

# *The* **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

March 2017



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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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## *A Note From the President*

Dear Friends in Christ,

On page 29 of this issue, you will see four new booklets that are now available from *Berean Bible Society*. The first is *Dispensationalism*, by Paul M. Sadler. This booklet contains the last two articles published by my father before his homegoing, articles that appeared in the February and March, 2016 issues of the *Berean Searchlight*. My dad and I discussed these articles one day at BBS because we were receiving more positive feedback than usual from them. I asked him what he thought about putting the articles into booklet form, and he agreed that the feedback we had received showed that it might be a good tool for people to use in sharing the truth of dispensationalism. I kept that in the back of my mind. I shared the idea at a recent BBS Board of Directors meeting and the Board gave unanimous approval to move forward with publishing these articles as a booklet.

The second booklet is one I authored, entitled *Grieving with Hope*. This booklet contains sermons I gave from the pulpit of *Kettle Moraine Bible Church* in the weeks after my dad went home to be with the Lord. This booklet is a personal testimony which contains practical advice and observations based on my journey through grief. In those trying days, I was very much encouraged and strengthened by the Word. Thus, I felt burdened to put these messages in booklet form to be a comfort to others “by the comfort wherewith we ourselves are comforted of God” (2 Cor. 1:4).

Then there are two additional booklets I wrote, entitled *2 Great Commissions* and *The Rapture vs. The Second Coming*. I saw fruit from sermons I gave on these subjects, and the Holy Spirit used them to help others “see what is the fellowship of the mystery” (Eph. 3:9) and be more established in it. *2 Great Commissions* appeared in the October and November, 2016 issues of the *Berean Searchlight*.

On page 21 of this month’s issue, after a brief introduction, you will see the format and some of the 30 contrasts contained in the booklet *The Rapture vs. The Second Coming*. I wanted this booklet to be a Bible study, and to let the Word of God be the Teacher in showing the need to rightly divide between these two distinctly separate, future comings of Christ. This booklet is also available for purchase on the BBS website as a PowerPoint download so that it can be used in the local church, for Bible studies, or as a digital file to forward and share with others. Please join me in prayer for these booklets, that the Lord will use them for His honor and glory.

Grace to you,

Pastor Kevin Sadler, President

# WHEN I SAY *Goodbye*

By Pastor J. C. O'Hair

When to this world I say goodbye, Whether Christ shall come or I shall die;

I shall not fear my future state, Nor yet resign my soul to fate;  
'Tis neither boast no carnal pride, Nor natural worth I have inside;  
My trust is not in human creeds, Nor in my good religious deeds.

If man, by works, could heaven gain, Then 'tis true, Christ died in vain.  
There was no power on earth could save, Nor offer hope beyond the grave.  
Salvation is from heaven above; God's book declares that God is love.  
God loved the world and sent His Son To die for sinners, for every one.

Christ tasted death for every man: It was God's own redemption plan.  
On Calvary's cross the debt was paid, For there on Christ our sins were laid.  
In death the Saviour bowed His head, There His precious blood was shed.  
God has for sin no other cure. By Christ's shed blood the way is sure.

When Christ had put our sin away, In Joseph's tomb His body lay.  
But on the third day Christ arose To conquer thereby all His foes;  
Then He ascended through the sky To take His Father's throne on high.  
Now in the Father's presence there Unceasing is the Saviour's prayer.

Still He prays, "All Thine are Mine," Forever kept by power Divine.  
Christ promised to prepare a place For all who will receive His grace.  
Some day the age of grace will end; The Lord from heaven shall descend.  
The dead in Christ will hear the shout, And from their graves they will come out.

The living saints shall with them rise, And meet the Saviour in the skies;  
And we shall then His glory see, And like the Saviour we shall be.  
When we reach our heavenly home, Throughout the ages yet to come,  
God's grace in Christ the saints shall know, For God has promised this to show.

Eternal life, God's gift, is free 'Tis all by grace for you and me.  
So in God's Word I rest my case, Trusting His unfailing grace.  
God cannot lie, His Word is sure; And in His Son I am secure,  
Because Christ's work has satisfied, And by that work I'm justified.

God has pardoned every sin; My hope of glory, Christ within.  
I am prepared my God to meet, For in His Son I am complete,  
And sealed unto redemption day. So if by death, or I'm caught away.  
I shall not fear my future state, But, loving Christ, I'll serve and wait.





# FIGHT or FLIGHT

By Pastor Ricky Kurth

**“But thou, O man of God, *flee* these things; and...*Fight* the good fight of faith...” (1 Tim. 6:11,12).**

Psychologists tell us that when we humans find ourselves in a threatening situation, a “fight or flight” response is instinctively activated within us. While it is not always easy to know if we should fight or flee when it comes to *physical* danger, the Apostle Paul gave young Pastor Timothy some clear instructions about which to choose when it comes to *spiritual* danger. As we continue our call to grace men to step up and train for the ministry in the wake of Pastor Paul M. Sadler’s home-going, let’s begin to consider the apostle’s instructions by first considering the things he warned Timothy to *flee*.

In the context, the things to flee are *a desire to be rich* (v. 9) and “the love of money” (v. 10). Now, you wouldn’t think that *Timothy* would need to be told to flee these things. After all, Paul calls him a “man of God” (v. 11), a designation that put Timothy in the company of spiritual giants like Moses (Deut. 33:1). But even Moses had his faults, as did

other men of God (1 Kings 13:26), so it is obvious that even spiritual giants need to be warned of spiritual danger. And when we consider how often a desire to be rich and the love of money has led to the downfall of a pastor, it is not surprising that Paul would tell Timothy to *flee* these things rather than trying to *fight* to defend himself against them.

## Run for Your Spiritual Life!

In the animal kingdom, God has equipped His creatures with a variety of different ways to defend themselves. Turtles walk around in their own armored vehicle. Porcupines have sharp quills that detach and embed themselves in the flesh of would-be predators. Possums play possum, hoping predators will lose interest and go away. Grasshoppers use camouflage to defend themselves, making it hard for their enemies to find and eat them. Chameleons have the ability to change colors to elude detection, while the octopus hides in the cloudy water he creates by emitting ink when he feels threatened. Animals such as lions and tigers and bears use

their sharp teeth and claws to ward off would-be attackers.

But certain animals, such as rabbits and deer, have been equipped by God with none of these ingenious defense mechanisms. God has instead graced creatures like these with the gift of *great speed*. When in danger, their only defense is to *flee*. No one considers them cowardly when they choose to flee rather than fight, for it is obvious that God has not equipped them to defend themselves in any other way, and they know it.



The problem with the desire to be rich and the love of money is that godly men often *don't* know that they are not equipped to deal with these spiritual dangers. They *think* they are, but if God says to *flee* these things, then He must know that flight is our only defense against them. So run from the desire to be rich *as if your life depended on it*.

### **Pastors Beware!**

While fleeing the allure of money is good advice for all believers, it is *especially* good advice for pastors. Any grace pastor with eyes to see knows that ministers who proclaim messages other than Pauline truth invariably do better financially than those who

are faithful to that blessed message. And a desire to be rich and a love of money will soon lead a grace pastor to forsake the truth, and adopt a message that is more popular and lucrative. No wonder Paul tells pastors like Timothy to *flee* the perils of filthy lucre!

If you aspire to the ministry, but a love of money has instilled in you a desire to be rich, I would advise you to weed this tare from your heart before you begin to train for the ministry. It is *impossible* to serve the Lord effectively in the pastorate with these spiritual failures, and frankly it is difficult to be “meet for the Master’s use” in *any* capacity (2 Tim. 2:21) when you try to serve God and mammon (Lk. 16:13).

### **The Good Kind of Replacement Theology**

To help Timothy “flee these things,” he encouraged him to “follow after” some other things (1 Tim. 6:11). Even the world knows that “the best defense is a good offense.” George Washington is said to have quoted that old saying in regard to military matters, and it is often cited in sports and in other areas of life as well.

This old saying is perhaps based on a principle of grace. To help the Ephesians put off the old man he told them to “put on the new man” (Eph. 4:22-24), to put away lying *by speaking the truth* (v. 25), and to lay aside stealing *by working* (v. 28). He further exhorted them to replace corrupt speech with “that which is good to the use of edifying” (v. 29), and to do away with bitterness and malice by being “kind one to another” (vv. 31,32).

And here in our text we see Paul instructing Timothy to “flee” the spiritual dangers associated with money and to “follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11). That is, to flee the profit of *money* and follow after things that will profit him *eternally* instead. Earlier the apostle assured Timothy that “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (4:8). Every believer knows that living a godly life will be richly rewarded in the world to come, but godly Christians know that godliness yields the profit of a rich and satisfying life *in this world* as well.

### Are You Ready for This?

Once a believer knows what to *flee* and what to *follow*, he’s ready to *fight*. So Paul goes on in our text to tell Timothy to “fight the good fight of faith” (6:12). The good fight of the faith is the battle in which every grace believer must engage, for it is the battle against those who teach error. If you are thinking of assuming a position at the forefront of this battle by becoming a grace pastor, phrases like “war a good warfare” (1 Tim. 1:18) and “endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3) should tip you off that you’re about to engage in *the fight of your life*. But there is no more worthy conflict on the planet to which you can give your life than the battle for *truth*.

But what does Paul mean when he tells pastors like Timothy that if they obey his instructions they will “lay hold on eternal life”

(1 Tim. 6:12)? It sounds like he is saying that a pastor must flee the love of money, follow righteousness, and fight the good fight of the faith to *be saved*. And I don’t have to tell you that there are people who believe and teach that this is so. And it isn’t like they can’t quote other Scripture to substantiate their interpretation. The prophet Isaiah said,

**“Thus saith the Lord, *Keep ye judgment, and do justice: for My salvation is near to come... Blessed is the man that doeth this, and the son of man that layeth hold on it...*” (Isa. 56:1,2).**

Layeth hold on what? On God’s salvation! The Jews to whom Isaiah ministered had to keep judgment and do justice to lay hold on salvation. In other words, they had to flee things that were spiritually harmful and follow after godliness *to be saved*. This means that those who say Paul is teaching the same thing in our text aren’t being unscriptural, they are just interpreting Paul’s words with Scriptures that aren’t written to *us*.

### Laying Hold on Eternal Life

So what *did* Paul mean when he said that obeying his instructions would allow Timothy to lay hold on eternal life? Well, the first thing you need to know about this is that it is possible to “lay hold” on something *you already own*, as we see when the Lord said,

**“What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not *lay hold on it, and lift it out?*” (Matt. 12:11).**

In the scenario the Lord depicts here, the sheep is something that

belongs to a man, *but it can't do him any good in the pit*. He can't benefit from its wool by fleecing it, or feed his family by dressing its meat. So even though the man owns the sheep, he must *lay hold on it* if he wishes to *benefit* from owning it.

In the same way, salvation is already yours *by faith* (Eph. 2:8,9), but there is no present benefit you can draw from your salvation unless you *lay hold on it*. If you are mired in a love of money and wallowing in the flesh, you're laying hold on *this* life, not on *eternal* life.



But if you *flee* worldly things and follow after righteousness, you lay hold on eternal life and can benefit from it *now*, in *this* life.

### **The Benefit Package**

If you're wondering how you can benefit from your salvation in this life, consider what Paul told the saints in Rome:

***"If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).***

If you will "mortify" or *execute* the deeds of the body, you'll live, *really* live—*live it up*, spiritually speaking. You'll experience the untold satisfaction of knowing you are living a life that pleases Almighty God, and in so doing you'll lay hold on eternal life *now*, in *this* life. Even the world knows

that "virtue is its own reward." So why wait to enjoy eternal life in the *next* life when you can live the rich and satisfying life you'll eventually live in Heaven *now*, in this life?

Those who rebel against God's instructions continue to live out their eternal life, of course, but they are just barely eeking out a living. God wants *so much more for you* than that. He doesn't want you to just *survive* the Christian life, He wants you to *thrive* and *live your eternal life to the fullest*. An old saying says, "All men die, but few men ever really live." For the believer to live "is Christ" (Phil. 1:21), and few there be who lay hold on eternal life and *really live*. Are you one of them?

But if you want to talk about living your eternal life to the absolute *fullest*, you have to do more than just flee the love of money and follow after godliness. You have to get involved in the *fight for the faith*. Any citizen who has fought for his country has laid hold on his citizenship in ways that the rest of us can never fully grasp. In the same way, those who are involved in the good fight of the faith have laid hold on eternal life in ways that most Christians can't even begin to fathom. And there is no better way to engage in this fight than by becoming a *grace pastor*.

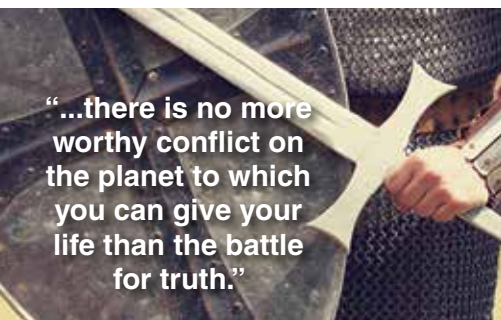
When Paul told Timothy, "Fight the good fight of faith, lay hold on eternal life, *whereunto thou art also called*," that tells us that fighting the good fight of the faith is what a believer is *called* to do. God didn't save you just to spare you from eternal torment, enrich your life on earth, and guarantee



you an eternal position with Him in Heaven. He has also called you to engage in the battle for truth so that *others* can be saved and enrich their lives by laying hold on eternal life as well.

### Heaven Help Us

Now, if you are looking for *help* in laying hold on eternal life, notice that Paul reminded Timothy that he had “professed a good profession before many witnesses” (1 Tim. 6:12). He is reminding this young pastor that when he was ordained to the ministry, he had professed a good profession before the elders and others who had witnessed his ordination. On that occasion he no doubt vowed that he *would* flee the things he knew he should flee, follow the things he knew he should follow, and fight the good fight of the faith. The reason Paul was reminding him of his good profession was that he knew Timothy would feel more pressure to keep the vow he’d made to God before others and *live up* to his profession if he kept it in mind.



“...there is no more worthy conflict on the planet to which you can give your life than the battle for truth.”

You may not be a pastor, but if you profess a good profession before the world by telling them that you profess to be a believer, you too will feel the pressure of

living up to that profession. Athletes know all about this. If they go chirping about how great they are, they’d better be prepared to back it up on game day, for their opponents are sure to be watching to see if they live up to their profession. Similarly, once you tell people you are saved, the opponents of the gospel will be sure to be watching to see if you live up to the profession you made before many witnesses.

Of course, if you choose to fight the good fight of the faith, about the worst thing that can happen to you is that people might think you are a little bit squirrely for believing the things you believe—even Christians! But Timothy lived in a day when unsaved Jews might *kill him* for teaching that “Jesus...is Christ” (Acts 17:3). That’s why Paul went on in our text to describe God as the God “who quickeneth all things” (1 Tim. 6:13). Since the word “quicken” means *to make alive*, this was Paul’s way of reminding this timid young pastor that even if unbelieving men *took his life*, that God would raise him from the dead at the Rapture.

### Fear No Evil

Now, if you don’t think asurance like that makes a man *courageous*, you haven’t read the early chapters of Acts! When the Lord was arrested, “all the disciples forsook Him, and fled” (Matt. 26:56), but after He rose from the dead “they spake the word of God *with boldness*” (Acts 4:31). Once they knew they served a God who could raise the dead, they no longer feared what men could do to them. That made

them *unstoppable* when it came to serving the Lord. I once heard a Secret Service agent say that it is extremely difficult to stop a man who is not afraid to die.

And this is why Paul reinforced his charge to Timothy by reminding him that he served a God who quickens the dead. He wanted to dispel “the spirit of fear” that plagued his timid young protégé (2 Tim. 1:7) and make him *unstoppable* when it came to carrying out Paul’s “commandment” (1 Tim. 6:14).

But now, when Paul says that God “quickeneth *all things*,” I believe he is talking about *more* than just quickening the dead. I think he’s reminding Timothy that God can quicken *the living* as well. Remember what Paul told the Romans?

**“If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall *also* quicken your mortal bodies by His Spirit that dwelleth in you” (Rom. 8:11).**

The word “mortal” refers to someone who is *susceptible* to death, but who is very much alive. So why would a mortal body need quickening? Paul answers that question a few verses later when he warned them, “if ye live after the flesh, *ye shall die*” (v. 13). You won’t lose your salvation, of course. Paul is talking about the death of *your Christian experience*, where all your spiritual vital signs *flat line* and you show no evidence of spiritual life. When that happens, your mortal body needs quickening! That’s why Paul said to *believers*, “Awake thou that  *sleepest, and arise from the dead*” (Eph. 5:14).

## Fear Can Do More Than Just Paralyze

But sin isn’t the only thing that will kill spiritual health and vitality. *Fear* can bring about its demise just as swiftly! That’s why in a time of persecution the psalmist cried, “Quicken me after Thy lovingkindness; *so shall I keep the testimony of Thy mouth*” (Psa. 119:85-88). He also showed that he knew *how* God quickens mortal bodies when he cried, “Quicken Thou me *according to Thy Word*” (v. 25). He knew the way to quicken a mortal body is *with the Word of God*.

“...if Paul encouraged Timothy to draw spiritual strength from something in the four gospels, you can too.”

And that’s the kind of quickening that could help Timothy overcome his fear and keep the commandment that Paul had given him, just as it helped the psalmist keep the testimony that God had given him. So if *you* are looking for courage to keep Paul’s commandment to fight the good fight of faith, all you have to do is *get in the Word*, and the God who quickeneth all things *will quicken you*.

To further encourage Timothy to fight the good fight, Paul reminds him that he was charging him to keep his commandment to do so *in the sight of the Lord Jesus*, “who before Pontius Pilate witnessed a good confession” (1 Tim. 6:13), something we read

about in the four gospels. There are grace believers who feel we should only read Paul's epistles, but if Paul encouraged Timothy to draw spiritual strength from something in the four gospels, *you can too*. Paul was surely citing the Lord's example to Timothy for a reason, so let's ponder the Lord's confession before Pilate to see what the apostle would have us learn from it.

### **The Lord's Confession Is Good for the Soul**

The first thing the Lord confessed before Pilate was that *He was Israel's king* (Matt. 27:11). Was there anything Timothy could learn from that? Like maybe that He was *Timothy's* king as well, and how maybe he should keep his king's commandment to fight the good fight of the faith? And since the Lord confessed His confession *before a king who had the power to execute Him*, Timothy could learn to boldly keep his king's commandment in the face of death as well.

The next thing the Lord confessed before Pilate was, "If My kingdom were of this world, then would My servants fight, that I would not be delivered to the Jews" (John 18:36).<sup>1</sup> From this, Timothy could glean that if the apostles weren't supposed to fight to keep the Lord alive, Timothy shouldn't fight to keep *himself* alive. He should rather be willing to die to *keep the truth alive*. If your heart *burns* to keep the truth of Paul's gospel alive, and cause it to *thrive* in this world, why not determine *right now* to train for the ministry?

The next thing the Lord confessed before Pilate was, "To this

end was I born...*that I should bear witness unto the truth*" (John 18:37). From that, Timothy could be reminded that the reason he was *born again*—the reason *any of us* are born again—is to bear witness to the truth.

### **A Spotless Performance**

When Paul told Timothy to keep his commandment "without spot," we are reminded that the animals that were sacrificed to God had to be similarly "without spot" (Num. 28:3) since they were types of "Christ...a lamb without blemish *and without spot*" (1 Pet. 1:19). Of course, none of us can keep Paul's commandment to fight the good fight of the faith that perfectly. Once in a while we're going to drop the ball. But




keeping the commandment without spot should be our goal when we remember what Moses said about spots:

**"When a man shall have in the skin of his flesh a...*bright spot*... if the scab *spreadeth*...it is a leprosy"** (Lev. 13:2,8).

The priests were taught to examine such spots because, while not every spot in the skin was leprosy, *all leprosy started out as a spot*—and spread! And *that's*

why we should endeavor to keep Paul's commandment "without spot." Not everyone who drops the ball ends up apostatizing from the faith, but every apostate started down the road of apostasy by dropping the ball *just once*.

Beloved, grace believers are *the guardians of the gospel, the trustees of the truth*. We dare not shy away from keeping Paul's commandment! We *must* keep it "unrebukeable, *until the appearing of our Lord Jesus Christ*" (1 Tim. 6:14). The good fight of the faith is one from which *we must not flee*.

And if you've been thinking of training for the pastorate and leading the charge that Paul gave Timothy to fight the good fight of the faith, why not make the decision to do so *right now*? If not you, then who? If not now, then when? 

### Endnote

1. This verse is used by those who say the Lord never meant to establish a literal kingdom on earth, but He ended His statement by saying "*now* is My kingdom not from hence." When it comes time for His kingdom to be of this world, His servants *will* fight. They will join Him at a little skirmish called *the battle of Armageddon* (Psa. 149:6-9).



Jim Tollar

# WELCOME

When Paul wrote to the church in Colossae, he ended his letter by encouraging Archippus to *take heed to the ministry which thou has received in the Lord, that thou fulfill it*. The Lord opens doors for ministry according to His purpose, and it is our job to fulfill those ministries as the Lord leads. I am thankful for the opportunity to serve, once again, as the Business Manager at *Berean Bible Society*.

Maybe you're asking, what do you mean by "once again?" I served as Business Manager for a short time in 2008 and 2009, then as a BBS Board member from 2012 through 2016. I am also the Pastor at *Grace Bible Church* in Beloit, WI, where I am thankful to be able to proclaim the Lord Jesus Christ, according to the revelation of the mystery to the dear saints. This wonderful message, which I learned of for the first time in 2001, transformed my life as well as the life of my family. This message has led us to the mission field in Kenya, to a pastorate in Mobile, Alabama, and now back to Wisconsin at my current positions as Business Manager and Pastor. Missy (my wife), my twin sons (David & Andrew), and myself appreciate your prayers as we serve the Lord and fulfill the ministries He's given us.



# The Wise and the Otherwise



An excerpt from Pastor John Frederickson's commentary on *Matthew*

## WHO DID CHRIST SAY WAS A WISE MAN, OR WHAT MADE ONE WISE? MATTHEW 7:24-27


**“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”**

Our Lord is Master of all things, including the use of illustrations. In this instance, the Lord Jesus gave an illustration, with the meaning so obvious, that all who heard Him understood. Yet, He could also lay within that illustration a much deeper meaning that only those who paid close attention and knew the Scriptures would fully comprehend. Let's examine both.

- The obvious meaning of this illustration was our Lord urging these disciples not to be merely “hearers” of His words but “doers.” (James 1:22).
- Those who chose to “seek...first the kingdom of God” (Matt. 6:33), and “enter” through the “straight gate” of strict obedience (Matt. 7:13), would enter the Kingdom and receive eternal life.
- These obedient followers would be, figuratively, like a wise man building his house on a solid foundation. The foundation here would be His doctrine. Their obedience would keep them forever safe and secure in eternal life.
- Those who would not continue to obey His doctrine were likened to one building a spiritual house on sand. As that house would crumble and fall, so would they, without obedience that

brought eternal life or entrance into the Millennial Kingdom that awaited Israel.

- We discover the deeper meaning of this illustration by looking closely at the symbolism of several key words and tracing their usage elsewhere in Scripture.
  - The word “Rock” in Scripture consistently refers to the Lord.
  - Moses sang of the Lord saying, “He is the Rock...a God of truth...” (Deut. 32:4).
  - David wrote, “The Lord is my rock, and my fortress...” (Psa. 18:2).
  - Peter quoted to fellow Jews, “It is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded” (1 Pet. 2:6; see also Acts 4:11). Peter was calling Christ God, and the Father’s provision for life.
  - When Christ said, “Whosoever heareth these sayings of mine, and doeth them...[he is like] a wise man, which built his house upon a rock” (Matt. 7:24), He was urging His listeners to build their hope for eternal life on Him, the rock of their salvation (Psa. 95:1).
- The word “house” consistently represented Israel.
  - This is a figurative term that we use in this sense to this day. For example, the House of Windsor represents the family by that name. Likewise, in 1 Tim. 3:5, an elder is to “rule his own house.” Obviously, it is not the house, but who it represents, that is in view.
  - Quite frequently, the Lord referred to the entire nation of Israel as the “house of Israel” (Compare Ex. 16:31; 40:38; Lev. 10:6; 17:3).
  - In Matthew 7:24, our Lord has a subtle implication to the house of Israel needing to build their spiritual house upon Him. They would be safe if they did, in peril if they did not.
- The “winds” that would blow and the “rain” and the “floods” represented the coming tide of God’s judgment ready to fall on Israel in the Tribulation. Since the days of Daniel and the prophets, this time had been predicted.
  - The entire twenty-fourth chapter of Matthew deals with the Tribulation that will precede Christ’s Kingdom being established. There, the Lord referred to the trials of these days being “as the days of Noe” (Matt. 24:37).

- The first thing that comes to our minds when we think of Noah is God's judgment of a world-wide flood (Gen. 6-9). Surely, it was the same for each Jew who heard our Lord refer to Noah. From long ago, this man had come to represent God's judgment.
- Therefore, in the context of the Sermon on the Mount, Israel would only be safe during God's coming judgment in the Tribulation if they built their spiritual life upon Christ. 

## Question Box

*"In 1 Corinthians 2:9, what is 'the things which God hath prepared for them that love Him' referring to?"*

**"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).**

This verse is commonly interpreted to refer to the glories of heaven which none has seen nor heard. Once we get a meaning for a verse in our minds, it is often difficult to dislodge it and consider any other meaning.

However, here Paul wrote about the truths of the Mystery that have been revealed to those who love the Lord in this dispensation of grace. "The things which God hath prepared for them that love Him" were not seen nor heard in the past, and they never "entered into the heart of man" because they were "hid in God" (Eph. 3:9) and were never before revealed. But Paul writes in the next verse in 1 Corinthians 6:10: "But God hath revealed them unto us by His Spirit." Now the Mystery has been fully revealed! Now we see and know the things God has prepared for us as members of the Body of Christ through the Holy Spirit via illumination to His Word.

Paul's point here is not the things in heaven God has prepared for us. Rather, it is that God has fully revealed to us His formerly-hidden wisdom, the Mystery and the dispensation of grace. God has revealed to us our heavenly calling and our blessed hope (Phil. 3:20; Titus 2:13) which He "hath prepared" and "ordained before the world unto our glory" (1 Cor. 2:7), and we can see it, know it, and enjoy it right now!

—Pastor Kevin Sadler



# KENTUCKY BIBLE CONFERENCE

**Dates:** March 10-12, 2017

**Location:** *Old Bethel Bible Church*  
352 Old Bethel Church Road  
Alpha, Kentucky

**Speaker:** Pastor Ricky Kurth,  
*Berean Bible Society*

For additional information, please contact:  
Pastor Jeff Bertram at (606) 348-3071 or (606) 307-4396

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## Arizona Bible Conference

**Dates:** March 24-26, 2017

**Location:** *West Valley Grace Fellowship*  
114465 R H Johnson Boulevard, Sun City West, Arizona

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

Theme: "Heaven—Our Home"

For questions or additional information, please contact:  
Pastor Mark Dilley at [jjdster@gmail.com](mailto:jjdster@gmail.com), 623-377-3071 or  
Jim Humphrey at [jhumph783@gmail.com](mailto:jhumph783@gmail.com), 623-466-7636





# THE PURPOSE OF TONGUES

An excerpt from Pastor Paul Sadler's booklet on  
*The Supernatural Sign Gifts of the Acts Period*

Those who have taken the time to learn more than one language will tell you it was a painstaking task that took years to accomplish. So it is really quite amazing that the gift of tongues miraculously enabled the early members of the Body to Christ to speak in languages of which they had no prior knowledge. This particular supernatural manifestation during the Acts period had a twofold purpose.

First, tongues served as a *sign*. "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe *not*" (1 Cor. 14:21,22). Here again the apostle travels back through time to the days of the Babylonian Captivity. When the Chaldeans spoke harshly to Israel in an *unknown tongue*, it was a sign to the chosen nation of her *unbelief*. Tongues, then, were meant to be a sign to the *unbeliever*!

Since the Jews required a sign, the Gentiles were blessed with the gift of tongues as a *sign* to Israel that she was out of the will of God (1 Cor. 1:22 cf. Rom. 11:11,32). Thus, it was a valuable *evangelistic* tool to reach the *individual* Jews with the gospel of Grace after Israel was set aside nationally. Historically, Israel was *scattered* throughout the known world following the Assyrian and Babylonian captivities. Only a minority of Hebrews migrated back to Palestine before the days of John the Baptist. The vast majority still lived *outside* the land, and would have naturally adopted the languages of the nations.

As the gospel of Grace spread throughout the Gentile world, the *diversity of tongues* gave the members of the Body of Christ the opportunity to announce to the dispersion that Israel had fallen. It also greatly *accelerated* the evangelistic campaign among the Jews and Gentiles, giving the Church, which is His Body, worldwide recognition practically overnight. In fact, those

who preached the gospel at this time were said to have “turned the world upside down”; actually, they had turned it right side up (Acts 17:6). Unlike today, this shows the profound *influence* the early Church had upon the affairs of men.

**“If therefore the whole church be come together into one place, and all speak with tongues [that is, all those who have the gift], and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?” (1 Cor. 14:23).**

Imagine sitting there watching this theatrical performance as an *unbeliever*. You are unable to understand a word that is being spoken, and to further complicate the matter, two or three are trying to speak at the same time. You would probably walk out thinking to yourself that these people have some form of *dementia*. They may have all their marbles, but they’re surely not all in line. Thus, Paul sets down four commands of Christ to correct the misuse of tongues in the assembly.

1. “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course” (v. 27). The latter part of this passage is a clear indication that the gift of tongues could be kept under control. Like prophecy, it was subject to the spirit of the one who possessed the gift. All things were to be done decently and in order. Although it was permissible for two or three to use the gift, only *one* was allowed to speak at a time. Of course, this should have been obvious, but common sense went out the window when the Corinthians began to think too highly of themselves. Sadly, they had an insatiable appetite for the praise of men. But “pride goeth before destruction, and an haughty spirit before a *fall*” (Prov. 16:18).



“...the gift of tongues...was an important teaching tool to impart a fuller understanding of the Mystery.”

*Second*, the gift of tongues was used as a *teaching* tool. “Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?” (1 Cor. 14:6).

In biblical times, most local assemblies were established in cities that had seaports, or were located on trade routes, as was the case at Corinth. Those who were interested in the things of the Lord naturally would have sought out the saints at Corinth when they were passing through. With growing numbers present at the assembly, some of the Corinthians saw an opportunity to make a favorable impression upon the brethren by showing off their ability to speak in other tongues. While this was an awe-inspiring demonstration of their intellectualism, or so they thought, the apostle quickly exposed the *folly* of such a practice.

2. "And let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (vv. 27,28). The *interpretation of tongues* was also one of the supernatural sign gifts of the Acts period. Translators will tell you that it is impossible to translate from one language to another word for word. In fact, they sometimes pour over a text for days searching for a word that's close to the term they are translating. Normally it takes years for someone to master two languages. In addition, the translator must have a working knowledge of the various *definitions* of each word to convey the proper sense in another language. The *interpretation of tongues* provided this understanding instantaneously to those blessed with this gift.

If those who spoke in tongues received further enlightenment from the Spirit on a particular doctrine, they were not permitted to use the gift of tongues unless an interpreter was *present*. They were commanded to be *silent*. The interpreter was God's connection between language barriers. If these gifts were practiced according to His will, they produced unity in the assembly and provided the means for all to be *edified*. Sadly, if there is one thing that characterizes the modern day tongues movement, it's confusion!

3. "For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (v. 5). As mentioned earlier, the gift of tongues

was never intended to stir the assembly into an emotional state. Rather it was an important teaching tool to impart a fuller understanding of the Mystery to those who spoke another tongue. This insured that they, too, could be *built up* in the faith along with the other members of the assembly as the Scriptures were being taught. With no room left for boasting, everyone could give God the glory for the "great things He hath done."


4. "Let your women keep silence in the churches: for it is not permitted unto them to speak" (v. 34). While most understand the principle that the woman is not to teach, nor usurp authority over the man, Paul also makes it crystal clear in the context of 1 Corinthians 14 that she was not to prophesy or speak in tongues in the church. Even though these were supernatural gifts of the Spirit, the women were only permitted to exercise these gifts *outside* the local assembly (Acts 21:8,9). It has been said that if you were to remove the women from the present-day tongues' movement it would collapse. Apparently, that's how prominent of a role they play. But what saith the Scriptures?

Some have been troubled by Paul's statement: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (1 Cor. 14:39). Beloved, it is important to remember that at the time of this writing these gifts were still being used by God to establish the Body of Christ. They were manifestations of the wonderful

workings of God. Therefore, Paul instructed the Corinthians, “*forbid not to speak with tongues*,” that is, use them for God’s honor and glory. Having said this, we must also bear in mind that the sign gifts were soon to become a passing memory. But until that time, the apostle tirelessly contended for their proper use.

But how do we account for the present-day “tongues” phenomenon? As we know, there are those who adamantly defend their tongues experience, which we do not question for a moment. First and foremost, Satan has always sought to counterfeit the things of God. Tongues provide a convenient method to draw his subjects into following experience rather than the written revelation of God.

Second, some have sought to imitate the gift. Since tongues is a measure of spirituality in many assemblies today, these tortured souls are pressured into speaking in tongues to be accepted among their peers. In fact, a recent investigative report produced an astounding number of testimonials as to the scope of this deception.

Finally, some are caught up in the emotionalism of the moment. These services are electrically charged with praise, loud music, shouting, swaying back and forth with hands raised, people rolling in the aisle, speaking in tongues, etc. So it is not unreasonable to conclude that some are swept along by emotionalism, speaking a language or a medley of languages they learned years earlier. 



## The Dispensation of Revelation 3

If you are wondering why you had to wait so long for your copy of Pastor Sadler’s *Revelation 3*, a delay in receiving these volumes from the printer combined with the holidays to make our order table look like this several times a day for a few days after they finally arrived. And since this Leaning Tower of Overtime shows less than half of all the orders that went out, even hard workers like Kelly and Amanda couldn’t dispense your order any faster. Thank you for your patience.





# The Rapture vs The Second Coming

By Pastor Kevin Sadler

**T**his story comes to us from Pastor Brian Bill: “This past week we went with another family to an apple orchard. Upon discovering that they had a ‘Corn Maze,’ we decided to check it out. I thought it was going to be a little field with a few paths through the corn. Boy, was I mistaken! We paid our fee and then split up into three groups. We were handed some maps that we ignored, and ran into the maze. Our task was to find twelve signposts and get our card punched. It didn’t take long for us to get lost and for me to become claustrophobic.


“When we didn’t know which way to turn after going in circles for several minutes, we finally consulted the map. The map wasn’t much help because we didn’t know where we were. A map only makes sense if you can find your location first. We eventually stumbled upon a signpost and punched our cards. We were encouraged, but then we lost our way again. I heard some people up ahead of us and asked them where the next sign was. (This is not easy for a man to ask for directions!) They pointed left, then right, then straight ahead. I politely thanked them but had no clue what they were talking about. Eventually, we discovered a few shortcuts through the corn where previous pilgrims had trampled down the stalks and found a couple more signposts.

“As we stumbled through the maze, I realized that if we could get up high enough we could see part of a pattern and the paths to our goal. When I stood on my toes, I could gain a better perspective. If we had a helicopter, or access to a Global Positioning Satellite, we would have cruised through the confusion in about 10 minutes. If we could just get high enough, we could see that there was an intelligent design to everything.”<sup>1</sup>

People can easily get lost in God’s Word if they don’t rightly divide it. It can seem like a maze of confusion. Rightly dividing God’s Word and understanding the revelation of the Mystery that was committed to the Apostle Paul gives us a higher, better perspective on God’s Word. In doing so, we see God’s program for Israel differentiated from His program for


the Church, the Body of Christ. This then allows us to see clearly God's overall design and plan, and the higher, broader view of the purposes of God for both *heaven* and *earth*. We see the design and plan for Israel and her *earthly* hope, and we see the design and plan for the Body of Christ and our *heavenly* hope.

Seeing this also helps us to clearly differentiate between the two future comings of the Lord Jesus Christ. It helps us to understand that He is coming in the air for the Body of Christ at the Rapture to catch believers away to *heaven* before the Tribulation. And He is coming to the earth seven years later at the Second Coming to deliver Israel at the end of the Tribulation and usher them into His kingdom on the *earth*.

There are similarities between the Rapture and the Second Coming, and this has caused many to mistakenly think they are the same. We see similarities in that, with both comings, Christ personally comes back, they are both a rescue, and both speak of glory, a gathering, a trumpet, angels, and clouds. Although there are similarities, there are many differences as well. The differences demonstrate that these two future comings should never be joined into one event. The comparisons that follow demonstrate this conclusion. 

#### Endnote

1. Brian Bill, "Will You Be Left Behind?" Sermon Central, accessed February 6, 2017, <http://www.sermoncentral.com/sermons/will-you-be-left-behind-brian-bill-sermon-on-second-coming-56223>.



The Rapture takes  
place before the  
Tribulation period  
(1 Thes. 1:10).

The Second Coming  
takes place  
"after the Tribulation"  
(Matt. 24:29).



The Rapture of  
the Church is a  
message of grace,  
joy, and peace  
(1 Thes. 1:1,10;  
2 Tim. 4:8; Titus 2:13).



The Second Coming  
is about judgment,  
vengeance, and wrath  
(Psa. 50:3; Joel 3:9-16;  
Rev. 19:11-21).



For the Rapture, the Body is  
told to look for Christ,  
not signs (Phil. 3:20,21).



Israel is told to look for the  
signs of Christ's Second Coming  
(Matt. 24:3,15,33; Luke 21:28).



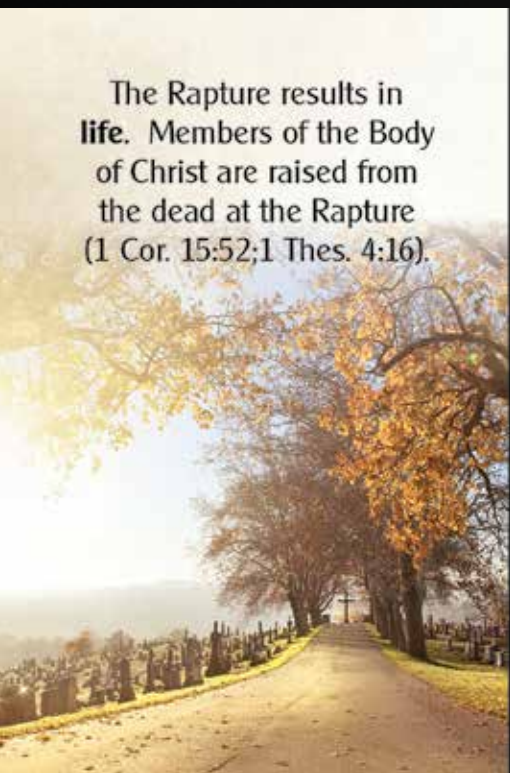


Believers have “comfort” and “rest” at the Rapture (1 Thes. 4:18; 5:11; 2 Thes. 1:7; 2:16,17).

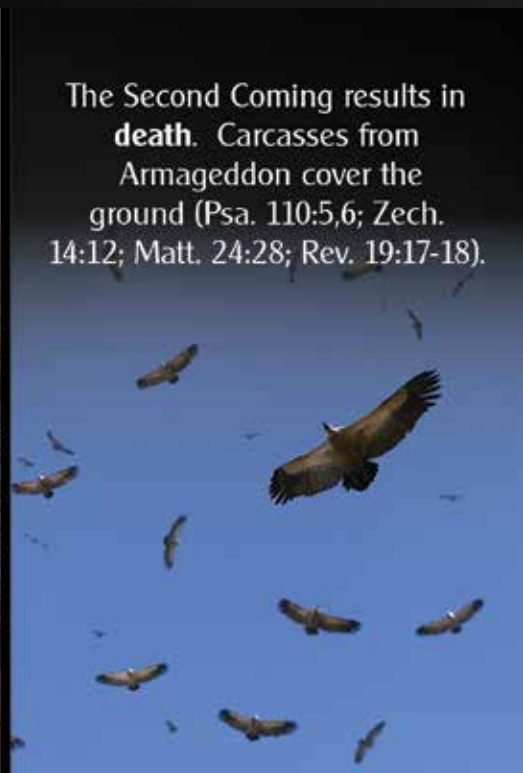


The earth will “mourn” at the Second Coming and there will be great fear (Zech. 12:10; Matt. 24:30; Rev. 1:7).

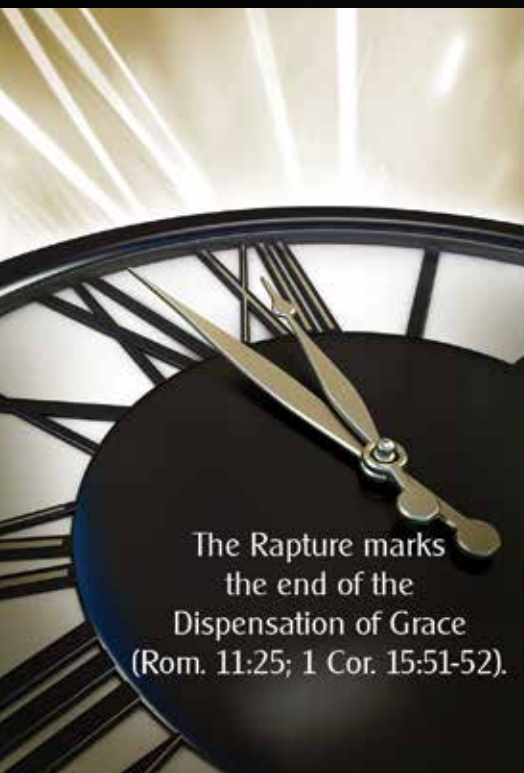
The Rapture results in **life**. Members of the Body of Christ are raised from the dead at the Rapture (1 Cor. 15:52; 1 Thes. 4:16).



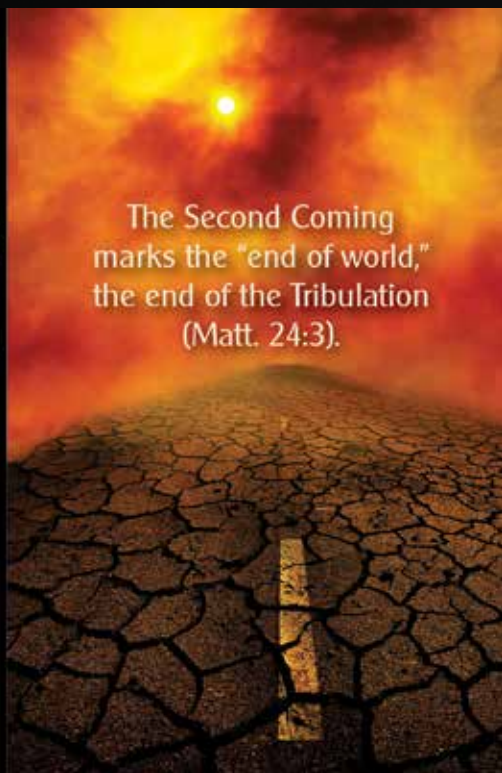
The Second Coming results in **death**. Carcasses from Armageddon cover the ground (Psa. 110:5,6; Zech. 14:12; Matt. 24:28; Rev. 19:17-18).



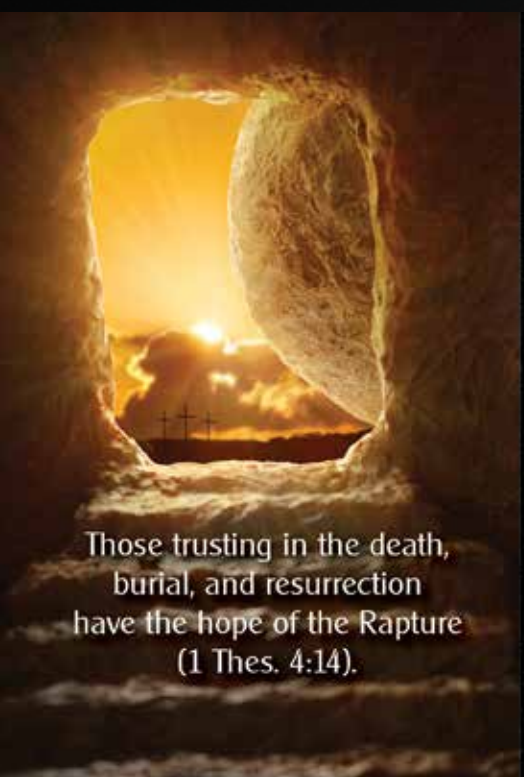




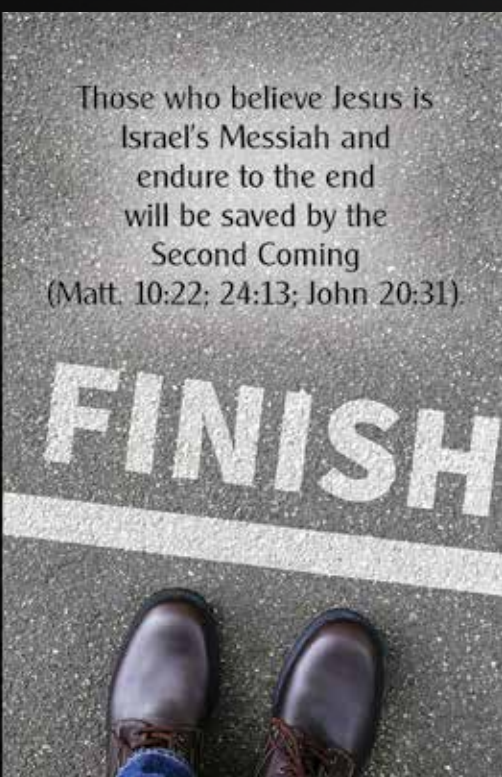
The Rapture marks  
the end of the  
Dispensation of Grace  
(Rom. 11:25; 1 Cor. 15:51-52).



The Second Coming  
marks the "end of world,"  
the end of the Tribulation  
(Matt. 24:3).



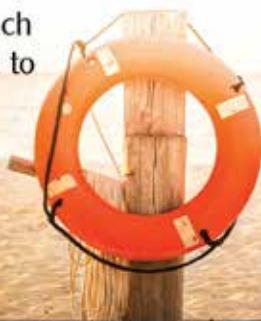
Those trusting in the death,  
burial, and resurrection  
have the hope of the Rapture  
(1 Thes. 4:14).



Those who believe Jesus is  
Israel's Messiah and  
endure to the end  
will be saved by the  
Second Coming  
(Matt. 10:22; 24:13; John 20:31).

**FINISH**

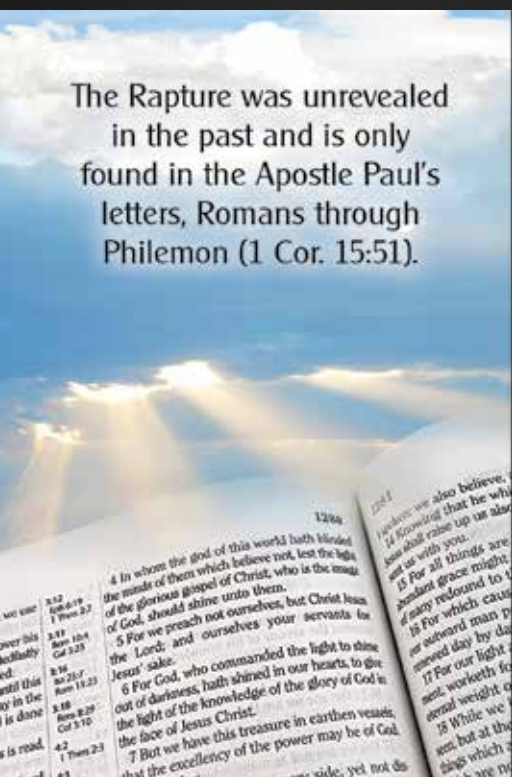
Our burden in light of the Rapture is to reach others for Christ so they are not left behind to go into the Tribulation (1 Thes. 5:4-8).



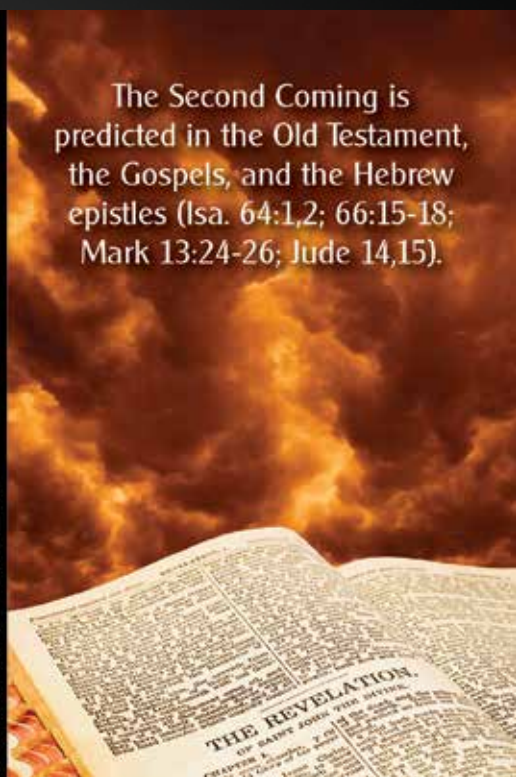
The burden of Israel in light of the Second Coming will be for God's vengeance to be poured out on their enemies (Psa. 5; 58; 59; 79).



The Rapture was unrevealed in the past and is only found in the Apostle Paul's letters, Romans through Philemon (1 Cor. 15:51).



The Second Coming is predicted in the Old Testament, the Gospels, and the Hebrew epistles (Isa. 64:1,2; 66:15-18; Mark 13:24-26; Jude 14,15).





# BBS Letter Excerpts

## From Pennsylvania:

"I am so thankful for your strong stand on the teachings of the message of grace! I love to learn more from God's Word, and found Pat Kilgo's article on 'Wise Men From the East' to be very interesting."

## From California:

"I am thankful for all the writers that have written articles to bring light on the Scriptures. A nugget here, a little there, a little that brings understanding, saying, 'Oh, that's how that fits in!' That's exciting and so appreciated."

## From Illinois:

"My wife read to me Pastor Kevin's article in the January *Searchlight* ('Not the Spirit of Fear'). Such a strong message to us Grace believers."

## From Ohio:

"I consider your ministry as my pastor/church while I'm incarcerated. You have been such a blessing to me and others as I share what I've learned when opportunities are presented."

## From Arizona:

"A comment to Pastor Kurth on his message...Thank you for that insightful message 'Leading By Example.' That is a unique gift that you have, to be able to kick a guy in the pants and pat him on the back at the same time. Great exhortation!" (It's called multitasking, LOL. -Ed).

## From our Inbox:

"The Gospel presently existing is 'Jesus died for our sins?' No sir, the Gospel is much much more than that. There is One Gospel! Starts at Genesis ends at Revelation!...Works are wrought into our faith, they (works) are what brings faith to perfection as described in James. This epistle is written to the 12 Tribes, i.e. The Church!"

## From South Carolina:

"I thank God and you for your mid-Acts Pauline dispensational viewpoint and Bible study. I use to attend *Des Plaines Bible Church* under Pastor Craig Massey." (Pastor Massey's son Roger is the former senior editor at AWANA and is now doing some writing for our Sunday School materials. -Ed).

## From Florida:

"I just discovered your tribute to your dad in the June issue of the *Searchlight*...I wept greatly, over what you had to say. I had never met your father, but did have one occasion a long time back to speak with him on the phone concerning his Ephesians commentary (he even sent me a copy). My grandmother recently went home to be with the Lord and so that's fresh in my mind to be certain. Nevertheless, it touched me greatly and I hope and pray I can leave behind a memory of my faithfulness to the Lord that my son can speak something of the sort which you did of your dad."

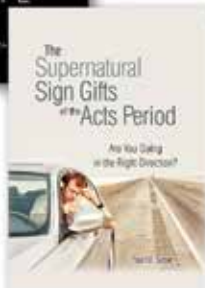
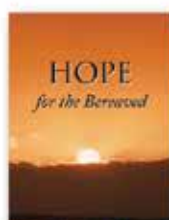
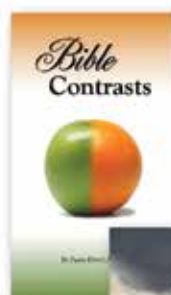


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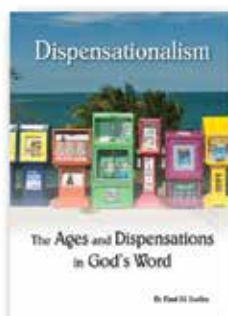
## BE BUILT UP IN THE FAITH



The Rapture vs.  
The Second Coming

By Kevin J. Sadler

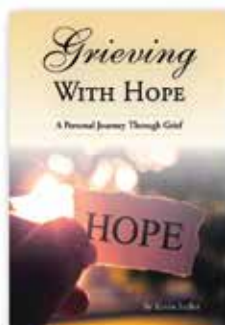
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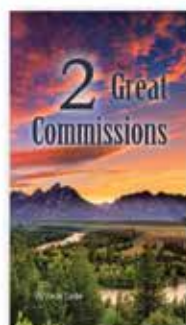
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# News and Announcements

**New Business Hours:** Here at *Berean Bible Society* we are changing our normal business hours from 9 to 5 to 8:30 to 4:30, Monday through Friday. They say the early bird gets the worm (and the second mouse gets the cheese!), and now you can get hold of us a half hour earlier to receive your contributions, literature orders, answers to your Bible and counseling questions, and all other matters that just can't be settled in a letter or an email.

**Ohio Bible Conference:** The dear saints of *First Grace Gospel Church* of Ashtabula have invited Pastor Ricky Kurth to lead an examination of God's rightly divided Word at a weekend Bible conference at their church this spring. Here's your chance to fellowship with your editor and meet host pastor David Adams, the author of our popular new booklet *Bible Contrasts*. For more information about this April 24-26 event, give Pastor Adams a call at 440-992-9008 or 440-997-8191.

**New Middle Tennessee Bible Study:** *Berean Grace Fellowship* is the name of a new grace fellowship led by our good friend Jerry Johnson. These hungry hearts meet in Dickson every Saturday at 9 a.m. and would love to have you join them! But Jerry can't answer your questions about his ministry or make you feel welcome unless you ring him up at (615) 446-1701.

**Grace Church Outreach:** Beginning April 3, Pastor Stewart W. McClelland of the *Altoona Bible Church* in Altoona, Pennsylvania, will be teaching a mid-Acts dispensational Bible study in Huntington, Pennsylvania. They will meet Monday evenings at 6:30 at the *Raystown Room* of Huntington's *Comfort Inn*. Give Pastor McClelland a call at (814) 942-2131 to learn more about your opportunity to grow in grace every first and third Monday of the month, and support the proclamation of Paul's gospel in your area.

**Canadian Grace Believers:** If you plan to give a donation to the ministries of the *Berean Bible Society*, we would like to encourage you to channel it through *BBS Canada*. That way John Peters, the President of *BBS Canada*, can issue you a receipt for tax purposes. Our Canadian address is: *Berean Bible Society*, 54940 Light Lane, R.R. #1, Vienna, Ontario N0J 1Z0.



*Felgueiras Lighthouse*, built in 1886, has a hexagon stone tower and is located at the end of the original breakwater at the north side of the entrance to the Rio Douro and the traditional harbor of Porto, Portugal.

# Bible Study Booklets

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