

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

April 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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Editor: Ricky L. Kurth—**Graphic Design:** Jessica Sadler (Book specials: Christine Mulholland)

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You can reach us at:
BEREAN BIBLE SOCIETY
N112 W17761 Mequon Road
PO Box 756
Germantown, WI 53022

Main Office: (262) 255-4750 — Monday-Friday, 8:30 am to 4:30 pm, CT

Internet: www.bereanbiblesociety.org

E-mail: berean@bereanbiblesociety.org

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From the Editor to You

Dear Friends in Christ,

How often have you seen community service television ads calling on you to “be a mentor” to some young person who can benefit from the personal guidance of your years of life experience? While the word “mentor” doesn’t appear in the Bible, the concept is certainly Scriptural.

The Apostle Paul served as a *spiritual* mentor to Timothy and Titus, and doubtless to many other young men as well.

I was privileged to have been mentored by Pastor C. R. Stam, founder of the *Berean Bible Society*, when I worked for him as a young man. I can still remember the Bible discussions we would have as we proofread his writings together, and he looked for other ways to mentor me as well. For example, whenever he would correspond with someone about a doctrinal issue with which he knew I was struggling, he would dictate his responses to me rather than to his secretary. This inevitably led to discussions that further served to develop my understanding of the Word of God and its ministry. Now that I’m nearing the age that Pastor Stam was when he mentored me, I’m currently mentoring several men who email me regularly here at BBS.

If you are a pastor who is too busy to teach an official ministry training class, you might want to look for similar non-traditional ways to mentor men who aspire to the pastorate. Many of the courses taught at *Berean Bible Institute* are now available in its *Distant Studies Program*, courses that men in your church can take while remaining under your tutelage and serving in your assembly. When Steve Schwieger asked if he could train for the ministry at the church that I pastor in addition to my duties here at BBS, I assigned him the task of listening to the years of audio messages archived on our church website. Someday when you see my name on his ordination certificate, along with that of our Adult Sunday School teacher Dave Stewart, you’ll know that Steve earned our endorsement by having studied our messages.

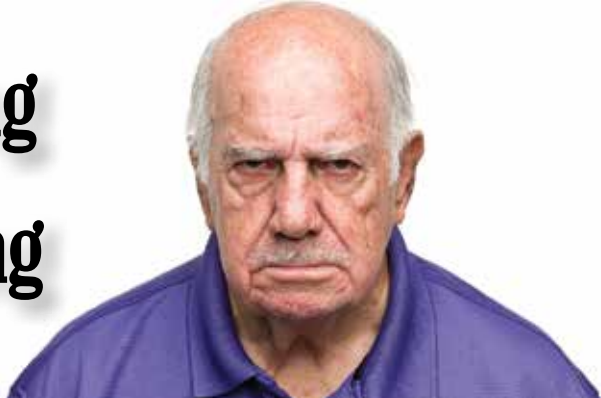
Of course, you don’t have to be a pastor to be a spiritual mentor, or even a Bible teacher. Our assembly is graced with an exceptional Bible student who has never felt led to teach, but who is such a mentor to Steve that his name will also appear on his ordination certificate.

So if you are a mature man of God who doesn’t feel led to teach, but longs to be involved in committing Paul’s gospel “to faithful men, who shall be able to teach others also,” why not consider taking a young man under your spiritual wing and mentoring him to become a pastor or a teacher to the next generation of grace believers? Or its next mentor!

Yours in Christ,

Pastor Ricky Kurth

Mumbling and Grumbling



By Pastor Paul M. Sadler

“Do all things without murmurings [grumbling] and disputings [arguing]: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [generation]” (Phil. 2:14,15).

Whenever there is something that is disrupting the harmony of the local assembly, each member of that Body needs to examine himself, and ask, “Lord is it I? Am I the one who has caused this problem?” The flesh can justify anything, even *grumbling* to others how they would have handled things differently. This only serves to cause discord among the brethren. These types of things are normally said in the shadows of the assembly hall where the battle lines are drawn for a major confrontation. When you’re not on the frontlines fighting the good fight of the faith, it’s easy to stand in the shadows and criticize others who are defending the faith. Criticism is not one of the gifts of the Spirit, but a manifestation of the flesh!

Paul wanted those at Philippi who were living in carnality to turn from it so they could be used in a greater way by the Lord. They were to be blameless, harmless, and without rebuke, so that there would be little question who they were in the eyes of the world. You see, believers have something the world is searching for: peace, purpose and hope! Therefore, it was important that these children of God maintain a consistent testimony for Christ before a crooked and perverse generation. Essentially, the apostle is challenging the Philippians to live a godly life so as not to disgrace the name of Christ before the world.

The unsaved of our day, for example, revel in pointing out: “Oh, you mean *that* church where they fight like cats and dogs and had to call the police to settle a dispute. Why it’s no different over there than the corner tavern I frequent.” Once a local assembly has this type of reputation, it is highly unlikely they will have much of an outreach to the community for Christ. As it has been said, “When a non-believer sees a professing Christian who is argumentative, hard to get along with, and worldly in his ambitions, conversation, and behavior, the unbeliever soon forms a poor opinion of Christianity.”

The background image of the top half of the page is a photograph of a dirt road that splits into two paths, leading into a grassy field with some trees in the distance. The title 'The Resurrection Cover-Up' is overlaid on the left side of this image.

The Resurrection Cover-Up

By Pastor Kevin Sadler

“A story is told of an African Muslim who became a Christian. His friends asked, ‘Why have you become a Christian?’ He answered, ‘Well, it’s like this. Suppose you were going down the road and suddenly the road forked in two directions, and you didn’t know which way to go. There at the fork were two men, one dead and one alive—who would you ask which way to go?’”

The Resurrection destroys the lie of Satan: “I’ll believe what I want, you believe what you want, as long as you’re sincere, we’ll all be okay.” The Resurrection shows us that Christ is the only One to trust, that there are no other options but Him. He is the Way, the Truth, and the Life, and no man comes to the Father but by Him (John 14:6). He is the one Mediator between God and man, the man Christ Jesus (1 Tim. 2:5).

We come to God on His terms, not ours. God’s terms are that we come to Him through His Son, the living Savior Who paid for all our sins and rose again from the dead, and by just believing that He died for our sins, was buried, and rose again the third day (1 Cor. 15:3,4).

Satan hates the Resurrection. He tried to cover it up by the lies and scheming of the religious leaders and the Roman soldiers. He tries to cover it up by the propagation of lies to this very day. It’s interesting how the account of Matthew lets the enemies of Christ prove His resurrection. In their effort to cover up the Resurrection, they prove it to be true!

SURE, SEALED, AND SET

“Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done” (Matt. 28:11).

Verse 11 says, “Now when they were going.” “They” are the women who came to the tomb on Resurrection morning. The angel had appeared to them at the tomb and told them to tell the disciples that Christ had risen as He said He would (vv. 5-8). As they went from the tomb, the Lord appeared to them, and He told them to tell the disciples that He would meet them in Galilee. In obedience to the Lord, verse 11 says, “now when they were going,” or while the women were on their way to

deliver to the disciples the message from the angel and from the risen Savior.

People were moving in different directions on Resurrection morning. The women were on the move toward the disciples' location, and Roman soldiers were also on the move "into the city" of Jerusalem to find the chief priests. Strange, isn't it, that Roman soldiers would seek out the Jewish chief priests? Well, we learn more about these soldiers in Matthew 27:62-66.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

"Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

"So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

After Christ's death on the cross, the chief priests and Pharisees remembered Christ's words that He would rise again. They requested from Pilate a watch, or a Roman guard unit, to be stationed at the tomb to ensure that the disciples wouldn't try to steal Christ's body and claim He rose again. Pilate granted the watch. So the Roman soldiers "went, and

made the sepulchre sure, sealing the stone, and setting a watch."

Now, Roman guards were *serious* about what they were put in

charge of guarding, because if a Roman soldier failed in his duty as a guard, it was an offense punishable by death. They faced certain and immediate execution. This was why the Philippian jailor was about

to kill himself after the earthquake when he thought Paul and all the prisoners had left (Acts 16:27,28 cf. 12:19). The punishment according to Roman law was for the soldier to be stripped of his clothing and burned alive by a fire started with the clothes he was stripped of. The fear of that punishment made guards very alert and mindful of their responsibilities.

A Roman watch and guard unit was a four-to-sixteen man security force. Each man was trained to protect six feet of ground. When guarding something, normally what they did was to place some of the men immediately in front of what they were to protect. The others were asleep or resting in a semi-circle in front of them with their heads pointing in. That way, if attackers came at them, they could readily stand up and defend themselves and what they were guarding. To steal what the guards were protecting, thieves would first have to walk over those



who were lying on the ground and then defeat those who were standing at the ready. Every four hours, they would change places, and those who had been standing awake and on duty rested or went to sleep. They would rotate this way around the clock so that a team was always fresh, awake, and alert.

Matthew 27:66 says they “made the sepulcher sure, sealing the stone.” Application of the Roman seal to the stone was key because it was a public testimony that Christ’s body was actually there. Before that seal was applied, each member of the guard unit would go in and verify that what they were guarding was there. That seal tells us that Christ’s body was there. According to their law, breaking a Roman seal carried a mandatory sentence of crucifixion in an upside-down position.

After verifying that Christ’s body was in the tomb, the stone was rolled in place, and a cord was stretched across the rock. The cord was fastened at both ends with sealing clay. While still soft, the clay packs were stamped with the official signet ring of the Roman governor. Then the Roman guards set the watch and got themselves in place.

A DEFIANT ANGEL

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

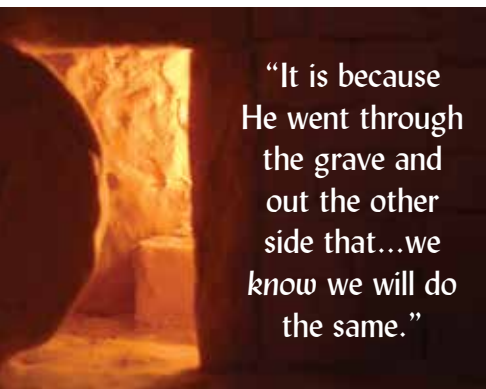
“His countenance was like lightning, and his raiment white as snow” (Matt. 28:2,3).

When Christ died, there was a great earthquake. His death was of such magnitude in His payment for sin that it shook the world (Matt. 27:50,51). In Matthew 28:2, we see that when He rose again in victory over death, the chains of death were broken forever, and this too was of such magnitude that it literally shook the world. His resurrection shook the world. Verse 2 says it was “a great earthquake.” The word “great” is *megas* in the Greek, so we would say that it was a megquake. That is to say, it was a supernatural earthquake, and a severe one.



It wasn’t any shifting of the tectonic plates in the earth’s crust that caused the earthquake. It wasn’t any physical phenomenon at all. It was the result of the arrival of the angel of the Lord, descending from heaven to roll the stone away. The earthquake was not caused by Christ coming out of the tomb. It was caused by the arrival of the angel coming to the already-empty tomb. The angel did not come to let Christ out. When the angel arrived, Christ was already gone. He had already risen. In Christ’s resurrected,

glorified body, He could simply move right through the rock, which He did when He left the tomb.



“It is because
He went through
the grave and
out the other
side that...we
know we will do
the same.”

So we learn that the angel didn't move the stone to let Christ out. The angel moved the stone to let the world in, so all could see that Christ was gone. The angel moved the stone so that the women and the apostles could go in and give eyewitness testimony to the fact that Christ wasn't there.

You gotta love this angel. When he comes, he comes in power, and there's a great earthquake. He then flicks and launches that great stone a great distance from the entrance of the tomb, and then he sits on it. He's sitting on it in defiance. That angel sat on that stone defying anyone to ever roll that stone over the door of the tomb again. That stone being removed from that door showed death had been conquered forever, that we are *free* forever from bondage through the fear of death (Heb. 2:15). That stone was a symbol of the sin that shut man in prison and condemned him to death. But now Christ had conquered sin and the grave. Nothing was going to

change this fact. And in exultation at Christ's victory, this angel sat on that stone, daring anyone to try to move it back. He sat on it as a divine testimony to Christ's once-for-all sacrifice for sin and His triumphant resurrection over death.

SHAKY SOLDIERS

“And for fear of him the keepers did shake, and became as dead men” (Matt. 28:4).

When the angel appeared and the earthquake occurred, and he moved the stone and sat on it, Matthew 28:4 records that the guards shook. The Greek word translated “shake” (*seio*) comes from the Greek word for “earthquake” in verse 2 (*seismos*). One could say that the guards had their own seismic experience. The ground quaked and then *they* quaked and shook out of sheer terror from seeing this heavenly angel.

Roman soldiers were acquainted with the terrors of battle. They were not easily shaken emotionally. But the angel's shining countenance, coupled with the earthquake, paralyzed the “keepers,” the Roman guard. They were struck with such fear that they went into a comatose state, and they fainted “and became as dead men.” The angel never speaks to these guards. It was just his powerful presence that overwhelmed these rough and tough Roman legionnaires.

As soon as they regained consciousness, we know the soldiers checked the tomb. And we know they found it empty, except for the grave clothes lying just as they

were when they were wrapped around the Lord's body, and the head napkin folded neatly to the side. The soldiers saw and examined the entire scene.

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done" (Matt. 28:11).

In verse 11, it says "some" of the Roman guard came into the city. They came to talk to the chief priests to report on all that had happened. Only "some" of them came because the others probably feared for their lives and were in hiding. The "some" who did come were shrewd. They didn't report to their Roman superior officers or to Pilate, but rather to the Jewish chief priests. They reported to the men who were as anxious as they were to cover up what had happened.

They reported to "the chief priests all the things that were done." We learn from verses 2-4 that these soldiers witnessed the earthquake, the appearance of the angel, the angel launching the stone from the entrance to the tomb and then sitting on it. After this, they fainted. Then they reported that, after they came to, the tomb was empty except for the graveclothes. The chief priests, therefore, received word of Christ's resurrection before the disciples. The women were still on their way to the disciples while the religious leaders already knew.

A BRIBE AND A LIE

"And when they were assembled with the elders, and had

taken counsel, they gave large money unto the soldiers,

"Saying, Say ye, His disciples came by night, and stole Him away while we slept.

"And if this come to the governor's ears, we will persuade him, and secure you.

"So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matt. 28:12-15).

In verse 12 we read, "when they [the chief priests] were assembled with the elders, and had taken counsel...." The chief priests immediately called for a formal emergency meeting of the Sanhedrin, the 70-man ruling body of Jewish religious leaders. The firsthand facts from the soldiers were shared. The tomb is empty. They've got to do something about it. They assembled to consult together, that together they might come to a satisfactory resolution.

First, they decided to bribe the soldiers to lie. Verse 12 says, "they gave large money unto the soldiers." They couldn't have them going around saying there was an earthquake, an angel who rolled the stone away, and then that the tomb was empty. This was hush money. The Greek word for "money" in verse 12 is *silver*. The Jewish leaders gave the soldiers a large sum of silver money. They had bought Judas off for the sum of 30 pieces of silver. Now they had to pay much more, but there was no price too high to buy a lie about this. This information could not come out. It is incredible that this did not

soften the hearts of the religious leaders to believe, but instead it hardened their hearts. They were determined in their unbelief.



Second, the Jewish religious leaders decided that, in return for the large sum of money, the soldiers were to spread a lie: “Say ye, His disciples came by night, and stole Him away while we slept.” These religious leaders of Israel were desperate to come up with a story to explain the empty tomb and deter people from turning in faith to Christ. The body was stolen. This was the only lie that worked. Nothing else works but this, because you have to explain an empty tomb. But their cover-up proves the resurrection of Jesus Christ.

The lie to be made known was, “Well, we were all asleep when the disciples came in the middle of the night and stole His body.” However, the question that should have been logically raised is, “If you were asleep, how do you know His disciples came during the night and stole His body away?!” You can’t have it both ways. You can’t be asleep and also know who took Him. It also raises other questions: How could the disciples have rolled the stone away without waking the Roman guard? How could all the soldiers have fallen asleep at the same time? If the

disciples had stolen the body, why had they taken time to remove the graveclothes and fold the napkin? This wasn’t a grave robbery.

Part of the reason for the large bribe for the soldiers was that the religious leaders were asking them to incriminate themselves and to admit to sleeping on guard duty in violation of Roman military law, which, as previously stated, was punishable by death.

For this reason, the third thing the religious ruling body decided was to assure the soldiers of their protection, telling them, “If this come to the governor’s ears, we will persuade him, and secure you.” They were good at doing that, persuading the governor Pilate. Pilate was like putty in their hands. When Pilate was resistant to crucifying Christ, they kept working on him and worked the crowd into a frenzy against him. They told him, “If thou let this Man go, thou art not Caesar’s friend” (John 19:12). As we know, the weak-kneed Pilate ultimately relented and commanded Christ to be crucified. Thus, if Pilate tried to take action to execute the soldiers, the chief priests knew they could go to him and keep the soldiers out of trouble.

Confident that the chief priests could do this and keep them safe, in verse 15, the soldiers took the money. They took the money and did what they had been “taught.” You had a number of soldiers that all needed to be telling the same story. They needed to go over the details of the cover-up and the lie so that one soldier wasn’t saying one thing and another was saying something different. As we

say today, they needed to be on the same page. Thus, they were “taught” the lie carefully.

In verse 15, we see they “did as they were taught.” They propagated the lie. The soldiers, who knew better, lied. The religious leaders, who knew better, lied. Satan, who is the father of lies, still propagates lies about the Resurrection today, and people still believe them.



The soldiers were told to spread the lie because the leaders feared that the Resurrection was going to be preached and believed. They knew the news that the tomb was empty was going to spread, so they had to spread the lie quickly and widely. As Mark Twain once said, “A little lie can travel half way ‘round the world while Truth is still lacing up her boots.”² The Resurrection cover-up lie went out far and wide. Matthew, writing years later, confirms that this was still the prominent story. Although the story the soldiers told about the empty tomb was ridiculous, it was widely spread and believed by the Jews in that day.

HE IS RISEN INDEED

What we have here in Matthew 28:11-15 is an account of Christ’s resurrection from the viewpoint


of His enemies. The Holy Spirit, in the wisdom of God, gives us this angle as proof of the truth. Critics and doubters of the Resurrection may question the accounts by Christ’s friends, saying that of course they’re going to lie and say He rose again, because they were His friends. So unbelievers might dismiss the testimony of His followers. But it’s pretty hard to dismiss the testimony of His enemies! The last thing the Jewish leaders wanted was a resurrection and an empty tomb, but this is exactly what they got, and the elaborate cover-up is proof that it really happened.

Christ’s followers give strong testimony to His resurrection in their eyewitness accounts, and His enemies give strong testimony to it in the plot to cover it up. Any and every way you look at it, Jesus Christ rose from the dead. Praise God that He did! It is because Christ lives that we shall live also. His resurrection is the cornerstone of our faith. It is the foundation of our salvation. It is the essence of our hope. It is because He went through the grave and out the other side that we will do the same, and that we *know* we will do the same.

It’s been said that “The resurrection is God’s ‘Amen’ to Jesus’ loud cry: ‘It is finished.’”³ The fact that Christ came out of that tomb is an everlasting proof of the sufficiency of His sacrifice for our sins, and that our sin debt was completely paid. And as we are reminded in 2 Corinthians 4:14, “*Knowing* that He which raised up the Lord Jesus shall raise up us also by Jesus.”

The old song “Christ Arose”
says it well:

“Death cannot keep his Prey
Jesus, my Savior!
He tore the bars away
Jesus, my Lord!

Up from the grave He arose,
With a mighty triumph o’er His foes;
He arose a Victor from
the dark domain,
And He lives forever with
His saints to reign:
He arose! He arose!
Hallelujah! Christ arose!”⁴ 

Endnotes

1. Henry T. and Melvin Blackaby, *Experiencing the Resurrection* (Colorado Springs: Multnomah Books, 2007); quoted at Ministry 127, “Deciding Which Way to Go,” accessed February 26, 2017, <http://ministry127.com/resources/illustration/deciding-which-way-to-go>.
2. AZ Quotes, accessed February 27, 2017, www.azquotes.com/quote/809707.
3. Various attributed to J. A. Schep, Elyse M. Fitzpatrick, S. Lewis Johnson.
4. Robert Lowry, “Christ Arose” (1874); John W. Peterson, compiler, *Great Hymns of the Faith* (Nashville: Brentwood-Benson Music Publishing, Inc., 1968), hymn no. 138.

The Precious Lamb

God reigns in Holy Perfection, Sinless, so pure, no stain.
The very thought of sin looses His anger.
His thunderous wrath set against Hell’s domain.

My Life began in condemnation, sinful, and destined to die.
On my own, I found no consolation,
Until the day, a spotless Lamb heard my cry.

My blessed Savior is standing in the presence of God
Declaring that I’ve been made clean.
This Holy God who looks within, cannot see my sin.
There is a precious Lamb, that stands in between


Now there is no condemnation. I know such freedom from sin.
There is not a doubt that I’ll cross Heaven’s portals
As God declares that I’m sinless within.

Oh, precious is the flow
That makes me white as snow.
There is no other fount I know.
There is a precious Lamb who stands in between.

—Wayne Hardy

Contributed by Marcia Dennis





Are You Certain Your Salvation Is Certain?

By Pastor Ricky Kurth

(An excerpt from your editor's upcoming book on Frequently Asked Questions)

There are verses in Paul's epistles that make it crystal clear that you cannot lose your salvation (Rom. 8:33-39; Phil. 1:6, etc.). But there are *also* verses in Paul's epistles that seem to suggest that we are *not* eternally secure in Christ. Since grace believers know that Paul's epistles are written to "the church, which is His Body" (Eph. 1:22,23), they often ask about these verses, so we want to be sure to address them in this volume on frequently asked questions. One of these troubling verses is...

1 CORINTHIANS 9:27

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Now you can imagine what people who don't believe in eternal security say about *that* verse! "Look, even the great apostle Paul feared that after he preached to others he might commit some unpardonable sin and cause God to cast him away and revoke his salvation!" And if you weren't familiar with the Bible, it would be easy to believe that this is what Paul is saying here.

But if you know your Bible, you know better than to think that. And if you know the context of this verse, you know that with that word "castaway," Paul is using a sailing metaphor. You'll remember when the apostle was about to suffer shipwreck (Acts 27:22), he predicted that the souls on board must be "*cast* upon a certain island" (v. 26) and become castaways, something that took place just as he said it would.

Speaking of shipwrecks, Paul used another sailing metaphor when he told Timothy to be...

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. Of whom is Hymenaeus and

Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim. 1:19,20).

Hymenaeus and Alexander were evidently Paul’s coworkers in the ministry. They were sailing along with Paul, believing his God-given doctrine and teaching the truth, when suddenly they made shipwreck of the faith. That means they *stopped* believing Paul’s doctrine and *stopped* teaching the truth. When that happened, Paul delivered them to Satan.

What’s that mean? It means the same thing it meant when Paul instructed the Corinthians to deliver the fornicator in their midst to Satan (1 Cor. 5:5). In the context, that meant they should *disfellowship* the man by putting him out of the assembly (vv. 2,13). And this is also the meaning of this ominous-sounding phrase when Paul used it in regard to Hymenaeus and Alexander. After they made shipwreck of the faith, Paul disfellowshipped them so they would learn to cease blaspheming God by perverting the doctrine that the Lord delivered to him as the apostle of the Gentiles.

But we know that making shipwreck of the faith did not mean that these two brethren suffered the loss of their salvation, for if it did, Paul would not have disfellowshipped them. There is simply no way the apostle would have cut those two men off from the only people who could lead them back to the Lord! That’s how we know they were still saved, they just needed to right their doctrinal ship and resume sailing with Paul. So Paul *cast them away* until they learned to do so.

Let me ask you a question about those “seven stranded castaways” there on Gilligan’s Island, as featured in the 1960’s television sitcom that is still aired to this day. Did Gilligan and his fellow castaways *lose their lives* in the shipwreck that marooned them on that deserted isle? Of course not! So why would anyone think that Hymenaeus and Alexander lost their *spiritual* lives when they made shipwreck of the faith and became castaways? The metaphor of a *castaway* doesn’t work if the shipwrecked people *die*.

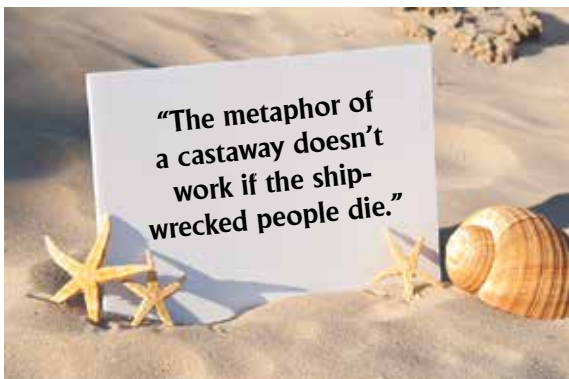
By the way, as we compare Scripture with Scripture, we believe we can identify precisely *how* Hymenaeus and Alexander made shipwreck of the faith. In Paul’s second epistle to Timothy, he wrote,

“Hymenaeus and Philetus...concerning the truth have erred, saying that the resurrection is past already...” (2 Tim. 2:17,18).

Here we see Hymenaeus paired with a new partner in crime, a man by the name of Philetus. We hope that the reason he acquired a new collaborator was that Alexander had taken Paul’s admonishment to heart and had learned not to blaspheme God by teaching contrary to the message proclaimed by His apostle.

But if the error described here is the same error that caused Hymenaeus to make shipwreck of the faith, with Alexander as it

seems reasonable to believe, then we know that their shipwreck was caused by a *dispensational* error. That is, they didn't *deny* the resurrection, as did some of the Corinthians (1 Cor. 15:12), they *misplaced it*. And while dispensational error is serious business, it hardly seems likely that God would relieve a man of his eternal life for misplacing the resurrection. As we'll see in our answer to the next frequently asked question, God didn't even take salvation away from the Corinthians for *denying* the resurrection.



The word *castaway* isn't used anywhere else in the Bible, so we can't define the word by comparing how God uses it elsewhere. But the Bible *does* talk about God *casting men away* now and then, and I have to admit that sometimes it does so in reference to casting men *away into Hell*. For instance,

"What is a man advantaged, if he gain the whole world, and...*be cast away?*" (Luke 9:25).

Here we know the Lord was talking about casting men away *into Hell* when we compare Matthew's version of the Lord's words here:

"What is a man profited, if he shall gain the whole world, and *lose his own soul?*" (Matt. 16:26).

As you can see, Matthew's account of the Lord's words equates casting a man away with the eternal loss of his soul. But these verses are addressing *unsaved* men who are in danger of being cast into Hell for neglecting to obey the kingdom gospel the Lord proclaimed when He was here on earth. *Nowhere* does the Bible *ever* speak of *saved* men losing their salvation and being cast away into eternal torment.

We see this again in yet another example of God casting men away:


"My God will *cast them away*, because they did not hearken unto Him; and they shall be *wanderers among the nations*" (Hosea 9:17).

Here the prophet was speaking of the casting away of Israel's ten northern tribes due to their idolatry. But once again, this verse has nothing to do with believers in Israel being cast away *into Hell*. It rather speaks of *the casting away of the nation away from her homeland*, to wander among the Gentiles. We believe it refers specifically to the spoiling of Israel at the hands of the Assyrians, when Sennacherib conquered the nation and carried away the citizens of the ten northern tribes into captivity, from whence they were eventually dispersed "among the nations."

But this casting away had no effect on *the believers* in Israel, all of whom fled south to Jerusalem before this judgment fell (2 Chron. 11:16), preserving members of all twelve tribes in the land of the two southern tribes of Israel. The apostate northern ten tribes had simply become a nation of unbelievers whom God could no longer use to represent Him in the earth, and so had to be cast away.

Over in the New Testament, when the unbelieving Jews in all 12 tribes in Israel rebelled against God, He similarly cast them away as people He could no longer use (Rom. 11:15). But also similarly, this casting away had no effect on the believers in Israel, of whom we read that “God hath *not* cast away His people” (v. 1,2). When God cast the apostate nation away, believers like Peter and the rest of the apostles did not lose their salvation. God just couldn’t use *the nation* any more so He cast them away.

And that’s all Paul was concerned about in 1 Corinthians 9:27. He feared he might fall into sin, and damage his testimony to the point where God could no longer use Him, as was the case with Israel in time past. I’m sure he was also concerned that the intense persecution to which he was subjected might cause him to adulterate or water down the message Christ committed to him, rendering him someone whom God could not use for that reason. But the bottom line is, he was *not* fearful that he would be cast away into Hell.

Beloved, the Greek word translated “castaway” in 1 Corinthians 9:27 is the opposite of the word translated “approved” in 2 Timothy 2:15. This means that even an examination of the original language concurs that Paul’s only concern in becoming a castaway was that he might be found *disapproved* of God, unfit for the Master’s use (cf. 2 Tim. 2:21). May we who name the name of Christ follow His example and bring our bodies into subjection, lest by any means *we* become castaways whom God cannot use for His glory. 



Just a reminder that the BBS app is live! It works on all Apple and Android smartphones and devices, and is available from the app stores. It has links to the BBS website,

Facebook, and Twitter. You can also read the daily *Two Minutes with the Bible* on it, as well as the weekly *More Minutes with the Bible*!



Puffed Up Believers?

By Pastor John Fredericksen

During a Sunday morning service, we had a dear saint get up and do something that made us cringe. He was expressing thanks for the preciousness of rightly dividing the Word of God. Unfortunately, he was doing so by comparing ourselves to a denomination, saying how foolish and incorrect they were in interpreting God's Word. We've seen wild Tom Turkeys all puffed up, spreading their feathers and strutting their stuff to impress the ladies around them. Sadly, this was the impression our Christian friend was leaving with those who were visiting from the denomination he was ridiculing.

The knowledge that God has placed divisions in His Word is,

indeed, precious. It helps us better understand truth in Scripture, and dissolves what otherwise would seem to be contradictions. But there are *two dangers* we should be keenly aware of and avoid.

The first is *to search only for "knowledge" when we read God's Word*. Please don't misunderstand what we are trying to say. The knowledge of sound doctrine, or information, from God's Word is essential. Paul told the saints at Corinth that when he ministered to them, "what shall I profit you, except I speak to you...by knowledge...or by doctrine" (1 Cor. 14:6). He encouraged believers to "give attendance...to doctrine" (1 Tim. 4:13), to be "nourished up in...good doctrine" (1 Tim. 4:6) and to become skilled in sound doctrine (Titus 1:9; 2:1). But *the trap that many fall into is thinking that information is all they should be looking for when studying God's Word*. When this happens, it only leaves us "puffed up" with pride. Our study will then, in effect, leave us worse off in pride and less pleasing to the Lord.

The second trap is *failing to look for application to change our lives*. Paul told the saints in Romans 6:17, "But God be thanked...ye have obeyed from the heart that form of doctrine which was delivered you." God is not impressed with how much we know, unless it shows itself in a transformed life of greater godliness. Therefore, after every time in the Scripture, we should always be able to answer the question: "*So what difference does God want this information to make in my life today?*" This is the most essential aspect of every Bible study. Demand of yourself, and anyone who teaches God's Word, that this kind of application be made.

Let's not be puffed up over how much doctrine we know. Let's be transformed into lives of greater godliness!

A photograph of three wooden crosses standing on a grassy hill under a warm, orange-hued sky, likely at sunset or sunrise. The crosses are simple, made of two wooden beams. The hill is covered in dry grass and some small plants. The overall mood is solemn and reflective.

Christ Died for

William Sangster was a stalwart, Bible-believing minister “who helped guide Londoners through the horrors of the bombings of London in World War II. Sangster developed a disease that progressively paralyzed his body, and eventually his vocal chords. On the Easter morning just before he died, he managed to scribble a short note to his daughter. The note read: “How terrible to wake up on Easter and have no voice to shout, ‘He is Risen!’ However, it is far worse to have a voice and not want to shout, ‘He is Risen!’”¹

We rejoice in Christ’s resurrection and the life we have in Him. However, it is troubling to find that there are teachings out there that say that all you need to believe to be saved is that Christ died for your sins. Some say that faith in Christ’s resurrection isn’t necessary to be saved because our salvation is based solely on Christ’s payment for our sins at the Cross, and they’ll intentionally leave out the Resurrection. However, this is not Pauline. The gospel of the grace of God *includes* the resurrection of the Lord Jesus Christ. Paul stresses in his letters the importance of believing that Christ is risen from the dead. Note the following verses:

“And therefore it was imputed to him for righteousness...But for us also, to whom it shall be imputed, if we believe on Him that *raised up Jesus our Lord from the dead*” (Rom. 4:22,24).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised Him from the dead*, thou shalt be saved” (Rom. 10:9).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And



Our Sins and...

that He was buried, *and that He rose again the third day according to the Scriptures* (1 Cor. 15:3,4).

“And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, *and rose again*” (2 Cor. 5:15).

“For if we believe that Jesus died *and rose again*, even so them also which sleep in Jesus will God bring with Him” (1 Thes. 4:14).

Unbelievers must trust that Christ is risen in order to be saved, so believers need to stress Christ's death *and* resurrection when they share the gospel of grace. When Paul writes about our spiritual baptism with Christ, we are not only identified with His death, but also His burial *and resurrection* (Rom. 6:3,4). According to Colossians 2:10, we “are complete in Him,” because we have been identified with Christ's death, burial, *and resurrection* (Col. 2:11,12) the moment we *believed* in His death, burial, and resurrection.

Christ died for our sins and...He rose again the third day. Don't leave out the resurrection! It's crucial to our faith and salvation. We have God's Word on it. As Paul writes in 1 Corinthians 15:17, “If Christ be not raised, your faith is vain [empty]; ye are yet in your sins.” But because “Christ is risen from the dead,” those “in Christ shall all be made alive” (1 Cor. 15:20,22). That should cause us to want to shout for joy!

“Jesus our Lord...was delivered for our offences, and was raised again for our justification” (Rom. 4:24,25). —Pastor Kevin Sadler

Question Box

“In your ‘Frequently Asked Questions About Salvation’ article you cited Colossians 4:12, ‘always labouring fervently for you in prayers,’ as proof that prayer is a work. By that logic, couldn’t 1 Thessalonians 1:3, ‘your work of faith,’ be used to argue that faith is a work?”

While that seems like a sound conclusion to draw, “your work of faith” would rather be *a work that was prompted by faith*, just as the “labour of love” in that verse refers to the labor that is produced by love, and the “patience of hope” is the patience that is generated in us by our hope.

You might compare this to the answer I generally give when asked why Paul preached *repentance*. Since repentance is mentioned so often in connection with God’s kingdom program for Israel under the Law, grace believers often ask why the apostle of grace would call on unbelievers to repent as well (Acts 17:30; 20:21).

But this question betrays a misunderstanding of the meaning of the word *repent*. It is commonly thought that the word means *to turn from sin*, a misunderstanding that is fueled by some modern dictionaries that erroneously define the word in this manner. For example, the first definition of *repent* in Webster’s online dictionary defines it as, “to turn from sin and dedicate oneself to the amendment of one’s life.”

But if this were accurate, then it would have made no sense for the Apostle Paul to say that the Lord had sent him to the Gentiles, “that they should repent...*and do works meet for repentance*” (Acts 26:20). If the word “repent” in and of itself means to turn from bad works and do good works, Paul would not have had to *add* “and do works meet for repentance.”

The word “repentance” just means *to have a change of mind*. So to repent and do works meet (or *fit*) for repentance is an accurate reflection of Paul’s words in Ephesians 2:8-10. There the apostle says that men must change their mind about whatever they are trusting for their salvation and put their faith in Christ (vv. 8,9), then do works that are meet for repentance (v. 10).

In the same way, the phrase “work of faith” wouldn’t make faith a work. This phrase would rather be describing works that were prompted by faith, as the good works of Ephesians 2:10 should be prompted by the faith of verses 8 and 9. We know that faith is *not* a work, or it wouldn’t make any sense for Paul to speak of “him that worketh not, *but believeth*” (Rom. 4:5). Since the word “believe” is the verb form of *faith*, it wouldn’t make any sense to say “worketh not, but believeth” if believing is a work. —Pastor Ricky Kurth

| THE CHURCH



By Pastor Don Webb

The word *church* has been very misunderstood. To the unbeliever, or the religious person, a church is almost always a building or a particular denomination. As far as they are concerned, you *go to church* on Sunday, or you join a church organization by signing a membership role. On the other hand there is the true believer, who may or may not have greater understanding on what the church is. But when they come to the Bible, they believe that there is only *one church* found in its pages from beginning to end.

Both of these views demonstrate misunderstandings that we trust will be fully cleared up by our dispensational approach to this subject.

Our basic study will consider four points:

- The word itself
- The churches of the Bible
- Distinctions between the churches
- Similarities and terms common to these churches

THE WORD CHURCH

The English word *church*, in and of itself, offers little help in defining exactly what a church is. However, in the original language of the New Testament, the word is very specific. The Greek word translated *church* is *ekklesia*, and literally means *a called-out group*. The main thing to remember about the meaning of this word in the Bible is that it has no reference to a building or a denomination, but rather to an assembly of *people* called out for a specific purpose. A *church* then is *a called-out group* or a *called-out assembly*.

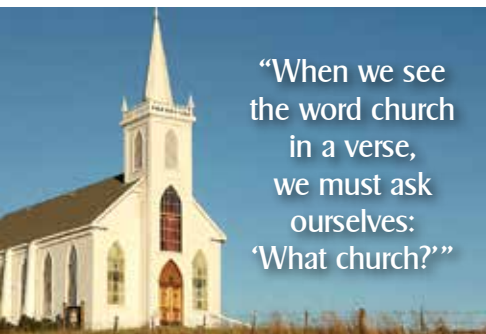
Physically speaking, a church could be any group assembled for a specific purpose. But spiritually speaking, a church is a group of people called out by God through redemption. No one joins this church or assembly by doing any religious works or by signing anything. The only way to become a member of God's true church is by spiritual regeneration through believing God's Word.

THE CHURCHES OF THE BIBLE

We must recognize that God has more than one called-out assembly (or church) in the Bible.

According to its general use, the Greek word *ekklesia* is used of many groups in the Bible. When the Septuagint (the Greek translation of the Old Testament) was produced, this word *ekklesia* was the word used to translate the Hebrew word for *congregation*. In the New Testament this same Greek word is used of both saved and unsaved groups of people.

In Acts 19:32, for instance, those who had gathered to worship the goddess Diana were called an *assembly*, using this Greek word. In verse 39 of the same chapter, a court of law was called a *lawful assembly*, again employing this same word. Verse 41 says that the clerk dismissed the *assembly* or *ekklesia*.



Concerning the called-out of God, however, there are several references we want to address.

This is he, that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers: who received the lively oracles to give unto us (Acts 7:38).

Here we see that the congregation of Israel in the wilderness with Moses (about 1600 B.C.) was called a *church*. Some Israelites were no doubt saved, but many of them were unbelievers (as verses 39 and 40 go on to teach). Nevertheless, they were a called-out group. They had been called out from among the nations, had been delivered from Egypt, and had become God's covenant people. However, from out of this general congregation, this covenant people, God was calling out a people who by faith would be the true church of Israel—the church of the redeemed. Thus, God has always had His church or His redeemed. It is with this in mind that we turn to Matthew:

And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it (Matt. 16:18).

Here the Lord proclaims to Simon Barjona that based upon his profession (in verse 16) he is now to be called *Peter*, which is the Greek word *petros*, a *stone*, and that upon this rock, or *petra*, He would build His church. This was not a reference to Peter, but to the truth Peter professed—the truth that Jesus was the Christ, the Rock, the Son of the living God. Upon that truth Christ would build His church. It is important to note that here Israel was still exclusively in view, for the Lord had just given specific instructions:

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. And as ye go, preach, saying, The kingdom of heaven is at hand (Matt. 10:5-7).

The called out here are the redeemed of Israel, those built upon the foundation rock of the Lord's Messiahship and Deity according to the kingdom gospel. The Lord is not speaking exclusively of a future day, but of the church He was already building among the children of Israel.

In this regard the Lord said concerning a brother who sins:

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican (Matt. 18:17).

While the truth taught in this passage concerning how to handle a brother who sins might be applied today, the *church* of this passage was that Jewish assembly—that church of the redeemed of Israel—which the Lord was building at that time during His earthly ministry. They were those who had accepted the good news of the kingdom.

Our next reference is in Acts:

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (Acts 2:47).

These newly saved Jews were *added* to the church (which already existed), the called out of Israel. Again we see that the only ones present were *Jews*:

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven (Acts 2:5).

The next church we want to look at is in Ephesians.

And hath put all things under His feet, and gave Him to be the head over all things to the church, Which is His body, the fullness of Him that filleth all in all (Eph. 1:22,23).

In this passage the called-out group is given a specific name: *the church, which is His Body*. Ephesians 2 says,

And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby (Eph. 2:16).

This church is composed of Jews and Greeks and is called the *Body of Christ*.



As we consider all these passages, we can see there are basically two called-out groups. At least two main differences between them are already obvious: one church is *Jewish* (made up of the nation Israel and Gentiles who became *proselytes to Judaism*), and the last church is *non-Jewish* (made up of individual believers of the nations—of which Israel is now but one) and is called a *Body*.

This brings us to an important conclusion in relation to the word *church*. When we see the word

church in a verse, we must ask ourselves: “What church or called-out group is this?” We must look to the context to determine which church is being addressed. The word *church* itself does not tell us which church is being addressed.

DISTINCTIONS BETWEEN THE CHURCHES

In keeping with the dispensational character of the Bible, we believe that God reveals in His Word that He has had more than one called-out group. When we say “the dispensational character of the Bible,” we want to clearly define what we mean.

The Bible is written as progressive revelation. As God progressively revealed truth, He also dispensed distinctive economies or programs in relation to that truth. These economies or dispensations involved *specific people with specific responsibilities and callings*.

The word *dispensation* is a Bible word with which everyone should be familiar.

Paul said in Ephesians:

If ye have heard of the dispensation of the grace of God which is given me to you-ward (Eph. 3:2).

The Greek word translated *dispensation* is *oikonomia*. It means *house law* or *house management*, and has to do with the economy, that is, the administration or stewardship of a household. This Greek word is also translated *stewardship* in Luke 16:2.

We would define a dispensation, therefore, as the act of God dispensing (dealing out) either a program or instructions within a program (or economy) involving man’s responsibility.

Progressive revelation and the dispensations are, therefore, in perfect harmony.

We have already discussed briefly that God has revealed a prophetic program for the earth and a secret program for the heavens. The prophetic program concerns God’s blessing of the earth, that is, all the nations of the earth through the nation Israel and their established kingdom.

The secret program, however, concerns the offer of salvation to all men on the basis of grace alone—not *through* Israel and her kingdom but *in spite of* Israel’s chosen position. This program involves a heavenly calling, and is separate and distinct from the earthly calling of the kingdom. No matter how many dispensations one sees in the Bible, these two distinctive programs and the dispensing of them must be recognized.

While we realize that not every new dispensation involved a new program, these two major programs involve specific dispensations that are clearly distinguished in the Scriptures. It follows that at least two distinctive churches or called-out groups are presented in relation to these two programs. Since the entire Word of God, with the exception of the Pauline Epistles, addresses God’s earthly kingdom program, we believe that the word *church* mentioned outside of the Pauline Epistles is a reference to the called out of God for the kingdom, i.e., the kingdom church.

It follows, then, that the church, the Body of Christ, found within the Epistles of Paul is a separate

and distinct called-out group from the kingdom church.

We believe this can be demonstrated with several profound and marked distinctions. These two distinctive groups had,

- Different *beginnings*
- Different *gospels*
- Different *makeups* in relation to their members
- Different *walks*—different *marching orders*
- Different *hopes*
- Different *apostles* and *portions of Scripture* directed to them

We say conclusively that while most of the Bible has to do with this kingdom church, it is in the Pauline Epistles alone that we find the doctrine, position, walk and destiny of the church, the Body of Christ. The above-mentioned facts alone should dispel the idea that there is only one

church in the Scriptures. Many contend, however, that God simply did not reveal the full truth about the Body of Christ until Paul, but that it nevertheless existed and was being added to from the beginning. All who hold to that system, however, must in some form or other spiritualize and apply to us all the promises that God made to Israel.

This cannot be the case in light of God's distinctive programs and callings.

For the gifts and calling of God are without repentance (Rom. 11:29).

Each called-out group or church is fitted to its calling and hope, and both will be fulfilled in their season.

The church of Israel and the kingdom dispensation is distinct from the church, the Body of Christ, and the dispensation of grace.

(An excerpt from Brother Webb's book *Basic Bible Doctrines*.)



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BBS Letter Excerpts

From our Inbox:

“Way to go Brother Kevin Sadler; you nailed it! Awesome article! [*Two Minutes with the Bible*, “Is Sunday the Sabbath?”] Thank you.”

From Florida:

“I have been a reader of your magazine since I found out about you approximately ten years ago. I credit your magazine with my renewed interest in studying the Scriptures, which has continued to this day.”

From our Inbox:

“Very insightful *Two Minutes*, Brother [“What About Foot Washing?”]...I love your last point with regard to the doctrinal aspect of this ritual...This one’s a keeper!”

From Missouri:

“I am still enjoying the *Searchlight* so much. It fits in my purse and I take it with me to many places, especially the laundromat. That’s where I leave it when I am finished, so that others can enjoy it.” (Since we don’t practice water baptism, they might be better received at the drycleaners!—Ed).

From Colorado:

“Thank you for continuing all the good writing. I enjoyed ‘Prayer Peace’ and my husband and I both enjoyed ‘I Will Not Forget Thy Word.’ I just love Psalm 119 and have numerous verses memorized. We read the *Searchlight* articles every night. Nothing better than beginning and ending the day in the Word. You remain in my prayers.”

From Texas:

“The Christian’s Prospect’...How could this be said any better, or simpler? Thanks for sending this *Two Minutes*. I may just stand up and read this at my wife’s memorial next week.”

From Pennsylvania:

“The December issue was one of the best *Searchlights*—but where was the Editor’s page? Anyhow, reading all the articles and especially the ones written by Kevin and Pat Kilgo. This was one I had trouble putting down.” (“From the Editor to You” trades off with “A Note From the President”—Ed).

From Australia:

“Thank you for the excellent message from John Fredericksen in *Two Minutes with the Bible*. It explains clearly why the body of Christ should follow Paul in his ministry to the church today, and not try to follow Jesus Christ in His earthly ministry to the Jews. This message is of great value to me personally when I explain to Pentecostal believers today why they are in error and why I am no longer ‘Pentecostal’ and have not been for nearly 25 years since first being introduced to the grace message by Pastor John Shriver.”

From Oregon:

“‘Baptism for the Dead’ by Pastor Ricky Kurth (in April, 2011 *Searchlight*)...I totally understand the whole lesson....It makes great sense.”

From our Inbox:

"I believe water baptism is the order...I don't say this at all derisively, but there is no possible way that one man in his entire lifetime could make such a distorted mess of The Holy Scriptures by himself. He would have to have help." (I've had lots of help from many good teachers over the years.—Ed).

From our Inbox:

"Thank you so much, Pastor Kurth, for your response. Your message was clear and cleared up many areas of confusion. Over the years you have been faithful in responding to my questions which I truly appreciate. *The Berean Searchlight*, your website, and your published books are a blessing not only to me but to the entire Body of Christ. I thank God for the understanding and relationship with Him that I have gained through you and those at *Berean Bible Society*."

From Florida:

"I ordered the three volumes of Revelation by Pastor Paul Sadler. I am 80 years old and have been a Christian since 1948. I've studied a lot of God's Word and other books through the years, but outside of God's Word, the Bible, these three books are the finest I've ever read and studied...If people don't wake up after Pastor Paul Sadler's explanation about the coming events, nothing will help them."

From Wisconsin:

"My name is Pastor...I do prison ministry...I ran across your Searchlight book last Saturday...I am interested in the tract ["Gambling With Eternity"] in a package of 100."

From Virginia:

"I'm glad I took the time to watch the sermon and study the passages within. It has helped to put things in perspective."

From Tennessee:

"Thank you for the speedy reply. It was exactly what I needed. I try to consume as much as I can as I was taught to wrongly divide God's Word, so I am trying to rightly divide and get the other out of my thinking... My wife and I are enjoying your MP3 audio teaching in Galatians."

From Michigan:

"I'm retired and pretty much living on Social Security. Wish I could give more."

From New Jersey:

"Thanks for the response, and I am happy to know that you like the book. I am truly grateful for the great help you and your dad gave. The entire African continent—to whom this book will be largely supplied—will get to know about this kind gesture and thank you one day. May the Lord God Almighty bless your family—the entire Sadler family—in ways only He can!" (This brother wrote a book about Pauline truth to send to friends and family overseas, and Pastor Kevin Sadler designed the cover while his father helped with the editing.—Ed).

From Colorado:

"I just wanted you to know (Pastor Kevin Sadler) that I feel the board chose well when they asked you to be president. I like your notes from the president as well as all your writings. You are doing an excellent job of carrying on your father's legacy."



"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 POWER OF GOD

To us who are saved,
the preaching of the cross
is the power of God!

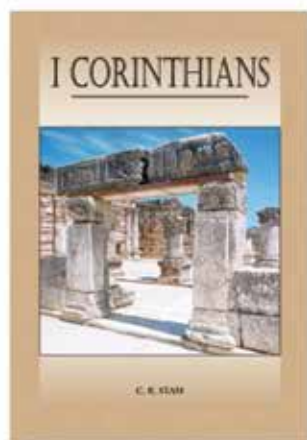
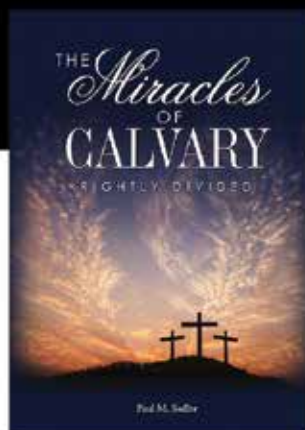
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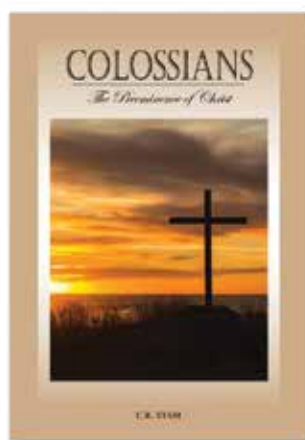
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News and Announcements

A Grace Milestone! *Grace Bible Church* of Oshkosh, Wisconsin, is celebrating its 75th anniversary this year, and Pastor Paul Turner and his congregation have asked BBS president Pastor Kevin Sadler to bring some messages that would honor the Lord and their assembly's 75 years of commitment to the faith that was once delivered to the Apostle Paul. Mark your calendar for April 23, and contact Pastor Turner for further information: gbcoshkosh.wi@gmail.com, (920) 279-1340.

Spring Youth Retreat: This May 5-7 weekend retreat is the first event of a very full schedule at *Northern Grace Youth Camp* that won't end until they close the doors in late October. BBS's own Pastor Kevin Sadler will challenge the young people with messages that will revolve around the theme of *The Spiritual Battle*, drawn from his text in Ephesians 6:12. To learn more about this retreat for youths grades 7-12, or NGYC's men's and women's retreats, family camps, and camps for all ages that feature grace pastors and teachers from all over the country, contact our good friend Director David Green at camp@northerngraceyouthcamp.org, or at (888) 999-6492.

New E-book: Our good friend Jason Summers has now prepared Paul M. Sadler's *Epistle to the Ephesians* in e-book format. Now you can delve into this verse-by-verse consideration of the Pauline epistle that many consider to be the pinnacle of the Pauline revelation on your tablet or other electronic device, and grow in grace wherever life takes you this summer. Just visit our bookstore at www.bereanbiblesociety.org to place your order.

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. Tell him BBS sent ya!



Kenosha North Pier Light, is located in Kenosha, WI. It is similar to the *Milwaukee Pierhead Light* a typical "Lake Michigan red tower." This light was built in 1906 as a replacement for the Old Kenosha Light. This pier-head is one of a succession of lighthouses in this location.



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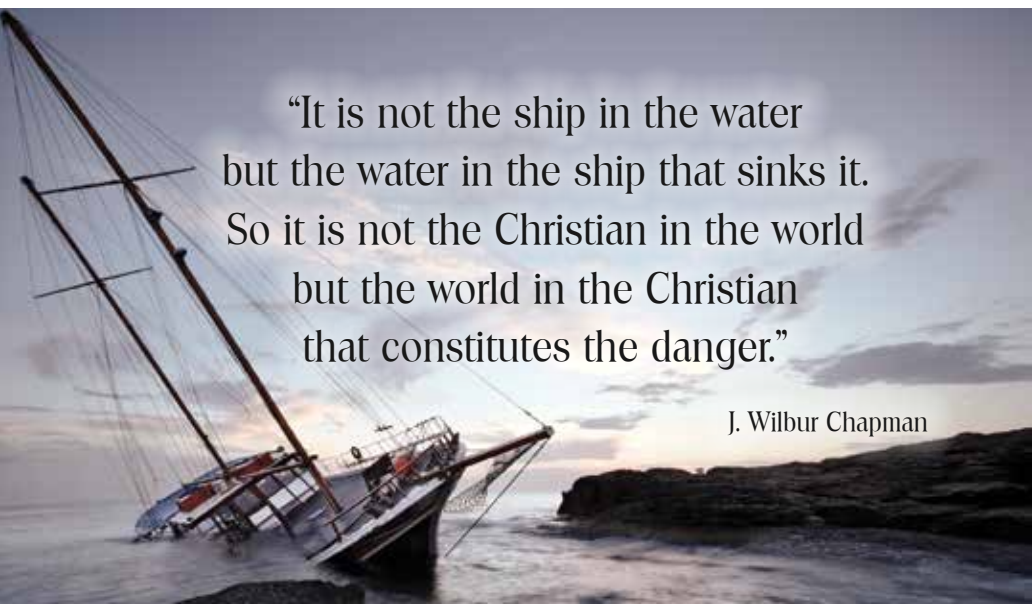
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“It is not the ship in the water
but the water in the ship that sinks it.
So it is not the Christian in the world
but the world in the Christian
that constitutes the danger.”

J. Wilbur Chapman