

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

August 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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From the Editor to You

Dear Friends in Christ,

When I worked for BBS founder Pastor C. R. Stam as a young man, I never got involved in the financial aspects of the ministry. I was the typesetter for the *Berean Searchlight*, so there was certainly no need for any involvement in financial things on my part, nor has this changed now that I serve as the editor of the *Searchlight*. But I well remember a conversation I had with BBS president Pastor Paul Sadler not long after I returned to our ministry in 2001.

I can't recall why we were discussing the financial aspect of our ministry that day, but I remember Pastor Sadler remarked, "In all the years I've been associated with *Berean Bible Society*, either as a board member or as its president, our offerings have never covered our expenditures." As I paused to consider his words that day, I remembered that he had been associated with BBS for more than twenty years by that time. This prompted me to remark, "Boss, I'm no financial genius, but even I know that unless a ministry's income is equal to its expenditures, it cannot continue to survive. How is it that we are still in existence?" He then explained how every year BBS benefitted from the estates of grace believers who had named us in their will and then gone on to be with the Lord. He concluded by saying that this was the only thing that kept us in the black.

After I had digested this interesting information, I asked Pastor Sadler if this was a cause for concern with him. He replied that this was not uncommon in the ministry, and mentioned how the same had been true at Chicago's *North Shore Church*, the birthplace of the modern grace movement. When one of the board members of that historic church asked his pastor if this caused him any uneasiness, Pastor O'Hair is reported to have said, "Whether the Lord supplies our needs \$5 at a time or \$5,000 at a time, all that matters is that our needs are met." Having shared that story, Pastor Sadler assured me that he slept well at night, knowing that the ministry of *Berean Bible Society* was in the Lord's hands.

So if you have ever wondered how important it might be to name BBS as a beneficiary in your estate, I trust that these words have supplied you with a new insight as to the import of your decision in that regard. You may not be someone of great wealth, but God can do much with little, and every little bit adds up. With that in mind, we would ask you to prayerfully consider remembering us when you make your final financial arrangements, and I'll continue to pray for you and all of our donors, as I do every time I lead morning devotions here at *Berean Bible Society*.

Yours in Christ,
Pastor Ricky Kurth



GOD, GIVE US MEN...

God give us men...ribbed with the steel of Your Holy Spirit...men who will not flinch when the battle's fiercest...men who won't acquiesce, or compromise, or fade when the enemy rages.

God give us men who can't be bought, bartered, or badgered by the enemy, men who will pay the price, make the sacrifice, stand the ground, and hold the torch high.

God give us men obsessed with the principles true to your Word, men stripped of self-seeking...men who will pay any price for freedom and go any lengths for truth.

God give us men delivered from mediocrity, men with vision high, pride low, faith wide, love deep, and patience long...men who will dare to march to the drumbeat of a distant drummer, men who will not surrender principles of truth in order to accommodate their peers.

God give us men more interested in scars than medals. More committed to conviction than convenience, men who will give their life for the eternal, instead of indulging their lives for a moment in time.

Give us men who are fearless in the face of danger, calm in the midst of pressure, bold in the midst of opposition.

God give us men who will pray earnestly, work long, preach clearly, and wait patiently. Give us men whose walk is by faith, behavior is by principle, whose dreams are in heaven, and whose book is the Bible.

God give us men who are equal to the task. Those are the men the church needs today.

—Bob Moorehead

Preach the WORD!

(Continued from the May Searchlight)



Part 2 of a message preached by Pastor Ricky Kurth at the BBF Conference June 29, 2016.

It has now been more than a year since *Berean Bible Society's* president, Pastor Paul M. Sadler, went to be with the Lord. During that time we have published a series of articles calling on men to *man up* and begin to train for the ministry in the wake of his home-going. God Almighty needs another generation of men like Paul Sadler to champion the cause of Paul's gospel, and with this final message of that series, I'm calling on *you*, man of God, to follow in his footsteps *and become a grace pastor*.

No Excuses!

If you just can't see yourself becoming a pastor, it might be because you know that Paul told Timothy to "reprove" people when they don't listen to the preaching of the Word:

"Preach the Word...reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

Since the word "reprove" means to admonish someone when they do something wrong (Luke 3:19; Eph. 5:11), you may be thinking you can't be a pastor because you

wouldn't be very good at that. If so, relax! You don't have to be good at it. God has given you a *Book* that is "profitable...for reproof" (2 Tim. 3:16). That means if you can read, *you can reprove people* by sharing what God says about what they are doing, and then simply adding, "This is *God* reproving you, not me."

Paul also told Timothy that sometimes the saints need "rebuke" (2 Tim. 4:2). While *reproof* is what we give someone who is doing something wrong, *rebuke* is often what is given to those *opposing the program of God*. The Red Sea wasn't doing anything wrong when God "rebuked" it (Psa. 106:9). It was just being the body of water that He created it to be. But it had to be *rebuked* because it was opposing the program of God, which in that day included getting God's people safely to the other side of the Red Sea. Similarly, the wind and waves weren't doing anything wrong when the Lord rebuked them (Luke 8:24). They were just being the elements God created them to be. But these

elements were also opposing the program of God, which at that time included getting the Lord and His apostles safely to the other side of the lake.



Sometimes grace pastors have to deal with people who aren't doing anything morally wrong, *but who are opposing the program of God*. That's a *dispensational* problem, and it is just as important to deal with as moral wrong. When Peter told the Lord that he didn't want Him to die, "He *rebuked* Peter" (Mark 8:33), for His chief apostle "ought" to have known from the prophets that He *had* to die (Luke 24:25,26). When Peter resisted what he thought was a defeatist attitude in his Master, *he was opposing the program of God* and had to be rebuked. In the dispensation of grace, if someone opposes the program of God *found in the epistles of the Apostle Paul*, he must be rebuked as well, and the only pastors qualified to do so are grace pastors. That's why God needs you to become a grace pastor!

No Worries!

Paul went on in our text to instruct Timothy to "exhort" God's people (2 Tim. 4:2). While *reproof* and *rebuke* have to do with correcting the mistakes of

the past, *exhortation* has to do with encouraging the saints to obey God in the future. Both are important, but in my 38 years in the ministry, I have found that the more you *exhort* the brethren, the less you have to worry about reproofing and rebuking them! If you become a grace pastor, I know you'll find the same to be true. If an ounce of prevention is worth a pound of cure, then surely an ounce of exhortation is worth a pound of reproof and rebuke.

But now, as you know, people seldom take reproof or rebuke well! And they are not always quick to do the things their pastor exhorts them to do either. That's why Paul says that men of God must reprove, rebuke, and exhort "with all longsuffering" (2 Tim. 4:2).

The word "longsuffering" means *to suffer long* with someone. If you are short-fused by nature and don't feel you'd make a very long-suffering pastor, just remember how long the Lord suffered *with you* before He saved you, and how patient He has been with you ever since! Grace pastors know that the essence of grace is treating others as He treats us (Eph. 4:32; Col. 3:13), so I promise that you will find that being longsuffering with people will come easier for you when you become a *grace* pastor than it is for men who become pastors of legalistic churches.

No Substitutions!

Grace pastors also know that a pastor must reprove, rebuke, and exhort "with all longsuffering *and doctrine*" (2 Tim. 4:2). It may sound intellectual to offer reproof by quoting famous philosophers,

and it may sound homespun and even spiritual when pastors reprove with words like, “As my dear old dad used to say...,” but there is no *power* in reproof of that sort. The people of God must be reprov’d, rebuked, and exhorted with doctrine from the rightly divided Word of God. *No substitutions!*



Speaking of old sayings, if you’ve ever heard the expression, “Make hay while the sun shines,” you’ll understand why Paul went on to say in our text,

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim. 4:3).

The reason Paul pressed Timothy so sorely to preach the sound doctrine of the Word is that he knew the time would come “when they will not *endure* sound doctrine.” This is similar to how you occasionally hear about missionaries who are eager to minister the gospel in a land where the government is growing hostile to the truth, because they know that the window of opportunity to proclaim the words of life in that land is closing. When that happens, they preach the gospel *with urgency*, the same urgency with which

pastors must now preach the Word in light of Paul’s prediction that the time will come when God’s people will not *endure* the preaching of the Word.

With this impending apostasy in mind, grace pastors must do more than make hay while the sun shines. We must begin to preach the Word *like the house is on fire*. If you’ve ever experienced the fearful terror of a house fire, you know that a sense of urgency takes hold of you *like you wouldn’t believe*, as you scramble to save whatever you can from the roaring flames. As more and more we find that those who name the name of Christ won’t endure sound doctrine, a sense of urgency should overtake grace pastors to save as much *truth* as they can *by preaching the Word*. The way to *preserve* the truth of God’s rightly divided Word is to *preach* God’s rightly divided Word.

No Giving People What They Want!

When men refuse to endure sound doctrine, “their own lusts” will inevitably lead them to “heap to themselves teachers.” For what kind of teachers will they lust? In Micah’s day, the prophet lamented,

“If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people” (Micah 2:11).

The prophet was chiding God’s people, “If a spiritual leader were to say, ‘Let’s get together on the sabbath *and get drunk*,’ that’s the kind of leader you’d like!” While we haven’t heard any leaders in

our own day suggest that God's people get together to *drink*, as they were doing in Corinth (1 Cor. 11:20,21), did you ever think you'd hear of a church where they got together just to *laugh*, as those who were involved in "The Toronto Blessing" did back in 1994?

If you are thinking, "Surely nothing like that could ever happen *in a grace church*," I personally have heard of grace churches where they sometimes just gather on Sunday to *sing*, without any preaching of the Word. Beloved, even grace pastors need to be reminded of God's charge to *preach the Word*!

Now I don't have to tell you that when pastors refuse to scratch the "itching ears" of those who refuse to *endure* the truth, they soon *turn away* from the truth, as Paul went on to predict:

"And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4).

Once men turn their ears away from the truth, they will turn their ears in the direction of *fables* to scratch their itching ears. A fable is defined as *a story that is told to teach a lesson*. When we think of fables, we usually think of *Aesop's Fables*, such as "Androcles and the Lion."

But few who know the truth would turn from the truth unto fables of that sort. Paul is more likely thinking of the kind of fables of which he warned Titus in a parallel passage, "*Jewish fables, and commandments of men, that turn from the truth*" (Titus 1:14). So what are these Jewish fables to which men turn

when they will not endure sound doctrine?

No Fables!

Well, notice that in conjunction with his warning about fables, Paul cautioned Titus about "the commandments of men." Elsewhere he spoke of "commandments and doctrines of men" that said "touch not; taste not; handle not" (Col. 2:20-22), referring of course to the commandments of *the Law*. Those commandments *used to be* the commandments of God, but now that we are "not under the law, but under grace" (Rom. 6:15), those commandments of God have become the commandments of *men*. This is why Paul told Titus to charge men "that they may be sound in the faith; *not giving heed to...the commandments of men, that turn from the truth.*"

But in conjunction with these commandments of men that turn men from the truth, Paul also warned Titus that "*Jewish fables...turn from the truth.*" And if a fable is a story that is told to teach a lesson, then these *Jewish fables* were no doubt stories that the Jews told to teach the lesson *that the Law still contained the commandments of God*.

One such fable might have sounded something like this: "The Law says that if you are good, God will bless you with wealth and prosperity (Deut. 28:1-11). Why, just look at Brother Saul. He's been good all of his life, and he is very prosperous." Do you see how a fable like that could be used to teach the lesson that the commandment of Deuteronomy 28 is still the commandment of God under grace?

To this day, when we insist that God is not honoring that covenant that He made with Israel, prosperity preachers protest, “But Brother Smith has been good all his life, and he’s very prosperous!” This is similar to how, when grace believers tell other believers that no one today has the gift of healing, we always hear, “But Brother Johnson went to a healer and got healed.” *More fables, more stories* that are told to teach a lesson. In this case, the lesson being that miraculous gifts like healing are still being given.

But if a man feels better after seeing a healer, it isn’t because the healer laid hands on him, despite all of the fables that healers tell to the contrary. And if a man is wealthy, it isn’t because of any covenant he has with God, and it doesn’t matter how many fables prosperity preachers tell to make you think otherwise. All such stories fall into the category of “anecdotal evidence,” *and anecdotes don’t make for very good evidence.*

No Retreat!

So what is a grace pastor to do when men turn their ears from the truth? Well, after warning Timothy that men would inevitably do that, he charged the young man about what *he* should do in response:

“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:5).

Here I don’t believe Paul is telling Timothy to “watch” for signs that the ears of his people were beginning to itch. What good would that do? It wouldn’t change what *he* was supposed to

do. He was to faithfully *preach the Word*. So rather than telling him to watch *the people*, I believe that Paul was telling Timothy to watch *himself*. This is why earlier he instructed him,

“Take heed unto thyself, and unto the doctrine; continue in them...” (1 Tim. 4:16).



The best of men are only men at best. Even a grace pastor like Timothy needed to watch for signs that *he himself* might retreat and give in to the lusts of the people by giving them what they *wanted* instead of the sound doctrine they *needed*. At such times, he must remember he has been charged before God and His Son to *preach the Word* (2 Tim. 4:1,2).

The story is told of a man preaching against homosexuality in Sodom, only to see another man smirk and jeer, “Why don’t you give up, you’re never going to change these people.” The man is said to have replied, “I know. I keep preaching *so they don’t change me*.” Pastor, when *every-one else* turns from the truth, *keep preaching the Word!* You may not change them, but it will keep them from changing you.

No Regrets!

Now as you may know, our text is found in Paul’s last epistle, and

over the years of his ministry, he had endured a lot of afflictions for preaching the Word. So as he passed the mantle to Timothy, you'd think he'd advise him, "Maybe I came on a little too strong, and was too relentless in my proclamation of the truth. Perhaps if you dial it back a notch and tone it down a little, you'll be spared some of the afflictions I had to endure."

But if you know the heart of Paul, you're not surprised that the apostle counseled the young man to do *the exact opposite*. Rather than tell him how to be *spared* afflictions, Paul tells him to "*endure* afflictions." Paul had no regrets, and he didn't want Timothy to have any either! If you become a grace pastor, I'm not going to lie to you, your life will be a whole lot easier if you *don't* preach the Word. *Preach it anyway!*

“The way to preserve the truth of God’s rightly divided Word is to preach God’s rightly divided Word.”

And while you're at it, you'll have to "do the work of an evangelist." A pastor is not an evangelist, but he must do the work of an evangelist. If it be asked, "Why should pastors do the work of an evangelist if *we have* evangelists?" it is because pastors have opportunities to do the work of an evangelist *that even evangelists don't have*.

For instance, when I conduct funerals, I preach the gospel *hard*,

and at such times people who would never go to hear an evangelist hear the gospel. And you wouldn't believe how they listen with the dead body of their loved one lying next to me as I speak! People live their entire lives trying not to think about death, but when they attend a funeral, *death is staring them in the face*. The now-still body of their loved one mercilessly drives home the stark reality of their own mortality. And so it is that funerals give pastors an opportunity to do the work of an evangelist that even an evangelist cannot do without the advantage of that somber visual aid.

No Time Like the Present!

Weddings also give pastors the opportunity to preach the gospel to people who wouldn't give an evangelist the time of day if he knocked on their door or stopped them on the street. In addition to weddings and funerals, personal counseling sessions often afford a pastor the opportunity to share Christ in settings to which no evangelist has access. I recently was able to lead a man to Christ in just such a session, a man who had never darkened the door of a gospel-preaching church. People are often more open to the gospel when they are seeking counsel to help them grapple with the struggles of life.

And you wouldn't believe how receptive people are to the good news of salvation when they are lying on beds of affliction in a hospital ward, or waiting for death in a hospice vigil. Visitation trips to people in these settings give the pastor of a local grace church

access to the souls of men who are *hungry* for the gospel, an access of which an evangelist can only dream. Pastors often lament that they have little time for evangelism, but there's no time like the present when it comes to sharing Christ in these every day situations of a pastor's life.

If you become a grace pastor and do all of the things Paul mentions in this passage, you'll "make full proof of thy ministry" (2 Tim. 4:5). What does that mean? Well, compare how Paul told the Colossians to "say to Archippus, Take heed to the ministry which thou hast received in the Lord, *that thou fulfil it*" (Col. 4:17). The word "fulfill" means to *fill something full*, and the way to make full proof of your ministry is to fill it full of the things Paul talks about here in our text.

In that same vein, the only way to live *life* to the fullest is to *obey the Word of God*. So if you are a man with a heart that *burns* to help others live life to the fullest, *get into the ministry* and start preaching the only Book that can perfect and thoroughly furnish God's people unto all good works (2 Tim. 3:17).

No Time to Lose!

If you want to know how important it was for Timothy to heed these instructions from his apostle, and the reason Paul was pressing him so urgently to heed them, the answer is found in the last verse of our text:

"For I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4:6).

The Apostle Paul knew that he was about to pass from the

scene of life, and if Timothy didn't take his place, *who would?* Pastor Paul M. Sadler has also now passed from the scene. If men of God like you don't step up to train for the ministry in the wake of his passing, *who will?* If men like you don't follow him into the pastorate, the truth of God's rightly divided Word will never advance, and it could easily be as lost to the world as when all in Asia turned away from the Apostle Paul himself (2 Tim. 1:15).



In the wake of spiritual leaders who had fallen away from the faith in Ezekiel's day, the lament that the prophet issued to men of God was,

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD" (Ezek. 13:5).

Pastor Sadler's promotion to glory has left a gap in the hedge of grace pastors who are charged with guarding the truth in our own day, and other grace pastors are retiring and leaving gaps of their own. Man of God, the Lord is calling on *you* to "stand in the gap before Me" (Ezek. 22:30). God needs men who will *preach the Word whatever the cost*. Will you be such a man?

If not you, then who? If not now, then when?





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Dates: October 7-8, 2017

Location: *Grace Bible Church*
928 Colony Court, Beloit, Wisconsin



Speaker: Pastor Ricky Kurth

Theme: *Frequently asked Questions and Answers*

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



SAINT AL

By Pastor Kevin Sadler

A couple years ago, when I was the pastor of *Kettle Moraine Bible Church*, we received a phone call from a woman who said that her brother Al had received a terminal cancer diagnosis, and he was visiting her at her house. She asked if I'd meet with him because he had questions about what happens after you die. We made plans to meet the next morning.

My first impression of Al was that you could tell he had lived a rough life. He had a gravelly voice from years of smoking and his throat cancer. Al also had very "colorful" language. Nearly every sentence had a curse word or two. He used curse words in ways I never heard before! We sat down and Al started telling me about his life. He had worked for years for traveling carnivals, setting up and taking down the rides at county fairs all over the state of Wisconsin. He told me about his adventures. He had never really settled down. He lived hard and fast. Al knew he was a sinner. He told me all about this in detail.

Al was likable and very honest. He came right out and said he knew he was going to die and that he was scared to spend eternity in hell, burning there in torment forever. I wish there were a greater number of people like Al who were this concerned about their eternal destiny. Al also didn't believe it was possible for God not to send him to hell because of all the things that he said he had done.

I didn't need to convince Al that he was a sinner in need of a Savior. He knew he was a sinner. I shared the grace of God with him, telling him that God could save anyone, that no one is beyond the reach of God's grace, and it didn't matter what he had done. I shared that Christ died for his sins and rose again, that His finished work and shed blood is more than sufficient to pay the penalty for every single one of his sins, and that we are saved from hell, forgiven of our sins, and given a home in heaven by faith alone in what Christ did for us. He had a lot of objections and found this hard to believe. We talked back and forth for a while. At the end of our conversation, I gave him a gospel tract and a Bible. I asked him to please read the tract and directed him toward Ephesians and Philippians to read out of the Bible.

We asked the church to pray for Al, and our family was in prayer for him as well. Al called me a few days later. I asked him about the gospel tract right away. He said matter-of-factly, “Yeah, I read it a few times. I believed it. Now I got some Bible questions for you.” He still found it hard to believe that salvation could be so simple, and that he could be saved in spite of all he had done. He wanted assurance from Scripture so we talked about Ephesians 1:13, Colossians 3:3, and other portions of Scripture.

From this point on, Al was filled with Bible questions. We’d talk on the phone, or text back and forth. We’d meet at George Webb Restaurant or at his sister’s house to discuss his questions. His questions would always circle around to assurance of salvation and how it was possible that God could save someone like him. God’s grace amazed Al, as it should amaze all of us. Often our struggle with sharing the gospel is that people don’t think they are *that bad*. It offends people to be called a sinner, and they don’t see their need for a Savior or the grace of God.




Al would often talk about his past because he couldn’t understand how God could accept him. I told him about the Apostle Paul, how he had lived before he was saved as a blasphemer and persecutor of the Church and was the “chief” of sinners (1 Tim. 1:15), but he was saved by the mercy and grace of God and is in heaven right now. At another visit, I told him about the thief on the cross, and that the thief hadn’t lived a good life, but Christ told the thief that based on his faith in Him: “To day shalt thou be with Me in paradise” (Luke 23:43).

Al struggled with knowing what the purpose was for his life. I shared with him about the prodigal son in Luke 15, and how the father in that parable is like God the Father, who waits, looks for, and desires lost sinners, like the prodigal, to come home (Luke 15:20). Some get home in time, some never make it back. I told him that God’s purpose for all of us, first and foremost, is for us to be saved, to accept the free gift of His salvation (1 Tim. 2:4). I told Al that he made it home in time because he had trusted Christ as his Savior.

Al came to church one Sunday, with his sister Arlene, and it meant a lot to him that the church accepted him just as he was, no questions asked. As Al’s health deteriorated, he went to stay with another family member in northern Wisconsin. With his throat cancer, it became more and more difficult for him to speak, so I would occasionally receive texts from Al with more Bible questions. Then one day, I received a text from Arlene telling me that Al had passed away.

A couple weeks later, out of the blue, I got a call from his sister. She told me how Al had been sharing things from the Bible with his friends and family, some of whom were atheists. But after Al shared his testimony with them, they were atheists no longer! These friends and family then began sharing with their friends and family. This news came as a surprise. I had no idea! Arlene told me that on the day that Al passed away, he had been sitting on a chair, but then he suddenly slapped his hands on his knees and said, "I'm going home!" He stood up and walked around saying, "I'm going home!" Then he lay down, went to sleep and a short time later he "went home."

When I thought of calling this article "Saint Al," it made me chuckle. For most of his life, Al was anything but what people call a "saint." But once Al trusted Christ as his Savior, Al became a true saint in that instant (1 Cor. 1:2). Saint Al is a real-life testimony to the grace of God and "the power of God unto salvation to every one that believeth" (Rom. 1:16). 

Question Box

"I don't know the exact time and date I was saved. I've been told that I should know this if I'm truly saved. Is this true?"

Knowing your spiritual birthday is not required at all. Whether you know in your heart that you've placed your faith in the gospel of grace that Christ died for your sins personally, was buried, and rose again is what is required for your salvation (Eph. 2:8,9; 1 Cor. 15:3,4).

In my own life, I have no clue as to the exact time and date that I was saved. I grew up in a home where the gospel was constantly before me. In my father's pulpit ministry, his hell-fire sermons scared me to death. I can vividly remember praying in the pew, telling the Lord that I believe. I did this many times. Eventually I stopped, because I knew I was right with the Lord and saved from my sins.

The idea that you have to know an exact time you were saved doesn't come from the Bible. It comes from man. Our confidence for our salvation shouldn't be in a date anyway. Our confidence is in Christ, His Cross, and the Word of God. "The Lord knoweth them that are His" (2 Tim. 2:19), and if you've placed your faith in Christ that He died for you and rose again, you are His. Praise the Lord!

—Pastor Kevin Sadler

I'll Sleep by My Goats



Missionary Ben Anderson, International Director at *Things to Come Mission*, taught a class and shared at chapel time while I was a student at *Berean Bible Institute*. At the end of his chapel time, he shared a story from a recent trip to Indonesia. He told of a certain village where there was a church-planting effort under way, in spite of the fact that the village was almost entirely Muslim. One of the Indonesians, a recent convert, spoke with Ben and the president of the Grace Bible Churches in Indonesia.

The man was poor, and without shoes, estranged from family having trusted Christ, and he told Ben, "I want you to have my house for the church." They at first resisted and said, "But that's your house, where will you live?" The man said "I have a small goat pasture, I'll sleep by my goats." They asked him, "But why would you do this? Why would you give up your home?" The man replied, "Because Jesus died for me."

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2).

No sacrifice is too great to make for Christ who gave Himself for us. The Church is taught by God to "walk in love." God wants us to be devoted to pursue His selfless love in each step we take in life.

We are to "walk in love, *as Christ also hath loved us.*" Christ's love is about sacrifice. In His love, Christ willingly allowed Himself to be hit in the face over and over, to have His back ripped raw in His scourging, to have a crown of thorns forced down on His head, to be spit upon, mocked, and to be struck across the head with a large stick. In His love, Christ was crucified for us, having nails driven through His hands and feet. In His love, Christ faced the wrath of God against *our* sins as our Substitute. He sacrificially took the punishment we deserved and paid sin's penalty for us so that we might be saved from our sins and live eternally with Him.

Christ gave everything in His love for us. As that love touches our hearts, we too should give ourselves and be willing to give anything and everything for Him. To love as Christ loved us means to be willing to make sacrifices for Him. We should, like this Indonesian brother, be willing to give Him even our house and "sleep by the goats" if necessary, because He died for us.

—Pastor Kevin Sadler



The Furtherance of the GOSPEL

(An excerpt from Pastor Paul M. Sadler's book: *Paul's Epistle to the Philippians*)

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places” (Phil. 1:12,13).

The saints at Philippi and the Apostle Paul had a very close relationship in Christ. When they learned he had been imprisoned, they were naturally concerned for his well-being. Upon his arrival at Rome, Epaphroditus shared with the apostle that the assembly was devastated by the news of his incarceration, which prompted him to respond to their concern for him.

It has been aptly said, “The universe is His handiwork, and all its movements are His operations. Providence is His work.” Paul was a firm believer in the *providence of God*, which is defined as, “God’s faithful and effective care and guidance of everything He has made.” Things simply don’t happen by chance for the believer, God is working through us “both to will and to do of His good pleasure” (Phil. 2:13 cf. 2 Tim. 1:9). He has a plan and purpose for our lives and ministries. While this runs contrary to *self*, which desires to be in control of every situation, the apostle’s response to such unsound reasoning was, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God” (Gal. 2:20).

The providence of God is clearly seen in both the early and latter ministries of the apostle as he sought to evangelize the lost to Christ. As we noted earlier in our study, Paul and Silas attempted to advance the gospel eastward into Asia on his second apostolic journey, but were *forbidden* by the Holy Spirit. As they moved westward to Mysia, they tried to go north to Bithynia, but again were *prohibited* by the Spirit. Finally, after arriving at Troas, the apostle received the vision of a

man praying: “Come over into Macedonia, and help us” (Acts 16:9). There was no question in Paul’s mind that this was the Lord’s leading, for Luke records:

“Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:10).

God indeed was pointing the way, for the farther west the gospel of the grace of God spread, the warmer its reception. Simply because we are living in the dispensation of Grace does not mean that God is out of touch with His creation or the Church, the Body of Christ. Sadly, many in the Church today have lost sight of the fact that God is still sovereign! (1 Tim. 1:17 cf. 6:15,16).

Years later, it must have seemed as though everything was collapsing around the apostle when he was unjustly jailed in Caesarea. He suffered through one miscarriage of justice after another before appealing to Caesar, which narrowly spared his life. Then, on the way to Rome, he endured a catastrophic shipwreck that landed him on a pagan island where he was bitten by a venomous snake. Upon arriving at his destination, he faced a number of false charges, each of which carried serious consequences. But Paul realized that all these things were according to God’s plan and purpose. Thus, the apostle longed to calm the fears of those at Philippi when he wrote,



“Paul...looked upon times of adversity as opportunities to share the gospel.”

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel” (Phil. 1:12).


This passage gives us some insight into Paul’s manner of life, specifically in regard to his *attitude* in times of adversity. How would you have responded if placed in a similar set of circumstances? There is usually one of two responses at such times: “Lord, after all these years of faithful service, why have You forsaken me? Why me? It’s just not fair!” Or, “What is God teaching me through these distressing circumstances? How can I glorify Him?” Paul’s approach was the latter. He looked upon times of adversity as opportunities to share the gospel. In other words, he had a *new audience* that he would not have had otherwise.

What appeared to be setbacks, humanly speaking, *providentially* resulted in the furtherance of the gospel. The term “furtherance” has the idea to “cut beforehand” in the original language. We might liken it to the advance team who clears the way of trees over a mountain pass so a road can be built. The things that had happened to the apostle gave him access to Rome’s seat of power. It was a groundbreaking

effort that prepared the way for others to follow. Think of it, Paul had admittance to Caesar's household, at *Rome's expense!* Amazing!

As a result, Paul adds that his "bonds in Christ are manifest in all the palace, and in all other places." The "palace" here is the Greek *praitorion*, which in this context is not merely a reference to a place (Caesar's court) but also to the imperial guard. This was an elite group of soldiers who were highly trained to protect the royal household. They were the cream of the crop! The Secret Service agents who protect the president of the United States would be comparable to this select unit.

Julius, the centurion who escorted the apostle to Rome, was a member of this special force called Augustus' Band (Acts 27:1). Although Paul was the prisoner, Julius and the others of this inner-circle were a captive audience, as they heard again and again how Christ had died for their sins. At first they most likely concluded that Paul was mad. But as they beheld the sincerity of his love for lost souls, and the passion with which he proclaimed the Cross, the gospel gradually chipped away at their stony hearts of flesh. The result, *victory!* A number of this elite unit, along with others of Caesar's household, came to a knowledge of the truth and were wonderfully saved (Acts 27:1,3,43; 28:16 cf. Phil. 1:13; 4:22).

Rome could bind the apostle, but it could not bind the Word of God! Its greatest hindrance is often the child of God who is reluctant to speak due to the *fear* of men. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3,4). 

FACT NO. 1—The Bible **MUST** be rightly divided in order for it to make sense. Notice what it says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, **RIGHTLY DIVIDING** the Word of truth" (2 Tim. 2:15). This is one of the cardinal rules for interpreting the **whole** Bible. Neglect of this rule or a faulty use of it will lead to only one result, **CONFUSION**, since our God is not the author of confusion.

The reason for a right division of the Bible is because of God's two distinct purposes: (1) His purpose concerning Israel and the world according to **PROPHECY**, and (2) His purpose concerning the Gentiles in this present age according to the **MYSTERY** revealed to Paul. God doesn't want us to confuse the teaching of these two purposes. He has very graciously given us the key for a proper understanding of this.

This is one fact from a Bible tract by Robert Brock that we sell here at *Berean Bible Society*. There are 6 more facts in the tract. You can purchase them in packs of 25 for \$1.50.





The Mentoring of Men

By Pastor Matt Ritchey

“Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *[was]* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek” (Acts 16:1-3).

Paul saw something in a young disciple named Timothy as he visited Derbe and Lystra. Of course, we know the Holy Spirit was guiding Paul in his endeavors, but the official record does say, “him would Paul have to go forth with him.” This begins the training of Paul’s most well-known ministry partner.

Many years later, we read this about Timothy:

“But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state” (Phil. 2:19-20).

With these words in Philippians, we learn that young Timothy had gone from a young disciple to a trusted partner. What process did Timothy go through to get to this point? This is our subject: the training process.

God has ordained two institutions where training takes place. The first is the HOME. Second Timothy 3:15 reads, *“and that from a child thou hast known the holy Scriptures.”* It is obvious that Timothy’s training began long before Paul met him in Derbe and Lystra. His grandmother Lois and his mother Eunice (2 Tim. 1:5) taught the Old Testament Scriptures to Timothy, which readied the young man’s heart to receive the gospel during Paul’s first visit to the twin cities. These were also passages that Paul was able to build upon later as he taught Timothy the Mystery, the message revealed to Paul by the risen Lord

Jesus Christ (Gal. 1:11-12; 2 Tim. 2:2). Training begins at home.

The second institution God has ordained for training to take place is the CHURCH.

“But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me...what persecutions I endured: but out of them all the Lord delivered me” (2 Tim. 3:10-11).

We’ve already noted that the home had done a good job in making Timothy wise unto salvation. Now the “church” continued Timothy’s training. In verse 10, Paul says that Timothy had “fully known” some things about Paul. This phrase comes from two Greek words meaning “accompany” and “beside.” Thus, Timothy had “accompanied beside,” or followed near, as Paul ministered.

These two Greek words describe what a disciple does—he follows after his teacher. Timothy shadowed Paul. He was interned and mentored by him. So by the time Paul wrote him this second epistle, Timothy was already conformed to that. Paul is talking about discipleship as he uses this phrase. He continues in the remainder of verse 10 and 11 to describe the process of training a disciple.

“Disciple” is a word that is met with some resistance in grace circles. But please understand that “disciple” is not a religious term, nor is it a dispensational term. It explains a function. A disciple is a learner or a pupil. It refers to one who is being trained and

mentored. A proper illustration of a disciple would be less a student in school and more an intern in college, or a trainee at work.

Timothy was Paul’s disciple. Paul doesn’t use the word, at least not in the KJV. So, I don’t care what word you settle on to describe the process Paul was putting Timothy through, be it mentoring, training, or discipling, but according to the Holy Spirit, you need to be doing it.

Paul didn’t just teach Timothy a Sunday School lesson and send him home until next week. Discipleship, or mentoring, involves more than just an hour a week. It involves a trainer training trainees to know our God and Savior, to be servants of the Lord Jesus Christ, to live a life pleasing to Him, and to be engaged in our communities and churches, as well as their own families. As we continue, keep these two God-ordained training institutions (home and church) in mind as we see what is involved in discipleship.

Paul first mentored Timothy in “doctrine” (2 Tim. 3:10).

Doctrine

Doctrine describes the content of the teaching. It describes what is being taught, the academic part of the training.

In school, you may have studied biology, learning the different systems of the body with their various parts and functions. In geometry, you learned all kinds of mathematical formulas to find the area of a triangle, circle, rectangle, and square. The teacher was teaching you facts. He or

she was indoctrinating you in the particular subject being taught, or at least trying to teach you the facts. Some of us were easier to teach than others, weren't we?

Paul had a particular subject he was teaching. The word "my" precedes the word "doctrine." Paul had taught Timothy *his* doctrine, all the Scriptural truths that carry over to this Age of Grace (e.g., God as Creator was not part of the Mystery, but it is still important today) and all of those truths that pertain uniquely to the Body of Christ as revealed to and through the Apostle Paul (e.g., one baptism).

How does this apply to the home? Parents and guardians, I can assure you that the little bit they may get on Sunday is not sufficient. As a pastor, I know how much information I have to leave out of my messages each week. In the home there should be formal times of godly education, such as family devotions and informal times as situations arise.



How does this apply to the Church? Church, you are the pillar and ground of truth (1 Tim. 3:15). It is the doctrine that leads

to life changes. We are to be teaching our young people the wonderful truths concerning Jesus Christ according to the revelation of the Mystery. Yes, we can have fun while doing it, but we cannot distance ourselves from the purpose of making the truth known.

Next, Paul mentored Timothy as to his "manner of life" (2 Tim. 3:10).

Manner of life

This describes Paul's *conduct*, the way he lived, and his pattern of behavior. He modeled the lesson he was teaching.

Leaders in the home are to adorn the doctrines of Christ. You set the pattern. You model the verses. I can guarantee you that your children and teenagers are watching and taking mental notes. Do you rejoice in the Lord always as Philippians 4:4 implores you to do? When you fail to rejoice in the Lord in a particular circumstance, do you admit your mistake and remind them of God's grace?

While I can say that my parents and family were the biggest influence in my life, the people at my church came in a close second. Church members, the young people are watching you. They know sincerity when they see it, and they know hypocrisy when they witness it. So, what example are you setting? Do others see the gospel modeled in you?

Paul also disciplined Timothy as to his "purpose" (2 Tim. 3:10).

Purpose

Purpose describes Paul's "chief aim" in life, including his priorities

and goals. Timothy witnessed Paul's purpose in life, or the reason Paul lived and ministered. Timothy witnessed that Paul's chief aim in life was to minister Jesus Christ.



“Timothy shadowed Paul. He was interned and mentored by him.”

In the home, your chief aim in life will be seen in what you prioritize. In turn, your children will set their future priorities by the purposes that were witnessed in your home. If you say church is important and back it up by your attendance, your purpose is reinforced by your actions. However, if you say church is important, but give them numerous other options, you are also forming habits.

The church will also manifest its purposes by the services, programs, ministries, and resources offered to its people and the surrounding community. If you say the Bible is important, but it is rarely used, it says a lot about the church's priorities. Is evangelism said to be important? Are missionaries important? Your chief aim in existing as a local church is evident through what you do.

Next, Paul trained Timothy in the area of “faith” (2 Tim. 3:10).

Faith

Timothy was eyewitness to Paul's persuasion and belief. He saw Paul's faithfulness. Paul was the example of staunch faith in Jesus Christ. He didn't just preach it; he lived it.

Parents and guardians, do others in the home see the faith you have in your Savior? Are your Scripture-based convictions evident? Do you walk in faith, believing that God is trustworthy? Are you faithful to the One who has called you? Is your faith more than just a Sunday morning thing?

These are also questions that can be asked of the people who make up the church. Do we sing “How Great Thou Art” with conviction, or simply so the person beside us praises our singing ability? Do you truly let “This Little Light of Mine” shine at work? If I have faith that a chair will hold me up, I'll sit down. If we genuinely walk by faith and not by sight, our faithfulness will be evident in our daily actions.

Paul also trained Timothy to be “longsuffering” (2 Tim. 3:10).

Longsuffering

I'm sure there were many opportunities for Paul to lose his cool. Imagine spending a great deal of time grounding people in the Word rightly divided only to have them diminish the truth. You would be a little upset, right? What Timothy observed was that Paul was slow to become angry, irritated, or distraught. When the times get tough, the longsuffering keep going.

Training can be very frustrating at times. It can be very tiring. You feel like you are repeating the same thing over and over again with little evidence that it is being received. However, we must not allow the irritations and frustrations of mentoring to negatively influence our responsibility to train others. We must be patient and tolerate much.

Training isn't easy in the home or the church. Children aren't born fully mature in knowledge and experiences, and people don't get saved and suddenly know everything. They may make some wrong decisions, much like yourself. Encourage questions, because they show a desire to learn. Kids have a lot of energy, but they are part of the church. Don't push them off until they get older.

Paul also discipled Timothy in "charity" (2 Tim. 3:10).

Charity

This is unconditional love in action. Charity shapes affections and benevolence. Remember, God didn't just love us unconditionally; He demonstrated it toward us. This word shows a hospitality and genuine concern for others.

Married folks should know that it is one thing to say, "I love you," but it's another level to show that love with more than words. Do we assume our relatives know that we love them without demonstrating love? Let us never take our loved ones for granted.

Church, we need to proclaim sin as sin, and warn others of its devastating effects. We can disagree

with someone and strongly disapprove of their behavior and still love them. Sadly, I think we often do a lot more "hating the sin" than we do "loving the sinner." Don't take the fellowship of your fellow church members for granted. We are called to have a special love toward those who are within the church.

Paul says that he also mentored Timothy in "patience" (2 Tim. 3:10).

Patience

This word has a slightly different focus than the word "long-suffering." Patience focuses on endurance, perseverance, and steadfastness. It denotes a quality of fortitude in adverse conditions. Timothy had many opportunities to be discipled in patience.



Home, when difficult times come, how do you handle them? Do you endure them or give up? When the going gets tough, do we throw in the towel and question God's goodness? I like the phrase "patient continuance" to describe this word. In mentoring, you cannot get discouraged and quit. It

is persistently pushing through the difficult times.

Church, are we willing to endure despite legislation that takes away our tax exempt status? Do we keep going through all the criticism? Do we continue to preach salvation by grace through faith, even when professing Christians are against us?

Experience

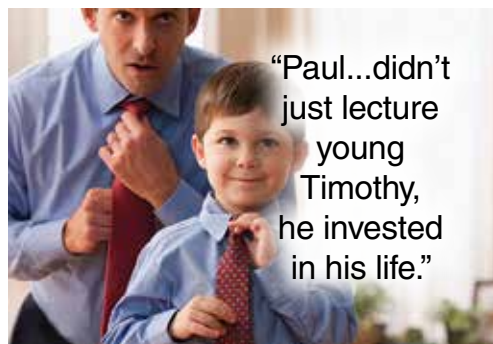
This word doesn't appear in the text, but the inspired Word does say that Timothy was identified with Paul in persecution and afflictions. In other words, Timothy didn't just hear the stories about the awful times, he also experienced them.

Persecutions are times of distress. Afflictions are maltreatment and sufferings. Not only did Timothy experience distress and sufferings, he experienced how one can patiently endure them. Paul could have named places, times, and events ("Hey, Timothy, do you remember that time when the Jews stoned me?") and Timothy would have remembered them all.

Some of our greatest times of growth are through adversity (Rom. 5:1-5). Dads and moms, there are things from which we need to shield our children. On the other hand, there are opportunities for them to experience real-life decisions while they are still under our care in order to help prepare them to live Christ-like in the world.

It is easy to nod in agreement when the pastor is preaching the importance of evangelism, but do

we walk outside the church doors and *experience* evangelism? The church is not immune to hardship. A church split, a pastor search, the death of a member, a wayward person, and zoning laws are just some examples of sensitive times. We can get through them while focused on our commission in the Lord. Difficult times build endurance, which creates character, which begets hope (Rom. 5:1-4).



To summarize, discipleship, mentoring, or training, is not simply cramming enough to ace a test or going through confirmation class. Proper training means that you have learned it, witnessed it, experienced it, and practiced it. Praise the Lord that Paul was not content just to know the Word rightly divided for himself, but he had a zeal to teach others also. He didn't just lecture young Timothy, he invested in his life. This is the reason the young disciple was later considered a faithful companion.

One final reminder: we are not training someone to praise us as parents or church leaders; we want them to learn to look to our Savior Jesus Christ!





BBS Letter Excerpts

From Missouri:

"I am EXCITED about the 'Transformed by Grace' videos that were spoken of in the spring letter by Kevin Sadler. My support check is in the mail, and I will be praying as well. Also the May 2017 issue of the *Searchlight* had a wonderful, easy to understand article written by Dave Stewart called 'A Nation for this Dispensation'...I thank him for the article."

From Pennsylvania:

"I get such a blessing every time the 5th of the month comes around and another issue of the *Searchlight* arrives. It's like getting a visit here in prison....you have helped me so much. The Word of God has never been so clear."

From Washington:

"I would like to thank Pastor Kevin for his audio file on the subject of grace, as it was quite good, and you also, Pastor Kurth, as I did listen to your words on the Acts 28 position. There is a lot of information in that bunch of audio. I've taken to listening to two or three files each day of you, Pastor Stam, Pastor Lawson and Pastor Paul Sadler."

From Pennsylvania:

"This ministry has been a blessing to me from the time I first learned of it... *Redemption, A Dispensational Review* by C. O. Griggs is blessing my spiritual socks off" (...revealing beautiful feet? [Rom. 10:15]—Ed).

From Oregon:

"I still remember—and I am so thankful to God—how that He sent an old guy to my front door who said, 'Are you...Well, I heard that you are a Christian. Have you heard about the mystery?'"

From our Inbox:

"This *Two Minutes* ['Don't Tell Him a Thing'] is the kind of message that needs to go viral." (If everyone passes it on, maybe it will!—Ed).

From Missouri:

"I sent for and received a copy of the pamphlet 'The Historical Beginning of the Church' by Paul Sadler. It is just a wonderful read, and I think it should be in the hands of every Berean. It helped me to understand why I believe what I believe, and therefore enabled me to defend it. Words cannot convey how much getting the monthly *Searchlight* in my mailbox means to me."

From our Inbox:

"It has been almost two years since I was made leader of our Baptist church because we did not have a pastor. I have been using your materials in our Bible Study and in my sermons. I attended a free on-line Bible School for a while but I am not in agreement of most of the teachings, so I decided to stop. I told my church mates to just get a pastor to take care of them, but they want what I am teaching to them from your published lessons."

From Georgia:

"I have been thoroughly enjoying the daily *Two Minutes*...I have been attending...a church here...the pastor...I am beginning to judge his sermons...it just doesn't seem to line up with what I have been seeing and learning in *Two Minutes*..."

From New York:

"February's *Berean Searchlight*...changed my whole theology of study. I prayed the sinner's prayer back in May of 1995 and believed I was saved. But now I think *today* is the day of salvation. Your 'Frequently Asked Questions About Salvation' article freed me from a false belief I've held to for more than 20 years...I'm persuaded to continue in this new-found grace of God." (That's what Paul said to do! [Acts 13:43].—Ed).

From our Inbox:

"There are not Two Gospels, only one, and it's not Paul's, Peter's or John's, or the others, it's Christ Gospel, and it's in harmony with all of Scripture. All Scripture is profitable, said Paul. Romans calls it 'the Gospel of God' as well as Paul's Gospel. You Bereans are playing word games... Get Free!"

From Minnesota:

"Thank you for tools in defending our mutual understanding in beliefs in Jesus and the Body of Christ."

From Facebook:

"I have emailed for help. Both times Pastor Kurth responded with a ton of quality help and guidance to help me grow in the Bible. Praise God for this place and these wonderful men of God."

From Colorado:

"I wanted to say that I found the *Two Minutes* article you wrote on Purgatory to be helpful; not that I have ever believed in it, but as a help to help me minister to those I know that do or have. Thank you!"

From Virginia:

"I have been an inmate on Virginia's death row for ten years. During my time here, I have been very grateful for the *Berean Searchlight*. My faith in God has remained all of this time. I am writing with a request to please add me to your prayers. The commonwealth of Virginia plans to execute me on April 25, 2017...Thank you again for the *Berean Searchlight* you have provided to me." (This brother's execution was stayed.—Ed).

From our Inbox:

"Pastor Kevin, I finally started studying *Revelation, Volume 3* on Tuesday. I am SO grateful for your father's written ministry. And I am so grateful that you have taken up his mantle. May God bless you in this important, eternity-changing ministry!"

From Arizona:

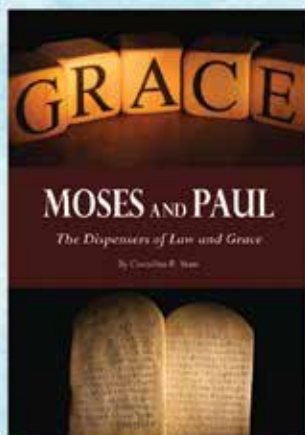
"Our board met last night and all agreed the Bible conference you (Pastor Kevin) conducted March 24–26 this year was a great success as measured by the fact God's Word was clearly taught considering the revelation of the Mystery committed to the Apostle Paul. It was well attended, including many who don't normally attend our church, and your messages were clear, concise, and well presented...Thanks again to you and the *Berean Bible Society* for your labor in God's Word."



"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

Summer Special

We're having a sale on these titles that can help you introduce the gospel of grace to your friends and family.



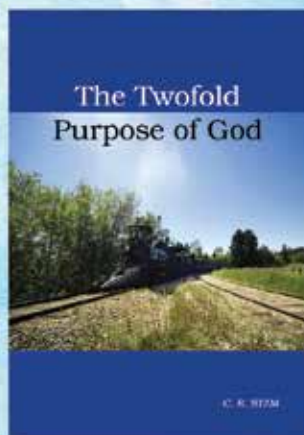
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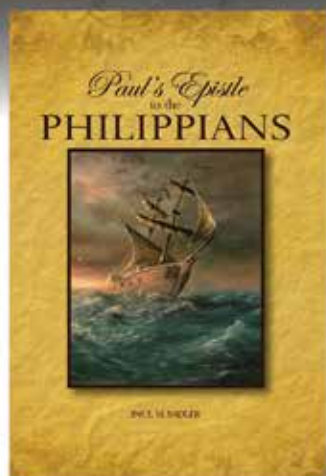
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But I would ye should understand, brethren, that the things which happened unto me have fallen out rather

unto the furtherance of the gospel

(Philippians 1:12)



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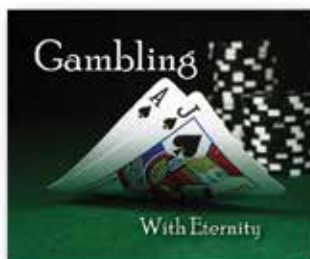
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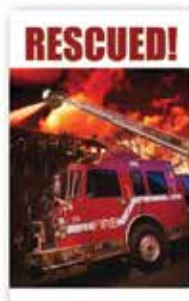
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If You Keep Trying
by C.R. Stam



Gambling with Eternity
By Ricky Kurth



Rescued!
by Paul M. Sadler



News and Announcements

Calling all Colorado Grace Believers! Pastor Bennett Boothe has agreed to host our next BBS Regional Meeting at the *Candlewood Suites Denver North* in Thornton. Make plans to attend this August 11-13 event as BBS president Pastor Kevin Sadler unsheathes the Sword of the Spirit to edify God's people with His rightly divided Word. Contact Bennett for further information: (303) 452-9148, bennett@denvergrace.org.

Wisconsin Special Meeting: *Berean Searchlight* editor Pastor Ricky Kurth will be leading the Sunday morning worship of God's people at the *Kettle Moraine Bible Church* in West Bend on August 13, and I'd like nothing more than to meet you and enjoy your fellowship. Randy Wiskirchen is the one to contact for further information: (262) 384-1970 or rcwisk@gmail.com.

Wisconsin Pastoral Opportunity: *Grace Bible Church* of Bowler is looking for a pastor in the wake of Pastor Chuck Barrett's recent retirement. If you are a teacher of Pauline truth looking for a flock to shepherd, Jim and Marianne Murphy are the ones to talk to about your opportunity to carry on God's work in northern Wisconsin: (715) 793-4131, yogranna@hotmail.com.

Northern Wisconsin Special Meetings: While *Grace Bible Church* of Bowler looks for a pastor, grace pastors and teachers are stepping up to help them continue to preach the Word in their community. BBS president Pastor Kevin Sadler will take his turn on September 10, and nothing would encourage these dear saints more than if you chose to mark the occasion by fellowshiping with them that day. Contact Jim or Marianne Murphy at yogranna@hotmail.com or at (715) 881-0148.

Colorado Pastoral Opportunity: *Grace Memorial Church* of Denver is looking for a pastor to edify God's people with the Word of His grace and hold forth the Word of life to the lost. *Grace Memorial* (www.Grace-Memorial-Church.com) has stood firm for the Pauline revelation for 70 years, so men to whom Paul's gospel is not the main focus of their life and ministry need not apply. But if you are qualified and interested, John Baker is prayerfully waiting to hear from you: (303) 324-3740 or pildad@comcast.net.



Marshall Point Lighthouse is located near the fishing village of Port Clyde, Maine. Nellie and Molly, the lighthouse dogs, and photos and documentation from the filming of the movie "Forest Gump" are two of the stories that make this lighthouse well known.

Bible Study Books

C.R. Stam & Paul M. Sadler

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“The Gospel is only
‘good news’ if it gets
there in time.”

—Carl F. H. Henry