

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

October 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.

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From the Editor to You

Dear Friends in Christ,

During the 1980 World Series, Kansas City Royals slugger George Brett had to have surgery to correct a hemorrhoid issue that forced him to leave Game 2 in the 6th inning. After he then homered to lead his team to victory in Game 3, he quipped, "My problems are all behind me."

As you may remember reading, last Thanksgiving I awoke to a *searing* pain in my lower back which X-rays revealed to be caused by a herniated disc. After an initial week of lying helplessly in bed, I was able to prop a keyboard on my lap and work from home. Finally, *after eleven weeks*, I was able to return to the office here at BBS and resume my normal schedule.

Now that several months have passed, I'd like to be able to say with George Brett that my back problems are all behind me. But while the excruciating pain is gone, if I stand too long my back will begin to feel stressed, reminding me to "set a spell." But my chiropractor is convinced my injury was caused by *too much* sitting, so he recommended I alternate sitting and standing while working. This led me to construct a two-tiered keyboard arrangement here at BBS. Since he also recommends walking, I mounted my Mac Mini to my treadmill at home, where I alternate sitting and walking when working at home. Who knew it was possible to walk and type at the same time!



Since I missed eleven Sundays at the church I pastor in the south suburbs of Chicago, Pastor Paul Sadler graciously allowed me to make it up to the people of my assembly by declining all BBS speaking engagements for 2016 other than the BBF conference in Tipp City, Ohio, at which I had already promised to appear. But I feel confident I can now entertain any invitations that might come my way for 2017.

So if you would like to have your editor hold forth God's rightly divided Word at a conference in your area, or in some special meetings at your church, now is the time to get in touch with us so the plans we make can be announced in advance in the *Searchlight*. If, on the other hand, you've heard how admirably our new president is filling his father's shoes in the pulpit and are interested in having Pastor Kevin Sadler expound the Word at your meetings, see page 25 for a special announcement regarding his availability for the coming year.

Yours in Christ,
Pastor Ricky Kurth



“*Mine Ebenezer*”

In 1758, Robert Robinson wrote the hymn, “Come Thou Fount of Every Blessing.” The second verse begins with the words: “Here I raise mine Ebenezer.” But what does this mean?

Its meaning is drawn from 1 Samuel chapter 7. The people of Israel had just rededicated themselves to “serve” the Lord only and were bringing the ark of the Lord, the symbol of God’s presence and blessing, back to Mizpah. As a result, their enemies, the Philistines, went up to battle against them. After the prophet Samuel sincerely prayed for the help of Jehovah, Israel was given a supernatural victory.

Thereafter, “Samuel took a stone, and set it between Mizpah and Shen, and called the name of it **Ebenezer**, saying **“Hitherto hath the Lord helped us”** (1 Sam. 7:12). The word “Ebenezer” comes from the Hebrew words “Eben ha-ezer” (eh’-ben haw-e’-zer), which **simply means “stone of help.”** An Ebenezer, then, is a monumental stone set up to remind believers that Jehovah has helped and blessed in the past and, by implication, that God will help in the future. Samuel raised up a monumental stone, or an Ebenezer, for the purpose of reminding himself, and all in Israel, of this principle. Hymn writer Robert Robinson wrote that he had symbolically done so. As we sing the hymn “Come Thou Fount of Every Blessing,” about raising up our Ebenezer, we are acknowledging that God has helped us too.

For more than 75 years the Lord has helped the ministry of the *Berean Bible Society*. We have seen God greatly use the monthly *Searchlight*, the volumes of literature, and preaching in conferences. God has graciously supplied our needs to finance this ministry, and He has raised up the needed godly leadership to guide this work. Figuratively, we raise up our Ebenezer acknowledging all that God has done for us. As we go forward with a new president, Pastor Kevin Sadler, we do so in humble dependence upon the Lord, and also in the confidence that the Lord’s divine blessing will continue to rest on this ministry dedicated to honoring the Lord Jesus Christ by preaching Him according to the revelation of the mystery. We welcome the continued prayers, financial support and encouragement from all who desire to grow in God’s grace through the ministry of “rightly dividing the Word of truth” (2 Tim. 2:15).

—Pastor John Fredericksen



Rightly Dividing the COMMISSIONS

The Commission for Israel

Auschwitz
Concentration Camp

By Pastor Kevin Sadler

**“But watch thou in all things...
do the work of an evangelist”
(2 Tim. 4:5).**

In a small church on the East Coast, a pastor delivered a sermon on evangelism, and after the service a German man who once lived in Nazi Germany told the pastor of this true experience.

“I lived in Germany during the Nazi Holocaust. I considered myself a Christian. We heard stories of what was happening to the Jews, but we tried to distance ourselves from it, because, what could anyone do to stop it?

“A railroad track ran behind our small church, and each Sunday morning we could hear the whistle in the distance and then the wheels coming over the tracks. We became disturbed when we heard the cries coming from the train as it passed by. We realized that it was carrying Jews like cattle in the cars.

“Week after week the whistle would blow. We dreaded to hear the sound of those wheels because we knew that we would hear the cries of the Jews en route to the death camp. Their screams

tormented us. We knew the time the train came past our church, and when we heard the whistle blow, we began singing hymns. By the time the train came past our church we were singing at the top of our voices. If we heard the screams, we sang more loudly and soon we heard them no more. Years have passed and no one talks about it anymore. But I still hear that train whistle in my sleep.”

There are people all around us in a similar situation as those Jews in the train cars, but their destination is even worse: they are on their way to eternal hell. As our hearts rightly break as we think of those Jews on those trains, our hearts should break as we think of the unbelieving around us, and where they’re heading.

We are each called to “watch... in all things” and to “do the work of an evangelist.” We are to be watchful of those around us in life who need God’s salvation. We are to “do the work of an evangelist,” being sensitive to the great danger people are in at all times. We

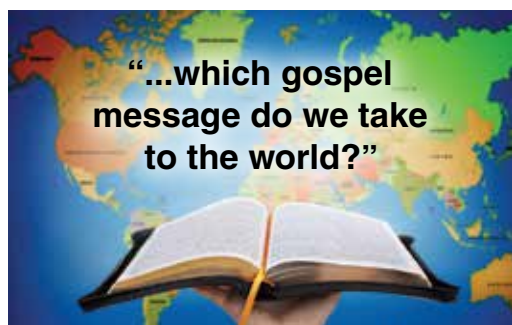
have the one thing that is able to save them from the torments and eternal death of hell: the gospel. But we need to give them the correct gospel! There is only one gospel message that saves people from hell today.

We, the Church, the Body of Christ, are commissioned by the Lord to take the gospel to the world. But which gospel message do we take to the world? There are two gospels in the New Testament: the gospel of the kingdom (Matt. 4:23) and the gospel of the grace of God (Acts 20:24 cf. 1 Cor. 15:3,4). These two gospels each have their own commission attached to them. The two gospels with their own commission were committed to two different groups of people: one to the nation Israel, one to the Church, the Body of Christ. We must rightly divide the commissions so we know which commission is ours and which gospel God wants us to take to the world. This month, we'll look at the commission Christ committed to Israel. Next month, we'll look at the commission Christ committed to the Body of Christ.

One Commission, Five References

The dictionary defines *commission* as “the act of committing, an authoritative order, charge, or direction, authority granted for a particular action or function, to send on a mission, a command to act in a prescribed manner or to perform prescribed acts.” In a spiritual, biblical sense, a commission is the Lord Jesus Christ charging and sending forth His followers to proclaim the message of truth concerning Himself.

Nowhere in your Bible does it say “Great Commission.” The term “Great Commission” has been used to describe the parting instructions of the Lord to His disciples before ascending back to heaven. The title “Great Commission” has so long been called this and accepted as the commission for the church that neither its name nor its validity for today is ever questioned. But as Bereans we should question things and make sure they are the truth and line up with the teaching of God's Word for today. We are to be careful about traditions which make “the Word of God of none effect” (Mark 7:13 cf. Col. 2:8).



There are five Scripture references in regard to this commission: Matthew 28:18-20; Mark 16:15-18; Luke 24:45-48; John 20:21-23; and Acts 1:8,9. One major problem is that the whole commission isn't taken into account. These are not five separate commissions. It is *one commission* explained in five references. Oftentimes denominations, churches, Bible preachers and teachers choose one of these Scripture references over and above the other references. Matthew's account of the Lord's commission to the disciples is the most often used.

Many choose which commission they like out of the four gospels and the book of Acts and follow it, and they don't consider them all together. And if they do consider them all together, they simply pick and choose which parts they like and don't like. Often you'll hear preachers speak on and expound on Matthew's "*Go*" and "*lo, I am with you always,*" on Mark's "*all the world*" and "*every creature,*" on Luke's "*ye are witnesses*" and the Acts' "*ye shall receive power after that the Holy Ghost is come upon you.*" But rarely is the whole commission taught together. To those who go beyond these picked phrases to examine the record in its entirety, the acceptance of the "Great Commission" as truth for the church today presents *many* great difficulties.

So we should ask, "What is the overall content of the commission?" The five separate references are all accounts of the same commission given by Christ after His resurrection and before His ascension. Like the gospels often do with the Lord's miracles and teachings, they give different angles and fill in different parts and different truths about the same event, and you have to put them together to get the whole story. As we put all parts of the commission together, we read this:

Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them

to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."



Mark 16:15-18: "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs 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 shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Luke 24:45-48: "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

John 20:21-23: "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. 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 unto them; and whose soever sins ye retain, they are retained.”

Acts 1:8,9: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.”

The Apostles' Commission

First, we observe that the Lord Jesus Christ is the focus and foundation of this commission. Christ says, “All power is given unto Me in heaven and in earth” (Matt. 28:18). Christ was the power of God to save those who believe the kingdom gospel. He is the One with authority from the Father who commissioned and commanded certain prescribed things to be carried out. He sent the eleven on the mission and granted them authority in carrying it out.

This commission was given to the eleven apostles. It says, “And Jesus came and spake unto *them*” (Matt. 28:18). The “them” is the eleven apostles. The apostles had already been commissioned and sent out earlier by the Lord with the following “command”: “These twelve *Jesus sent forth*, and *commanded them*, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: *But go rather to the lost sheep of the house of Israel*” (Matt. 10:5,6). The ministry of the apostles was to the nation Israel.

This is crucial to note. This commission was given under a program which involves the nation Israel under the Law with an earthly kingdom hope. But we are not Israel; we are the Body of Christ (Eph. 1:22,23; 2:16; 3:6). We are not under the law; we are under grace (Rom. 6:14). We don't have an earthly hope (Jer. 23:5,6); we have a heavenly hope (Phil. 3:20). This commission is for the apostles of the earthly kingdom under the law and God's program with the nation Israel. It is not for us, the Church, the Body of Christ, under grace.

Beginning at Jerusalem

All the world was in view under God's program with Israel. God has always loved the whole world (John 3:16). Under His prophetic program with the nation Israel, God's plan was for every nation of the world to be blessed through Israel, through Israel's Messiah/King, and through the establishment of Israel's kingdom on the earth (Gen. 12:2,3; Isa. 60:1-5). This being so, Christ tells the disciples to “Go...teach *all nations*” and “Go ye into *all the world*” and to preach in Christ's name “among *all nations*” to be witnesses of Christ “*unto the uttermost part of the earth.*”

However, in doing so, they were to begin their ministry at Jerusalem. Luke 24:47 says, “beginning at Jerusalem.” And according to Acts 1:8, they were to be witnesses of Christ in the order of “in Jerusalem, and [then] in all Judaea, and [then] in Samaria, and [then] unto the uttermost part of the earth.” The reason for this order was that Jerusalem was of utmost

importance to Israel's kingdom program. Jerusalem was to be the center, the glorious capital of the earthly kingdom of Christ, where Christ will rule and reign over all the earth (Isa. 2:1-4; 9:6,7). Therefore this city needed to be reached first. Then they were to go to Judea, then Samaria; then after Israel was reached, they were to go to the uttermost part of the world.



This commission had a world-wide scope and outreach, but it was for *Israel* to be a channel of blessing to the rest of the world, and so Israel needed to be reached first for her to be the light to the rest of the world. The apostles could not make disciples of all nations if God's chosen nation did not first repent and turn to Christ. The salvation of the Gentiles, the nations, according to this program came through Israel and her rise, so Israel needed to be reached first.

All Things Christ Commanded

This commission also instructed the disciples to "teach all nations...teaching them to observe *all things whatsoever I have commanded you*" (Matt. 28:19,20). This includes *all* the instruction by Christ found in the Gospels to the disciples concerning the kingdom program.

Therefore, under this commission, they would need to teach others to pray after the manner of the Lord's Prayer (Matt. 6:9-13). They would have taught conditional forgiveness: "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" (Matt. 6:14,15).

The apostles would've taught a faith-plus-works gospel and required adherence to the Law of Moses: "But if thou wilt enter into life, keep the commandments... If thou wilt be perfect, go and sell that thou hast, and give to the poor...every one that hath forsaken houses, or brethren, or sisters, or father, or mother...for my name's sake...shall inherit everlasting life" (Matt. 19:17,21,29). "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do..." (Matt. 23:2,3).

Christ lived, ministered under, and kept the Law perfectly (Matt. 5:18). And He taught the disciples to observe it. So the apostles were to go to Israel first and then everywhere teaching, making disciples, out of *all* Christ's earthly kingdom teachings and the Law.

The Gospel of the Kingdom

This commission also instructed them to go into all the world and preach the "gospel" to every person (Mark 16:15). What "gospel"? The apostles didn't need to ask, because they only knew one: the gospel of the kingdom. The gospel that they were to preach in accordance with this commission was the good news of the kingdom

and the its establishment on the earth. To be saved and have this kingdom hope required “repentance” (Luke 24:47), confession of sins (Matt. 3:6), water baptism (Mark 16:16), and belief in Jesus as Israel’s Messiah for the remission of sins (Matt. 16:15,16).

Luke 24:45,46 says the Lord opened the disciples understanding in showing them from Scripture that the Messiah was to suffer and rise again. He wasn’t requiring belief in His death and resurrection for the forgiveness of sins, but instead that His death and resurrection showed them beyond a doubt that He was Israel’s Messiah, the One who would reign from David’s throne over the earth in the kingdom (Luke 1:31-33; Acts 2:30,36). Faith in His name that Jesus is Israel’s Messiah is what they were required to believe under the terms of the kingdom gospel. The reason this was part of this gospel is that when this gospel of the kingdom is proclaimed in the future during the Tribulation period (Matt. 24:14), the Anti-Christ will be alive and at work. All the world will need to believe in the true Christ in order to be saved under the gospel of the kingdom.

The gospel of the kingdom *required* water baptism. This was not an optional ceremony under this commission. Within the kingdom on earth, Israel will be a kingdom of priests (Ex. 19:6; 1 Pet. 2:9; Rev. 1:6; 5:10; 20:6). Israel’s water baptism was a ceremonial cleansing which identified her with their priesthood (Ex. 29:1-4). They were commanded: “baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost” (Matt. 28:19) and “He that believeth *and is baptized* shall be saved” (Mark 16:16). It was required for the forgiveness of sins. In Acts 2:38, Peter taught in accordance with the kingdom gospel: “Repent and be baptized... *for the remission of sins.*”

Miraculous Signs

Also in accordance with this commission, miraculous signs were to follow those who believed the kingdom gospel (Mark 16:15-18). Water baptism was a *requirement* for salvation, and miraculous signs were the *evidences* of salvation. The miraculous demonstrations of our Lord’s earthly ministry, and of the commission to the eleven as they were done in His name and power, confirmed the Messiahship of Jesus Christ (Acts 2:22; 4:10). These things helped them spread the commission and with the dangers and obstacles they might have faced at that time in going to all the world.

These miraculous wonders will take place in the future Tribulation when this commission is once again in force. Believers will face great dangers in that day. There will be many sick from the pestilences of that day that will need to be healed. By tongues Israel will be able to take the gospel of the kingdom to the nations without learning their language. If they are bitten by a serpent or drink any deadly thing as they travel and spread the gospel of the kingdom, or as they hide in the wilderness from the Anti-Christ, it won’t harm them. Demon possession will again take place in great numbers, and they’ll be able to cast out devils in that day.

By the Holy Spirit

As Christ's representatives, the disciples were sent and given divine authority to forgive or retain sins (John 20:23 cf. Matt. 18:18). Only God can forgive sin. Isaiah 43:25 says, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." But in the giving of the Spirit to the disciples, they were enabled by the Lord to carry out this part of their commission (John 20:22). Thus it became the divine work of the Spirit through the disciples that they were able to forgive sins as they carried out this part of the commission.

The Lord said in Acts 1:8 that the disciples would receive "power" after the Holy Spirit came. The Spirit came in fulfillment of prophecy to Israel at Pentecost (Joel 2:28-32). It was by the Spirit's *power* that they carried out this commission and were "witnesses" of Christ's resurrection (Luke 24:48,49). All these things agree with what the apostles did as recorded in the book of Acts after the Lord ascended.

The story is told of a woman driving through the mountains west of Denver when she ran into a snowstorm. She was completely lost and then peered ahead and saw a snowplow. She decided to follow it and kept as close to the machine as she could while it removed snow from the road. At times the blowing snow cut off her view, but her faithful guide kept on leading the way. After some time, the plow stopped and its driver got out and walked over to her car. "Lady, where are you going?" he asked. "I'm on my way to

Denver," she replied. "Well, you'll never get there following me! I'm plowing a parking lot!" People are following the wrong commission today. They're going in circles in a blinding snowstorm of confusion, and the church is not moving forward as a result.



Many of these things have been misapplied by sincere believers and churches. Following the wrong commission has led to churches with snake handling. It leads to healing movements, church leaders believing they can forgive sin, and people trying to speak in tongues. As a result, many try to live by the Law and the Lord's kingdom teachings for Israel in the gospels. Churches recite the Lord's Prayer. Preachers proclaim a conditional-forgiveness/faith-plus-works gospel, and not the gospel of pure grace by faith alone. It leads to people trusting in water baptism to save them. Teachers and preachers spiritualize the commission and make Jerusalem your hometown, Judea your county, etc.

The simple answer to all the confusion is that God's Word needs to be rightly divided (2 Tim. 2:15). This commission is not for today. It's for Israel, and we're not Israel. God has changed His dealings with mankind.

To Be Continued!



Question Box

"Do our loved ones in Heaven remember us?"

Yes, they do. To begin with, when Samuel was called up from Paradise by the witch of Endor, Samuel remembered David and Saul and his sons (1 Sam. 28:15-19).

Also, we know that there will be *recognition* in Heaven because our resurrection bodies will be fashioned like the Lord's (Phil. 3:21), and His resurrection body was recognizable by His loved ones (John 20:16; 21:7). Well, if people in Heaven *don't* remember people on earth, what happens when their loved ones on earth die and go to Heaven? If the people in Heaven have no memory of their loved ones on earth prior to that, do they suddenly recognize and remember their loved ones when they arrive in Heaven? This doesn't seem likely.

In addition, Revelation 6:10 describes martyred Tribulation saints in Heaven who cry out to the Lord for vengeance. This means that these people remember how they died, and at whose hand. It would be difficult to believe that God allows people in Heaven to remember people like this, people who murdered them, and not the people that they love.

Finally, it would also be difficult to believe that God would allow people in Heaven to feel an emotion like vengeance, and not allow them to feel an emotion like love. So it is safe to extrapolate that people in heaven not only remember us, they still love us.
—Pastor Kurth

A Word From Vicki

Anyone who knows me knows that I love animals. God created the animals for many purposes, but one of those purposes was just for our enjoyment. Since my husband's home-going, I am finding being alone all the time to be a big adjustment. So if you have (or had) a beloved pet, I would love to hear about it! Send any pictures of them to me here at BBS, or even just a note telling me all about them. Animal lovers everywhere, I'm waiting to hear from you!



—Vicki Sadler

Will There Be Recognition in Heaven?

By Pastor Paul M. Sadler

There are two notable distinctions between the two programs of God regarding the hereafter, both of which have to do with the *hope* of believers. In the twenty-third Psalm, David, whose hope was earthly, was willing to go, but wanting to stay. Contrariwise, the Apostle Paul taught that believers today have a heavenly hope, and as a result, he was willing to stay for the sake of the Church, but longing to go, which he knew would be much better (Phil. 1:23,24).

A book could be written on misconceptions about heaven. The majority of these have been handed down from generation to generation, but they have absolutely no Scriptural basis. Here are some common examples: we will one day become angels in heaven; Peter stands at the pearly gates to determine who will enter; we will float on clouds, playing harps for eternity; there will not be recognition in heaven. These are well-known folklores that Satan uses to divert attention away from the Word of God.

In the eyes of the world, most everyone who dies goes to heaven. But the fact of the matter is that only those who place their faith in Christ will be the eternal residents of this glorious realm. But will we know one another there?

Recognition in the hereafter is a principle that transcends all the ages and dispensations, whether we're talking about the disembodied state or after the resurrection. For example, Saul knew Samuel when God allowed the prophet to return from paradise years after his death. The rich man of Luke 16 recognized Lazarus, who appeared with Abraham, and requested that the patriarch send Lazarus with some water to cool his tongue.

Paul also makes a strong case that we will know one another in the hereafter. The apostle says to the saints at Philippi,

“For our conversation [citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body” (Phil. 3:20,21).


This particular passage substantiates that our identity will be preserved in the resurrection. After our Lord was resurrected from the dead, He appeared to His disciples in the upper room. When He entered the room, He first calmed their fears with words with which they were very familiar: “Peace be unto you!” They immediately recognized the Lord and rejoiced when they **saw** Him (John 20:19-21).

Afterward the disciples shared the good news with Thomas, who was not present that day, that they had *seen* the Lord. Thomas, however, refused to believe it until he saw the nail prints in His hands. Eight days later, the Lord appeared again to His disciples, but this time Thomas was present. When he saw the Lord, he was so overwhelmed by the visitation that he declared, *“My Lord and my God!”* There was no question whatsoever in Thomas’ mind that he had seen the Savior and undoubtedly touched the nail prints in His hands, prints that will forever be a reminder of His death at Calvary (John 20:24-29).

Now, if our Lord’s identity was preserved in the resurrection and the brethren recognized Him, then the same will be true of us. This conclusion is based on the fact that our vile bodies will be “fashioned like unto His glorious body” in the coming resurrection. If the Lord’s followers recognized Him, there is no doubt that we will recognize one another in the hereafter. Further evidence is presented by Paul a little later in the epistle:

“And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life” (Phil. 4:3).

What’s in a name? The importance of this question cannot be overstated. Of course, we use names to distinguish one person from another. In biblical times, names had specific meanings attached to them, some of which were in fulfillment of prophecy. Today, as in time past, our names are set in stone; they will be with us for time and eternity. If there isn’t recognition in heaven, as some teach, why would there need to be names in eternity? Clearly the names of Euodias, Syntyche, Clement, and the other fellow workers of Paul, are all recorded in the Book of Life. The reason our names are recorded there is that we will be known in the resurrection by name and appearance, even as we are known here.

I look forward to seeing those with whom I’ve had the privilege of ministering the Word, along with all my family members and friends who believed the gospel. You won’t have trouble finding me at that day; I’ll be the tall one in the background. Yes, even our stature, voice, personality and mannerisms will all be preserved. See you there! 

Nehushtan or CHRIST?

By Pastor Ken Lawson

My friend showed me a Bible that had been owned by his father. In that Bible was a simple saying that he wanted his son to remember. It read, “This Book will keep you from sin; sin will keep you from this Book.” This causes us to ask the question: What is it that keeps believers in Christ from the full enjoyment of God and His Word? We could say that it is that one word—sin. While this is true, it is not specific enough to help pinpoint the source of many spiritual problems and compromises of the truth. Certainly the busyness of our society, being distracted by the world, and a general lack of knowledge concerning His Word are all sins that we can determine to correct by the grace of God.

A Good King

There is, however, an overlooked symbol from the reign of King Hezekiah that may be helpful to illustrate for us a subtle temptation that can adversely affect our lives for Christ. Hezekiah was only 25 years old when

he ascended the throne of Judah and he reigned for 29 years. It is written of him that he “did that which was right in the sight of the LORD, according to all that David his father [forefather] did” (2 Kings 18:3). This was not a mean feat seeing that his father was King Ahaz, one of the most wicked kings of Judah.

Indeed, Hezekiah’s reign was one of the few bright spots in Judah’s history. Further it tells us that he “removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan” (2 Kings 18:4).

Man’s Thoughts Lower than God’s

How strange, it seems, that a godly king would take something so valued as an item that Moses himself had made and smash it in pieces. Men like Indiana Jones would undoubtedly have fought to preserve this important part

of Israel's history and enshrine it in a museum. But Hezekiah had the mind of God and destroyed it. The reason becomes apparent when we read that "the children of Israel did burn incense to it." The Jews used incense in their form of worship and prayer and so we learn that they were using this relic as an object of idolatry in violation of the Law of Moses.

Such is the shameful bent of man to worship and serve the creation more than the Creator. Moses had written by inspiration of the Spirit that "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:3-4).



**"Let us determine to
'brake in pieces' all
Nehushtans...."**

For 800 years, Judah had preserved this brazen serpent as her symbol. Yet it soon became a great detriment to her spiritual relationship with God. How innocently it began. "We must preserve this object as a reminder for future generations of God's goodness and loving-kindness toward us." Next they must have thought, "Devotion to Jehovah and His law is waning. We must endue our

symbol with great authority and power." Soon Israel was coming to the oracle with prayers for healing and prosperity. Finally, they made it an object of worship and adoration.

God's Typology

This one exception to the first commandment had been given by God Himself. Moses was told to make a serpent of brass for the salvation of Israel for when they had complained and spoke against God and Moses in the wilderness, the Lord disciplined them by sending poisonous snakes among them.

"And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, 'We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us.' And Moses prayed for the people. And the LORD said unto Moses, 'Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

The typology of Scripture teaches us that this brazen serpent on the pole represented prophetically something that God had purposed to do for Israel that was unspeakably precious. Indeed it was to be the centerpiece of human history, and a watershed event that would eventually affect the whole world. We get the application of

this type from Christ's words to Nicodemus on that dark night when Israel's rabbi came to him with those ultimate questions. Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

The Cross of Christ

Who can fail to see that Christ made reference to his being lifted up on the cross and to his vicarious redemption by means of His blood for the sins of the whole world? The people of Israel who were bitten by the venomous snakes had only to behold the image of the brass serpent, and they would be healed and live. That's it—just look and live. Those who tried to nurse themselves from the bites perished.

Not only Israel, but all those who have been born into this world have been bitten by the scourge of sin, and so are under the condemnation of death. This is not something that we can "fix" for ourselves. The poison runs too deep, and our efforts to reform and cure ourselves have been proven futile. We, as they, need God's gracious provision. The good news is: Christ died for sinners and rose again for our justification. The love of God has provided the cure but it must be received by faith. As the Scripture says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

There does seem to be a problem with the symbol. The spotless Son of God represented by a snake? Surely not! This must be

blasphemy! Yet such is the language of Holy Scripture. We must remember that Jesus Christ took upon himself our sin, in fact became sin for us (2 Cor. 5:21). The symbol that is usually reserved for sin and Satan is now used for Christ dying for our sins and becoming the very embodiment of sin with all of its horrors.

The Application

The brazen serpent was certainly a gracious provision for God's people who had erred and needed mercy and forgiveness. However it became a stumbling block to Israel after its purpose was fulfilled. It became Nehushtan (Hezekiah's word meaning: just a piece of bronze) that stole Israel's gaze and affection from Jehovah God, and put it upon yet another idol. Nehushtan thus becomes a symbol to us for that which was once a blessing to God's people, but has now become a detriment.

It can also be a name for anything that captivates our attention and steals our heart's affection from the Lord Jesus Christ. In Paul's day, it was the externals of the Jew's religion such as animal sacrifices, religious circumcision, dietary regulations, observing holy days, various washings and other forms of legalism. They were once God's commands but have now been done away in Christ (Gal. 3:13; Col. 2:16-17).


Thank God that these things do not plague the professing church today. Or do they? What about so-called "holy relics" of the Roman Catholic tradition? While we know of no Christian

organization that practices the sacrifices or circumcision, how many still adhere to eating only certain foods, or Christendom's church calendar, or ritual water baptism. This last one especially



has become a sore point among sincere believers in Christ as they disagree among themselves as to its meaning, the mode of baptism, and who should be baptized. There is hardly anything that we can name that has been as divisive as the teaching of water baptism. Yet it is so unnecessary

when we learn that God has given us something much more precious in Paul's revelation of the One Baptism of the Holy Spirit which unites us together with Christ and with each other (Eph. 4:5; 1 Cor. 12:13). This is a spiritual, waterless baptism that God Himself affects to us the moment we believe as a part of the all heavenly blessings in Christ Jesus.

The wide differences in teaching concerning the ordinance of water baptism as practiced by the various Christian churches have become a kind of Nehushtan that the Enemy has used to divert our attention off of the real issue: the glorious person and finished work of the Lord Jesus Christ. Let us determine to "brake in pieces" all Nehushtans (or religious fetishes) in our lives that there will be nothing between us and our Lord and Savior, or the people for which He died. Amen. 

Central Indiana Regional Bible Conference

Saturday, November 5, 2016

Location:

*Das Dutchman Essenhaus
Restaurant, 240 US Hwy. 20,
Middlebury, Indiana*

Guest Speakers:

Pastor Kevin Sadler, *Berean Bible Society*
Pastor Joel McGarvey, *Bible Doctrines To Live By*

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It's Time to Get **CHARGED UP!**

By Pastor Ricky Kurth

When BBS founder Pastor C. R. Stam's brother John and his wife Betty were brutally murdered by the Communists in China in 1934, hundreds of students from *Moody Bible Institute* volunteered to take their place on the mission field, with many of them asking to be sent to the very village where this young couple had been martyred.

In that same vein, I'm issuing a *call to arms* to men in the grace movement to step up and train for the ministry in the wake of Pastor Paul M. Sadler's recent home-going, a call based on texts found in Paul's first pastoral epistle. Paul began this epistle by insisting on the authority of his God-given apostleship (1 Tim. 1:1), an apostleship that came with a new doctrine that God introduced with His new apostle. Paul then went on to remind Timothy that Pauline doctrine is the *only* doctrine that should be preached in the dispensation of grace, saying,

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightiest charge some that they teach no other doctrine,

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do" (1 Tim. 1:3,4).

Paul the Beggar

We must begin our study of this passage by asking why an *apostle* would *beseech* Timothy to abide in Ephesus instead of *ordering* him. Many modern denominations have a religious hierarchy wherein men at the top have the authority to determine where a pastor ministers, and for how long a tenure. But this is just another area wherein today's religious leaders demonstrate a *woeful* ignorance of the way the ministry functioned under the Apostle Paul. Paul told the Corinthians,

"As touching our brother Apollos, I greatly desired him to come

unto you...but his will was not at all to come at this time; but he will come when he shall have convenient time” (1 Cor. 16:12).

Picture a denominational pastor responding like that to a superior who notified him that he'd been reassigned to a new church in a distant city! “You know, it's not at all my will to change churches at this time, but I'll consider it when it is convenient for me!” Such a man will likely find himself washing dishes in a denominational soup kitchen rather than pastoring a church!

By contrast, Apollos had the liberty to say no when *an apostle* constrained him. Thus if you are an aggressive type of personality who is thinking of getting into the ministry so you can rise up through the ranks and begin to boss people around, you should most assuredly look into another line of work! God can use an aggressive type of personality in the ministry, just not in that way.

Timothy the Timorous

If, on the other hand, you are of a more timid temperament, God can use you as well. Notice that Timothy agreed to abide in Ephesus only after Paul *begged* him to do so. This indicates that Timothy was not eager to remain behind in a city that had incited such a fearsome riot in an attempt to expel Paul from their midst (Acts 19:23-41). This timid young man had originally manned up and agreed to accompany Paul on his apostolic journey even after seeing the apostle stoned (Acts 14:19), but remaining behind alone in a volatile city was asking

much more! But when his apostle begged him to become the leader in Ephesus that Paul needed him to be, Timothy *manned up again*.



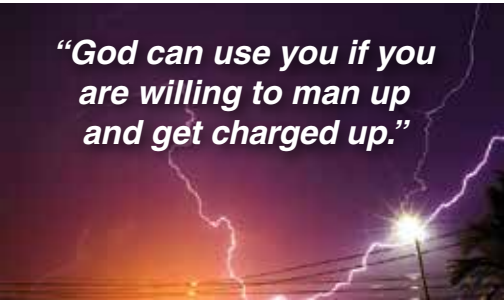
It's not hard to understand why Paul would beg Timothy to remain behind in a city that had a school (Acts 19:9) and was known for its books (19:19), for it seems Timothy was a bit of a *bookworm*. We know he had studied *the books of the Bible* since childhood (2 Tim. 3:15), and it's not likely Paul would have left his books and parchments (2 Tim. 4:13) with anyone but a bookworm who would use and treasure them as highly as he did. Pastor Paul M. Sadler used to say that for every church there is a pastor who is “a good fit,” and Timothy was obviously the *perfect* fit for the scholastic types in Ephesus.

But if you're thinking that Paul was stashing this mamma's boy¹ in some dead-end, out of the way ministry, think again. The Ephesian ministry spearheaded a ministry that reached all of Asia (Acts 19:9,10)! Does that tell you anything about the *confidence* Paul had in the leadership ability of a timid bookworm? No matter who you are, *God can use you* if you are willing to man up and *get charged up*.

A Serious Charge

Notice that Paul besought Timothy to “charge” some that they “teach no other doctrine.” A *charge* is a serious thing in Scripture. When the Philippian magistrates arrested Paul and Silas, “they cast them into prison, *charging* the jailor to keep them safely: Who, having received *such a charge*, thrust them into the inner prison...” (Acts 16:23,24). The jailor knew if he *didn’t* keep them safely that he would pay for it with his life. Now that’s serious!

It was also a serious thing when God charged Abraham to go to the Promised Land to start a new nation (Gen. 26:2-5), and when God later charged Moses to lead that nation out of Egypt (Ex. 6:13). And if it wasn’t an equally serious thing to bring that nation into the promised land, God would not have told Moses to “*charge* Joshua” to do it (Deut. 3:28). Finally, it was an *eternally* serious matter to keep our Savior safe until He could finish His course before dying for our sins, so God promised Him that He would “give his angels *charge* over Thee, to keep Thee in all Thy ways” (Psa. 91:12 cf. Matt. 4:6).



“God can use you if you are willing to man up and get charged up.”

So when Paul told Timothy to “*charge* some that they *teach* no

other doctrine,” we have to conclude that this God-given responsibility is *equally* as serious as any of the charges that came before it in the eyes of Almighty God. That’s because the doctrine committed to Paul was “the preaching of Jesus Christ *according to the revelation of the mystery*” (Rom. 16:25), the preaching that revealed all that God is free to do for us through the finished work of Christ.

How Serious Are We Talking Here?

How serious is it for spiritual leaders to preach “no other” doctrine? Well, how serious was it when God commanded Moses, “Thou shalt have *no other* gods before Me” (Ex. 20:3)? If God uses that *exact* same phrase in both instances, we can only conclude that He takes obedience to both these commandments to be equally as important. Yet Paul must have heard that some in Ephesus *were* teaching other doctrines, just as he’d predicted (Acts 20:29,30), or he wouldn’t have reminded Timothy here in our text that he’d been left in Ephesus to charge them *not* to teach other doctrine.

Here we must add that Paul’s injunction to teach no other doctrine than *Pauline* doctrine does not mean that pastors should only teach Paul’s epistles. Paul himself insisted that “all Scripture” is “profitable” for “doctrine” (2 Tim. 3:16), so if a pastor fails to *teach* all Scripture, then God’s people are robbed of some of the doctrine by which they may profit. If you aspire to “preach the Word” (2 Tim. 4:2), you will never have to wonder what to preach on next Sunday, as

is so often the case with pastors who do *not* preach the Word, for there are 783,137 words in the Bible, *and you only have one lifetime to preach them.*

But if teaching no other doctrine doesn't mean limiting your ministry to teaching Paul's epistles, what *does* it mean? Well, the only other time the Greek words for "no other doctrine" are used in the Bible is later in this epistle where Paul tells Timothy not to teach "otherwise," that is, *other than what Paul taught him* (1 Tim. 6:2,3). Thus we know that teaching "no other" doctrine means to teach nothing that is *contrary* to Pauline truth.

More Serious Charges

Paul also left Timothy in Ephesus that he might charge some to give no heed to "fables and endless genealogies" (1 Tim. 4:4). The word "fable" means *a story designed to teach a lesson*. When we hear the word fable we generally think of Aesop's fables, such as "The Tortoise and the Hare." But it is doubtful that any of the Ephesians to whom Timothy ministered were forsaking sound Pauline doctrine to give heed to Aesop's fables. It is more likely that Paul is warning Timothy about the same "*Jewish fables*" about which he warned Titus (Titus 1:13,14). But what sort of fables might the Jews have been telling in those days?



Well, when Paul began to preach that we are not under the Law, but are under grace (Rom. 6:15), some Jews found this impossible to accept (Acts 15:1). Even after the Jerusalem council acknowledged that Paul had been given a new message of grace, some Jews troubled the Galatians with the Law (Gal 1:7). To prove that God's people *were* under the Law, I personally believe that these Jews begin to tell "fables" to prove their point, *stories designed to teach the lesson that we are still under the Law*. For instance, under the Law, God told the Jews:

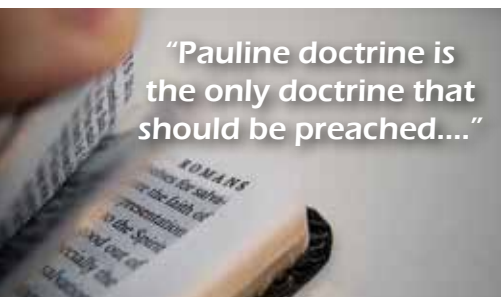
"...if thou shalt hearken...unto the voice of the Lord...*all these blessings shall come on thee...the increase of thine...sheep...thy storehouses, and...the Lord shall make thee plenteous in goods...*" (Deut. 28:1-11).

Disable the Fable

Believers today are not under this law, of course, and so cannot depend on God's blessing in material and financial areas as a reward for good behavior. But if a Jew in Paul's day wanted to prove that we are still under this law, it would be a simple thing for him to come up with stories that prove that God is still blessing those who obey Him. "Why, Brother Alexander is good, and look how God has prospered him!" Paul has a word for stories like that; he calls them *fables*. A story that is told to teach the lesson that we are still under the law.

In our own day prosperity preachers have picked up where Jewish storytellers have left off, and are never hard pressed to

produce success stories to show that God is still honoring this promise that He made to the Jews under the Law. This is reminiscent of what happens when you tell someone that no one today has the gift of healing. What do you always hear when you share that truth? “But Brother John went to a healer and was healed!” More fables! Stories that are told to teach the lesson that the gift of healing is still being given.



But if a man begins to feel better after seeing a healer today, it isn't because the healer healed him. And if a man is prosperous today, it isn't because of any covenant he has with God, despite all the fables that prosperity preachers might tell to the contrary. All such stories fall under the category of what our courts call “anecdotal evidence,” and anecdotes don't make very good evidence. If you plan to get into the ministry, remember that, and *preach the Word* instead of stories!

Shaking the Family Tree

Of course, if the “fables” in our text are *Jewish* fables, it stands to reason that the “genealogies” here are Jewish as well. Especially since we know from the many genealogies in Scripture that the

Jews kept careful records of who was born to whom, and for good reason.

First of all, genealogies were needed to determine *who was a Jew*, a child of the covenant that God made with Abraham (Acts 3:25). After that, *priests* in Israel had to come from the tribe of Levi, and were “put from the priesthood” if they could not verify their lineage “by genealogy” (Ezra 2:62). Next, *kings* in Israel had to come from the tribe of Judah (Psa. 60:7), so this important office also had to be reckoned by genealogy. Finally, Israel's *Messiah* had to stem from the tribe of Judah (Gen. 49:10), making it easy to see why God's earthly people would maintain meticulous genealogies.

But all Bible genealogies are part of the Law of Moses, and the only “lawful” use of the Law in the present age is to bring conviction of sin on unbelieving sinners (1 Tim. 1:8,9). After using the Law for this, it is supposed to “perish *with the using*” (Col. 2:21-23). It's “not made for a righteous man” to help him be good.

And when it comes to the genealogies in the law, the need for these has perished as well. There is no need to identify who is a Jew in the present dispensation of grace, “for the same Lord over all is rich unto *all* that call upon Him” (Rom. 10:12). Likewise, there is no need to distinguish who is a priest in an age where there is no priesthood, there's no call for identifying who is a king at a time when Israel has no king, and there's certainly no purpose in identifying Israel's Messiah now that He has already been identified!

Perish the Thought

So once the genealogies in the Law had been used for these ends, the use of these genealogies was supposed to perish with the using, for they were then of no further spiritual value. But Jews who thought they were saved simply because they could trace their genealogy back to Abraham (Matt. 3:9) were still around in Paul's day, and were no doubt citing genealogies to substantiate their claim to eternal life. Jews like this are still around today. This writer knew one personally.

We know there were also Jews who felt that they were better than other Jews because their genealogy gave them a better pedigree, for Paul himself was one of them (Phil. 3:5). Similarly, today there are Jewish members of the Body of Christ who believe they are somehow spiritually better than Gentile believers simply because they can trace their genealogy back to Abraham.


It is because Bible genealogies no longer serve a practical purpose that Paul warned about "endless" genealogies. The word "end" can mean *purpose* or *goal*, as when you might ask someone, "To what *end* are you doing what you are doing?" All Jewish genealogies have an end; they end in Abraham. But none of them serve a *purpose* in the dispensation of grace. So these endless or *pointless* genealogies today can only "minister questions" (1 Tim. 1:4), questions like who is a Jew, who is a priest, who is a king, and who is of a better stock in Israel, but none of these things matter in the present age.

A Better Stock of Believer

But if you want to be a better stock of *Christian*, Paul says that the alternative to these questions is "godly edifying" (v. 4). The word "edify" means to *build up*, and Paul says that "the word of His grace" is "able to build you up" (Acts 20:32), the word that is found in Paul's epistles. This grace is available to edify Gentiles as well as Jews.

Paul calls the message of grace "godly edifying *which is in faith*" (1 Tim. 1:4) because "as ye have therefore received Christ" by faith, so we are "rooted *and built up* in Him" (Col. 2:6,7) by *continuing* to place our faith in the instructions given to Paul after we are saved.

After reminding Timothy of the things he had left him in Ephesus to do, Paul concludes this charge by saying, "so do" them! (1 Tim. 1:4).²

So how about it, man of God? Are you willing to man up, *get charged up*, and become the kind of pastor who will charge others that they *teach no other doctrine*? If not you, then who? If not now, then when? 

Endnotes

1. When Paul spoke to Timothy about his tears, and his mother and grandmother (2 Tim. 1:4,5), it is not hard to imagine he was a timorous soul (cf. 1 Cor. 16:10).
2. These words aren't in the original Greek text, but were rightly added by our translators as a legitimate ellipsis, for the "as" at the beginning of Verse 3 would make no sense without a "so" at the end of Verse 4. To argue that all such interpolated words are spurious is to sprinkle God's Word with errors. For instance, without the interpolation in 2 Samuel 21:19 we would have to conclude that someone other than David slew Goliath.

If Paul Wrote a Letter to Your Church

“Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ” (2 Thes. 1:1).

In 2 Thessalonians 1:1, it’s interesting to note that unlike other letters of Paul, he adds nothing to his name. He doesn’t say, “Paul, called to be an apostle”; “Paul, an apostle...by the will of God”; “Paul, a servant of Jesus Christ.” Those familiar things by which he designates himself are omitted here.

By this he’s showing that his apostleship, his call, role, title, leadership and office were not in question among the Thessalonian church, so he didn’t need to make any reference to it. But Paul’s apostleship is constantly in question today, despite his words in Romans 11:13:

“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

Paul is the apostle of the nations, the Gentiles. Paul, by the inspiration of the Holy Spirit, magnifies his office. We are to do the same. Paul was called by the will of God for this dispensation of grace. He was called to be an apostle for Christ to reveal to him the revelation of the mystery, the body of truth for this age, and for God to reveal His Son in him according to Christ’s heavenly ministry today.

Paul is the one apostle of this dispensation. He is our apostle. Christ has revealed His will through Paul’s thirteen letters for us to know what is Christ’s mind, will, and heart for His Church, the Body of Christ, under grace. Is there confusion about Paul’s role in your church? Perhaps your church knows Paul is our apostle, but makes no mention of it? If Paul wrote a letter to your church, how would he address it?

—Pastor Kevin Sadler



THE BEST LAID PLANS

We are busy planning our Bible conference schedule for the 2017 calendar year. If you would like BBS president Pastor Kevin Sadler to speak at your church’s special meetings, or at a conference in your area, please contact BBS at berean2@bereanbiblesociety.org or by phone at (262) 255-4750. As of this writing,

Pastor Kevin has a couple of spots open in 2017, but it’s not too early to start planning for 2018. The best laid plans are made sooner than later!



BBS Letter Excerpts

From California:

"I'm greatly inspired by your words in rightly dividing Scripture. I've been having a very difficult time...but just reading your words gave me hope."

From Florida:

"Can you send me four copies of your article 'Faith + Works = Justification'? I had an 'aha' moment; I see it now concerning Paul and James...."

From our Inbox:

"I stumbled upon your website and saw the email for questions but never expected such a timely and comprehensive answer. What an amazing resource! I teach a doctrine course at church...Thank you again."

From New York:

"Thank you for your faithful service in writing, as I use your writings to show others that I am not the only one in the world that believes in rightly dividing the Word of truth with Paul as our apostle of grace."

From Georgia:

"*Things That Differ* has been a blessing to me and others. I've given my original copy away, so I'd like to order another." (Keep giving them out. We'll print more!—Ed).

From our Inbox:

"This *Two Minutes* ['The Rest of the Story'] was excellent! I plan to share this in an upcoming soul-winning training class."

From Texas:

"I've been a grace believer and teacher for some years now, and didn't even know it until I started studying the Word through ya'll's material. When I heard the grace doctrine and message, and read Pastor Paul M. Sadler's writings, I've been like the Bereans ever since...I accepted and welcomed eagerly the grace doctrine as being the Word of God as I studied the Apostle Paul's letters and teachings."

From North Carolina:

"Just a short note to thank you for the copies of the articles you sent to assist my seminary paper. You ended up being my primary authority for my position. I haven't received a grade yet, but it will be interesting to see how a paper against water baptism will go over with a Baptist professor!"

From our Inbox:

"I was wondering when the third volume of Pastor Sadler's *Revelation* series is expected to be released. I can hardly wait, as the first two have been such a tremendous blessing to me personally and to my ministry." (Watch for it later this year.—Ed).

From New York:

"I read your February article entitled *Men Wanted*. I felt that your words were directed to me...I am not sure what you require of me in order to become ordained, but I am willing, through God's grace, to do whatever I need to do to be God's servant."

From California:

"Boy, did I enjoy your article!... the Mafia metaphor made awesome sense. I relate to that better than to something squishy." (This salvation metaphor is found in our new gospel tract *Gambling With Eternity*. See page 29.—Ed.)

From Ohio:

"Thank you again for mentioning our Bible study in the *Searchlight*...I received a call from a local lady asking about our group...The result: the lady and her husband came to our study yesterday and loved it. They plan to be back every week."

From our Inbox:

"I'm not sure if you guys hear this enough, but I admire the way BBS presents our message, by not brow-beating or in a prideful manner. Even with all the opposition you see from the mainstream, you still translate it in loving way. I'm sure people notice."

From Illinois:

"My pastoral ambition has been to be a growing representative of the grace ministry given to us in Scripture for this age. Then I began to learn so much more from your ministry, and it has equipped me with far more than I had realized was needed."

From our Inbox:

"I really needed this *Two Minutes!* ['I Wasn't Praying Right']."

From the Philippines:

"Thanks for the video and the link to the article! I'm teaching Bible Synthesis in our church training program. It helped a lot...I have one more question..."

From Ohio:

"I appreciate the work that you are doing, and for keeping it going. People still need to hear and read the Word rightly divided."

From Georgia:

"I am a doctoral student at _____ Seminary...I pastor in...the Savannah area...I came across BBS doing some internet searches...I've ordered several books...and I have greedily consumed them. I currently pastor in the SBC, but those days for me are probably numbered...I am doing my dissertation...on grace theology. The commentaries from Pastor Stam have especially been an asset to me...I'd love to pastor and teach in a grace context...In the short time I have been involved with BBS, you have been a breath of fresh air for me."

From California:

"I just received your new electronic version of the April *Searchlight*, and I enjoyed it so much...One article...really got my attention. It was the one that talked about praying...It was just exactly what I was searching for."

From North Carolina:

"Thank you for this gold mine of biblical teaching. I hope you will answer these two questions."

From South Carolina:

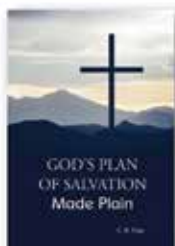
"I have gone to the mailbox month after month, year after year, since the early 1960's, and there it is, the *Berean Searchlight!* Thank you for being so faithful down through the years." (We are happy to share your thanks with the readers who have helped us keep the *Searchlight* shining.—Ed.)



"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

The Fall Collection

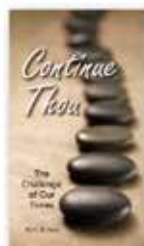
Booklets Back in Print!



God's Plan of Salvation Made Plain

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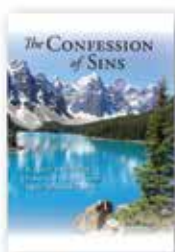
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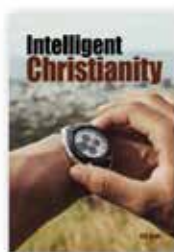
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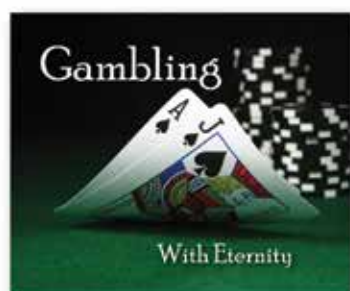
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News and Announcements

Our Church Directory: We are in the process of updating our directory of grace churches and Bible study groups, after which we plan to post it on our website. If you would like the fellowship that you shepherd to be included, just write to assure us that you are in complete agreement with our doctrinal statement, and don't believe and teach anything with which you know we wouldn't agree, and we'll be happy to tell the world about you!

Our Fellowship File is a directory of individuals who have given us permission to give out their contact information when we hear from grace believers who have no grace church in their area. Contacts like this help bring grace believers together, and can lead to the formation of Bible study groups and churches. If you would like to be included in this file, just write to assure us that you agree with us doctrinally, and we'll add you to the list.

Youth Pastor Opportunities: *Community Bible Church* of Tipp City, Ohio, and *Grace Family Bible Church* of Duncansville, Pennsylvania, are both looking for someone to lead their youth ministries. If your heart longs to see young people grow in the Lord and a knowledge of His grace in a vibrant grace church setting, contact the search committee about the CBC position (associatepastorcbctipp@gmail.com), or get in touch with Pastor James Zaebst concerning the opportunity in Duncansville (814-696-4366).

New Grace Church: *Grace Bible Church*, River Valley, Arizona, is now up and running, but you can catch up with them by contacting our new friend Pastor Micah TerBush at michaelterbush@yahoo.com, or at 928-219-1048. He'll tell you when and where they meet so that you can be a part of what God is doing in the Bullhead City area.

A Nationally Accessible Bible Study: Brooklyn, New York, now features an opportunity to study God's rightly divided Word in a home Bible study setting. What's that, you don't live anywhere near Brooklyn? No problem, host teacher Spencer Draper's got you covered! You can join the happy fellowship by conference call at (605) 475-6767, code: 2747521#. Email him at Gracedispencer2006@outlook.com for further information.



Wind Point Lighthouse is in Racine, Wisconsin. It is said that "Wind Point was supposedly named after a tall, windblown tree on the point that was a familiar landmark for sailors on Lake Michigan. The tree was replaced by this tall lighthouse that proved to be even more beneficial."

PRICE LIST

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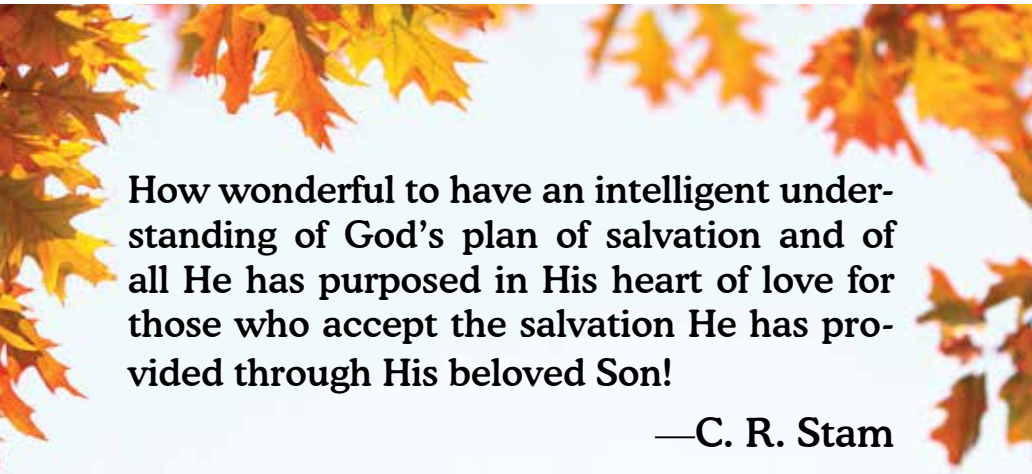
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A decorative border of autumn leaves in shades of yellow, orange, and red frames the bottom of the page.

How wonderful to have an intelligent understanding of God's plan of salvation and of all He has purposed in His heart of love for those who accept the salvation He has provided through His beloved Son!

—C. R. Stam