment, living by the excellent things for today, applying it to our life and abounding in love, with sincerity, without offense, until the day of Christ. 

LETTER EXCERPT EXTRA



From Brazil:

"I thank God, and you, for your kindness to be willing to help me. For several years I was a minister in the message of American Brother ____ here in Brazil. Two years and four months ago a brother who attends *Grace Church* gave me a study on dispensations by Charles Baker. In order to contradict Professor Baker, and prove him wrong, I began to compare his claims with the Bible.

"Throughout, the study felt strangely inspired, and I began to understand that the wrong was with me. After hours of study I praised our dear God who deigned show such great mercy to me. I hastened to tell my wife that the Lord had visited me and opened my eyes. I quickly began to preach the wonderful grace of God. The congregation I served as minister had 80 people. About two months after I had presented several studies, 50 people left the message from Brother ____'s church and joined us to embrace rejoicing in the message of grace.

"As I write these lines to you, beloved brother, tears are in my face. Every day we thank God for His grace and His love for us. Forgive me for the length of my text, but I felt compelled to share with you our humble and blessed experience. God bless your good heart!"



Berean Bible Fellowship Fall Conference

Croton Community Church

Dates: October 1-2, 2016

Location: 5750 Wealthy Street
Newaygo, Michigan

Speakers:

Pastor Kevin Sadler, Mr. David Brown,
Pastor Wes Barteck, Pastor Ken Lyon,
Pastor John Fredericksen

For additional information, please contact
Pastor Matt Ritchey at 231-652-4120,
email: pastorritchey@aol.com or

Mr. David Brown (BBF President) at
920-693-3039, email: pineridge@tds.net

3rd Annual Heritage of Grace Conference

Dates: October 8-9, 2016

Location: 1928 Colony Court, Beloit, Wisconsin

Speakers:

Pastor Kevin Sadler, BBS President
Jeremy Clark, GMI Executive Director

Theme: "Walking in the World"

Contact: Grace Bible Church at (608) 362-3744
or Art LeFeber at artlefeber@att.net





The Three Voices From Heaven

By Pastor Paul M. Sadler

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Thes. 4:16).

Most of us have been richly blessed with the gift of hearing. Thus, during the course of any given day, we are bombarded with a wide range of sounds, each of which serves a purpose. For example, there are sounds that warn us of approaching danger. If we hear the shrill whistle of an oncoming train, we stop, look and *listen* to avoid bodily injury. In the event our smoke detector is set off in the middle of the night, the alarm warns us to flee from harm’s way. These are only two of the hundreds of ways our hearing keeps us from falling victim to a tragedy.

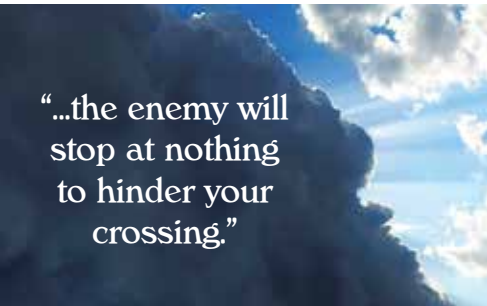
Although the sounds we hear in life are as diverse as snowflakes, there are three particular sounds

that every believer anxiously awaits at the Rapture. They are *three voices* that shall be heard from heaven when this glorious event takes place. Each *utterance* is identified with a unique phase of the Rapture, which ultimately will bring the whole Body of Christ together for the first time since its creation.

Our readers will recall when the Syrians surrounded the camp of Israel in the days of Elisha that defeat appeared to be imminent. When Elisha’s servant rose up early in the morning and saw the great host that was preparing to descend upon them, he said to his master: “How shall we do?” In other words, “What in the world are we going to do now?” With sure death staring this young man in the face, Elisha calmly replied:

“Fear not: for they that be with us are more than they that be with them. And Elisha prayed,

and said, LORD, I pray Thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:16,17).



"...the enemy will
stop at nothing
to hinder your
crossing."

It is my personal conviction that the Body of Christ is going to have a similar experience. Our eyes will also be opened to the spiritual realm, enabling us to *see* and *hear* every aspect of the Rapture. We look forward to this blessed event with great anticipation, insofar as the sorrows of this life will be left behind. Then we shall rejoice in the *Triumph of His Grace* forevermore. But, what could possibly be the significance of these three heavenly *voices*?

THE SHOUT

"For the Lord Himself shall descend from heaven with a shout" (1 Thes. 4:16).

The first *voice* we will hear when the time of our departure arrives is that of our Lord. There seems to be good reason to believe that this *shout* from the heavenly realm is to summon the *dead in Christ* from their graves. This conclusion is based on the circumstances surrounding the first resurrection taught

in prophecy. Preceding the millennium, the Son of Man is said to *call* forth believing Israel from the dust of the earth. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall HEAR His voice, and shall come forth; they that have done good, unto the resurrection of life..." (John 5:28,29a).

There is power in that voice, power to raise the dead! This is demonstrated for us in the raising of Lazarus from the dead, which foreshadows the "first resurrection" (Rev. 20:5). As we know, our Lord had deliberately delayed His coming to heal His friend so that the Father might be glorified. By the time He arrived in Bethany, Lazarus had already died. Mary and Martha believed in the future resurrection of Israel, but nothing could have prepared them for what was about to occur. After the stone was rolled away from their brother's tomb, the Giver of Life "cried with a LOUD VOICE, Lazarus, come forth" (John 11:43). It was a good thing that the Lord identified His friend by name; otherwise, as some have suggested, all of the dead may have come walking out of their resting places.

Of course, we must be very careful never to confuse our resurrection with the "first resurrection;" they are two entirely separate events. But since God does everything decently and in order, the above does seem to suggest that perhaps the resurrections will follow the same *pattern* in the two programs of God. Thus, when the dead in Christ hear the *shout* here in 1 Thessalonians 4:16, they will instantaneously receive

their glorified, resurrected bodies. Then the Scripture will be fulfilled that “the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds...” Unlike believing Israel who marches into Zion when she is raised, the members of Christ’s Body shall be transported via the Rapture into the heavens. Hence, the dead in Christ, who are presently in a disembodied state, eagerly wait for that *shout* from glory to—**COME FORTH!**

A CALL TO ARMS

“...with the voice of the archangel...” (1 Thes. 4:16).

As the drama of our redemption unfolds, like most dramas, there is a supporting cast. In the beginning when Lucifer fell, by reason of his wisdom and beauty, he and the fallen host of angels who rebelled with him were banished from the presence of a holy God. Consequently, they were confined to the first and second heavens. Paul says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [or heavenly] places” (Eph. 6:12). This means that the *road to glory* passes through enemy territory.

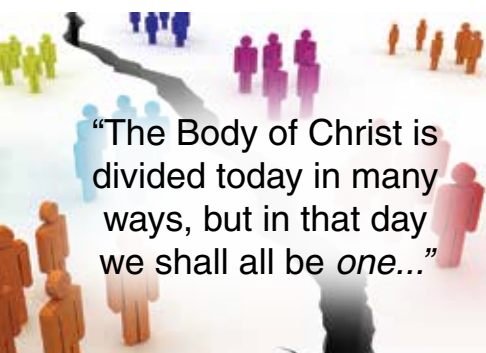
Let’s suppose for a moment that you are the commander of a large military unit in the South Seas. Unexpectedly, you receive a call from the “Top Brass” instructing you that a small platoon on the other side of the island needs reinforcements immediately.

Time does not permit you to go around the island, therefore, your troops must cut directly across it, even though it is heavily infiltrated with enemy forces. Now, do you think that they are going to sit idly by and watch your unit march to the other side of the island? Why, there are going to be more gun barrels pointed at you than you could shake a stick at. Obviously, the enemy will stop at nothing to hinder your crossing.

It is hard to imagine that Satan and his rulers of darkness would permit us to pass through their domain without a battle royal. Thus, to ensure our safety, the *voice* of the archangel will *call to arms* the elect angels of God. Of course, in the future time of Jacob’s trouble, the archangel will be the one who stands in defense of the children of Israel (Dan. 12:1). In fact, during the middle of the tribulation, Michael and his angels will wage an *offensive* campaign to cast out the devil and his angels from the heavenly realm that rightfully belongs to us. For the present, however, the angels of God are carrying on a ministry to the Body of Christ which is highlighted by the presence of the archangel at our homegoing. The elect angels are ministers to all those who are heirs of salvation, including the members of the Body of Christ (Rom. 8:17-25; Eph. 3:10 cf. Heb. 1:13,14).

So then, on the day of our departure from planet Earth, the *voice* of the archangel will rally the angelic host in a *defensive* campaign guaranteeing our safe passage through enemy territory (Eph. 6:12 cf. Rev. 12:7-12).

Thankfully, we are going to be changed in a moment, in the twinkling of an eye; otherwise, we would probably be paralyzed with fear. If you can picture the amazement of Elisha's servant when his eyes were opened to the spiritual realm, you have some idea as to the startling sights and sounds we are sure to see and hear at the Rapture.



"The Body of Christ is divided today in many ways, but in that day we shall all be *one*..."

THE VOICE OF GOD

"...with the trump of God... (1 Thes. 4:16).

When Moses approached the Lord to receive the Law at Mount Sinai, the record states, "when the *voice of the trumpet* sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (Ex. 19:19). The Apostle John relates a similar experience in the Apocalypse: "I was in the Spirit on the Lord's day, and heard behind me a great *voice, as of a trumpet*" (Rev. 1:10). Whether or not we are to understand this as being the actual voice of God or merely the sound of a trumpet is difficult to ascertain. Consequently, we shall leave the final outcome with the reader. Whatever the case may be, we do know the *sound* that

permeates the heavens when the Lord returns will be that of a *trumpet*.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).

"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord..." (Rev. 11:15).

The above passages are often used by the midtribulationists to prove that the Church, the Body of Christ, will go through at least part of the tribulation period. To support this theory, they claim that the "last trump" of Paul's epistle is synonymous with the blowing of the "seventh trumpet" in the day of the Lord. In essence, they are saying, "We know that the 'last trump' is closely identified with the Church, therefore, since it is not blown until Revelation 11:15, it logically follows that the Church will go midway through the time of Jacob's trouble." They further inquire, "How can you possibly contend that the last trump will sound prior to the seventh trumpet? If any other trumpets sound after it, how can it be called the last trump?" To a great extent, their position stands or falls on this basic premise.

Once again, this entire issue is resolved by simply distinguishing between *Prophecy* and the *Mystery*. The *last trump* closes God's Mystery program resulting in the removal of the Church in *blessing*, whereas the *seventh trumpet* of the Apocalypse is sounded in

judgment. Where Paul's writings leave off, the Prophetic writings continue, taking the reader into the future day of the Lord. Subsequently, the primary purpose of the Book of Revelation is to give us a chronology of the judgments to come. Three major judgments loom on the horizon which are identified as the *seal*, *trumpet* and *bowl judgments*, each of which runs in a sequence of seven.


Perhaps we should pause here to illustrate the difference between "last in a point of time" and "last in a sequence." A school day is normally brought to a close by the *last bell* of the day (last in a point of time). The next day follows with seven bells being sounded in a sequence at the beginning of each class. The seventh bell in this context would be the "last in the sequence" to be followed by the final bell of the day. In like fashion, the Apostle Paul uses the phrase "last trump" in the sense of *last in a point of time* when he refers to the close of this dispensation. On the other hand, the seven trumpets of the Apocalypse are unveiled in the context of a *sequence*, the last of this series of seven being followed by the bowl judgments. It should be further noted that *all* seven trumpets are sounded by *seven angels* whereas the trumpet that will be heard at the Rapture is identified as the *trump of God* (Rev. 8; 9; 11:15 cf. 1 Thes. 4:16).

The blowing of the seventh trumpet yields the seven bowl judgments, the last of which (seventh bowl) coincides with the Second Coming of Christ at the *end* of the great tribulation.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

According to God's prophetic calendar, the angels will sound the trumpets *once again* preceding the millennial kingdom. This, of course, will be in fulfillment of the Levitical *Feast of Trumpets*, that typified the day when Israel would be *regathered* into the Promised Land. Israel's hope is that she will one day walk with her Messiah in the land that was promised to Abraham.



Bringing our thoughts back to the *Trump of God*, Paul makes it quite clear that this phrase is exclusively identified with the Rapture of the Church. Thus, when the *trump* sounds, it will be God's unforgettable way of *gathering* both the dead in Christ and we who are alive and remain into His presence. The Body of Christ is divided today in many ways, but in that day we shall all be *one* in the truest meaning of the word. Amen! 

IN HIS PRESENCE



Dave Marcukaitis Dave was one of those rare Christians who learned the grace message by studying his Bible, without any instruction from others, proving that the message is right there in God's Word for all to see. Only the blinders of religious tradition keep more believers from seeing it as readily as did Dave.

To give you an idea of how *aggressively* Dave shared the truth with others, he once did a plumbing job for a man he knew was saved. When the man asked what he owed him, Dave replied, "Nothing, just sit and listen to me for an hour." An hour later that man was a grace believer.

Dave and his dear wife Debbie were "given to hospitality" (Rom. 12:13) and many years ago purchased a home in Cedar Lake, Indiana, just so they could host saints who wished to attend the annual *Berean Bible Fellowship* conference who could not otherwise have afforded to attend. It was not unusual for them to accommodate upwards of thirty people, with many more who were staying on the conference grounds accepting their invitation to enjoy the good meals they shared with their guests.

When the BBF conference moved to Tipp City, Ohio, this past summer, it seemed fitting when the conference opened with the announcement that Dave had gone home. It was almost as if he knew his work here was done, and he went on to prepare a place for us at his table in Heaven, where we will once again sit and thank God for the grace that has made us friends forever.

Dean Reinheimer Equally dear to our hearts was this dear brother who learned the message from Pastor Jim Kirkwood's radio broadcast in the Chicago area, then attended your editor's church before moving to Wisconsin to attend our *Berean Bible Institute*. Dean was such a good student that if he got an answer wrong, I checked my notes to see if I had taught it right! After graduation, however, he began to suffer from seizures that prevented him from driving, let alone pastoring. But a few years ago, he and his wife Diane (Rainbow) felt led to move to Michigan, where he assisted Pastor Ken Lyon at the *Bitely Community Church* until the Lord called him home.



Now both of these dear brethren are in His presence, where they are enjoying "fulness of joy" (Psa. 16:11). I will miss them dearly, but I will not miss them eternally.

—Pastor Ricky Kurth



Introduction to the Meaning of **MATTHEW**

By Pastor John Fredericksen

Unlike the letters of the Apostle Paul, where he identifies himself as the author of each divinely inspired book, the writer of this book does not identify himself by name. However, internal evidence indicates that Matthew is, indeed, the author. In this Gospel account, Matthew is referred to as “the publican” (Matt. 10:3). None of the other Gospel records refer to Matthew in this way. A publican was a Jew who collected taxes for the occupying Roman government. As such, these Jews were hated by the rest of Israel for their contact and cooperation with their Gentile oppressors, not to mention the corruption that frequently accompanied such a position. It is understandable that the rest of the apostles of the Savior would probably not have referred to Matthew, whom they had grown to know and love, by this derogatory title. But, it makes sense that Matthew would refer to himself in this way, knowing full well the debt of sin that had been forgiven by his master and teacher, the Son of God and King of Israel.

It is noteworthy to observe that all the apostles of the Lord Jesus Christ are presented in pairs in the Gospel accounts (Matt. 10:2-3; Mark 3:18; Luke 6:15). Exactly why, we are not certain. It may have been because of family ties such as James and John, or friendships, or compatibility in service. Whatever the divine reason, Matthew is linked with Thomas.

The date of the writing is uncertain. C.I. Scofield concluded, “The date of Matthew has been much discussed, but no convincing reason has been given for disregarding the traditional date of A.D. 37.” (The Old Scofield Reference Bible, p. 993) This date would place the writing of The Gospel of Matthew just prior to the conversion of Saul of Tarsus, as recorded in Acts Chapter 9.

Certainly, Matthew, and all the Gospel accounts, would have been written before the conversion of Saul, who came to be known as the Apostle Paul. In 1 Timothy 1:16, Paul refers to himself by saying the Lord had made him the “pattern to them which should hereafter believe.” Paul’s salvation had absolutely nothing to do with confession of sins,

repentance or water baptism. He was saved by faith apart from any works of faith or obedience. Once saved, Paul was immediately informed that he had been given, by the Lord, a uniquely different ministry to Gentiles, which is in complete contrast to the twelve apostles of the Savior. In the Book of Romans, which is a very early book, Paul explains that Israel had already been set aside by God, because of unbelief, to begin a new program of grace to Gentiles. With Israel, and her program set aside, there would be no purpose for Matthew to record his gospel account. Therefore, the early date of A.D. 37, before Paul's conversion, seems most likely.

The subject of Matthew's gospel is clearly about a King and His coming Kingdom. Each of the Gospel accounts has a separate and distinct purpose. Mark portrays the Lord Jesus Christ as God's servant. Luke emphasizes the Savior as "the Son of Man." John refers to his Messiah as the "Son of God." Matthew emphasizes that His Master was the promised King of Israel. In Matthew's gospel, the word "king" is found 20 times and, "the kingdom of heaven" is found 32 times. You can trace this recurring theme by looking at the following references: Matthew 3:2; 4:17; 5:3; 6:10, 13; 8:11-12; 13:11, 33; 16:19; 21:43).

To what is this kingdom referring? Daniel 2:44 explains, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This will be a literal earthly Kingdom where God's Appointed and Anointed One, the Lord Jesus Christ, will return to reign for 1,000 years, with Israel reigning with Him over all the Earth. This Kingdom will be ruled forcefully by the Lord Jesus Christ with a "rod of iron" (Rev. 12:5; 19:11-16). This Kingdom will be initiated by our Lord's return to earth to end a great battle. Many thousands of unsaved from all nations will descend upon the city of Jerusalem, and the Savior will return in power and great might to slay them all. Birds will feed on the carcasses of the slain, and it will take years for saved Jews to bury all those who will be slain as the King of Kings comes to establish His reign (Rev. 19:17-21).

As His feet touch the Mount of Olives, the geography of the area around Jerusalem will be changed. The Savior will establish His throne in Jerusalem, and all the earth will come to worship Him in truth. The King of Kings will appoint His twelve apostles to rule over the tribes of Israel with Him (Matt. 19:27-30). True saints from the Old Testament, Gospels and Acts era, and the saved from the Tribulation period, will be resurrected to eternal life on Earth in this Kingdom. Those from the Tribulation who were protected miraculously from martyrdom will enter alive into this reign of Christ the King. These saved Jews will serve as a nation of priests, in keeping with Old Testament promises, to all the Gentiles who enter the Kingdom as saved individuals, and

to those Gentiles who will be born during this era (Ex. 19:6; Isa. 61:6; 1 Pet. 2:5; Rev. 1:6).


As a nation, Israel will have all the Land restored to her that was promised through Abraham. At long last, these Jews will live in peace, health, prosperity and with great longevity. All these promises were being announced in the Gospel of Matthew as “at hand,” meaning if Israel as a nation would only trust in and follow her promised Messiah, the Lord Jesus Christ, this wonderful Kingdom would be established shortly after seven years of Tribulation.



These promises of an earthly kingdom were given exclusively to the Jews, as promised in the Old Testament, and were repeated over and over by John the Baptist, the Lord Jesus Christ, and their disciples. When the Lord Jesus sent out His twelve apostles, He told them, “go not into the way of the Gentiles...But go rather to the lost sheep of the House of Israel” (Matt. 10:5-6). Likewise, He explained, “I am not sent but unto the lost sheep of the House of Israel” (Matt. 15:24). This restricted focus of ministry during this time was to prepare Israel spiritually, as a nation, to enter the earthly kingdom with her promised King.

Matthew repeatedly emphasizes to Israel, through the words of the Savior, how to enter Christ's Kingdom of Heaven established on earth. They were told, “except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter in the kingdom of heaven” (Matt. 5:20); “Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat...Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven” (Matt. 7:13-21); “Except ye be converted...ye shall not enter the kingdom of heaven” (Matt. 18:3). In the pages of Matthew, and our study ahead, we will see being converted and entering this Kingdom had several specific requirements.

Matthew begins his gospel account documenting the fact that the Lord Jesus Christ was, and is, the descendant of David and Abraham (Matt. 1:1). Abraham represents the promise that God would give a land to the descendants of Abraham, bless them, and bless all the families of the earth through them (Gen. 12:1-3). David represents the promise God made to preserve his seed continually on the throne of Israel, culminating in a divine King coming to reign (2 Sam. 7:12-16; 1 Chron. 17:11-14).

Remembering this theme of the Lord Jesus Christ being the King of Israel and a promised Kingdom being at hand for Israel will greatly enhance one's understanding of this great, inspired book. 



BBS Letter Excerpts

From our Inbox:

"All my life I have been involved in the church and have served in just about all capacities, and in different denominations, but I was not satisfied. It seemed something was missing, and no matter who I asked it was always kind of an 'I don't know' answer. What I wanted to know I found at the *Berean Bible Society*."

From Louisiana:

"What exactly is your denominational beliefs?...I notice some people write and say they were Baptists for years but you opened their eyes to the truth. Others say you are heretics. I admit I'm lost and confused as to why these people are saying this. I am a Southern Baptist...if there is something I'm missing will you please let me know?"

From Florida:

"I receive your magazine every month, and I absolutely love it, so much so that I have shared it with others. The Bible was never something that I was into very much, but your studies and articles have showed it to me in a whole new light."

From Puerto Rico:

"Thanks for the May special offers on books in Spanish. Muchas gracias!"

From Ontario:

"I found a copy of *The Berean Searchlight* on a chair in the waiting room outside my office...I'm so excited!"

From Indiana:

"We always enjoy reading the *Searchlight* each month, and then we pass them along to others that may not grasp rightly dividing God's Word." (Keep it up! We recently heard from a lady who learned the grace message from a *Searchlight* left in a waiting room.—Ed).

From Minnesota:

"I especially appreciated the article 'Prayer Peace' by Pastor Kevin Sadler in the April issue..."

From New York:

"'Amazing Grace' by Tracy Lesan was a great article in the April issue of the *Searchlight*. It was so clearly and plainly presented and brought joy and blessing to our hearts! It would make a wonderful little booklet to hand out."

From Malaysia:

"...the June *Searchlight*...was a wonderful tribute to Pastor Sadler...I was moved to tears by how humble Pastor Paul was...in this day of self-promotion and self-aggrandizement, it was a wonderful reminder that God is who we should be bragging on!"

From our Inbox

"I am a new Grace believer and now do believe as you do and read many of your articles and the book *Things That Differ* and others. The Scriptures make a lot more sense to me now rightly divided, and...I no longer doubt my salvation."

From our Inbox:

“Enjoyed the article ‘No Mas!’ by Pastor Ricky Kurth in the August 2015 issue...”

From Indiana:

“Thank you again for the two days we spent with you in Tipp City. This venue for the *Berean Bible Fellowship* conference was perfect. Loved the displays around the eating tables. Meeting so many good friends. Did not miss Cedar Lake at all but rejoiced in the great handling of everything in a new location. PTL We are grateful for the good exposure for TCM also and consider that exposure to be a highlight each year...We thought the dynamic sessions with Brother John Frederickson and his powerpoints were especially good and helpful.” (From veteran missionary Darlene Anderson.—Ed).

From Florida:

“I met Pastor Sadler one time when he was here at this correctional institution three years ago...I enjoy every lesson he presents. Rightly divided is the only way!”

From Texas:

“Thanks for your online articles on the gospel of grace. I use them in my jail ministry as a volunteer chaplain.”

From Facebook:

“Thank you so much for your time! I appreciate the response and it does help!...It is wonderful to have a resource like yours for answers and spreading the truth!”

From Iowa:

“A special thank you for Pastor Kurth’s phone reply to my question on Romans.”

From Florida:

“God, our Father, used Brother Paul to feed me good, sound doctrine for many years now. And as I continue to thank God for him, I realize the ministry we have been entrusted with needs faithful men to stand strong in grace against the unsound teachings of the wicked one.” (See page 5 for a challenge to follow in Pastor Sadler’s footsteps in the ministry.—Ed).

From our Inbox:

“I’m blown away by this! [“The Seventh From Adam,” by Paul Sadler] Every single word of Scripture is significant, isn’t it!”

From Florida:

“I love to start my day with your daily devotional and enjoy all the monthly *Berean Searchlights*...you folks are right on target...”

From Pennsylvania:

“My mother was first introduced to the grace message just over 10 years ago, when I was in high school. She introduced me to right division shortly thereafter...It has been such a help in my life in understanding the Bible properly. As a 26-year-old with a young family, I actually feel confident in passing on the Word of God to my children...because right division makes for sound, reliable doctrine!...We are stranded grace believers...so *Berean Bible Society* is our ‘grace family’...it has meant so much to me.”

From Virginia:

“As always [your answer] does help. Thank you for being my pastor.” (As Pastor Paul Sadler used to say, that’s what we are here for!—Ed).



“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

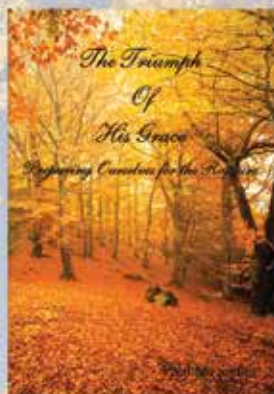
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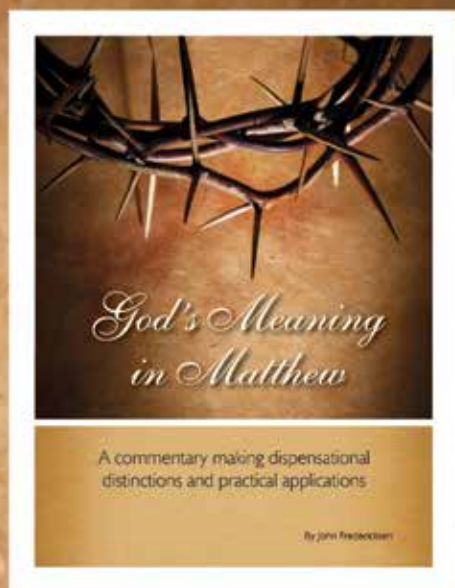
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News and Announcements

Audio and Video Postings: MP3 audio messages by BBS president Pastor Kevin Sadler are now being posted on our website. Watch for a new one every Friday! In addition, video messages by BBS Board Secretary Pastor Jeff Seekins are also being posted, with a new one featured each Wednesday. Facebook followers will see an announcement of each new posting on our BBS Facebook page to remind them of their newest opportunity to revel in the riches of God's grace.

Audio and Video Augments: Recently we received several requests for the "cross reference sheet" your editor refers to in his messages on John's gospel in the MP3 audio section of our website. These sheets contain a printout of the dozens of Scripture references I quote in each message and make it easier to follow along. In addition, the video recordings of your editor's consideration of 2 Thessalonians now feature an accompanying written summary of the message. These summaries can be printed out and assembled into a handy brief commentary, and will soon be added to many of my other MP3 messages.

Single Grace Believers Gift Card: Our good friend Donald Rutherford would like to encourage grace singles to attend BBS conferences where they are more likely to meet other grace singles. With that in mind, he has purchased a number of BBS gift cards which he would like to offer free of charge to singles 18 and older who attend a BBS conference. Attend a BBS conference and get a gift card, attend another conference and get another! These gift cards are available only at our conferences, and are good for any BBS literature, CDs or DVDs. Thanks, Donald!

New Grace Work Starting: Now that Lieutenant Colonel Rolland Bivens (U.S. Army, Retired) has learned the grace message, he just can't keep it to himself! So he's decided to start a home Bible study in Colorado Springs, and invite those of you who live near him to join it. To learn more about this new outpost promoting the truth of God's rightly divided Word, contact him at (719) 495-0054.



Castle Point Lighthouse is located in the North Island of New Zealand. The nearby Castlepoint beach is popular with tourists "on holiday" (vacation) and the lighthouse itself became a popular tourist attraction, acquiring the nickname "The Holiday Light."

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not come, for the Church has never made one step of
progress apart from progress in the study of the Word.

—C. R. Stam