

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

June 2018



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The lighthouse on this month’s front cover is located in Portland, Maine.

The **Purpose** of the *Berean Bible Society* is to help you understand and enjoy the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to evangelize the lost, to educate the saved in “rightly dividing the Word of truth” (2 Tim. 2:15), to energize the Christian life, and to encourage the local church.

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A Note From the President

Dear Friends in Christ,

I am pleased to inform you that our 24/7 BBS Network channel is now streaming on Roku TV. Roku is an inexpensive device that plugs into your TV, and uses the internet in your home to play videos from channels/apps. Roku is the leading streaming device on the market and is connected to more than 39 million televisions. Many newer smart TVs come with Roku already installed on them. Our channel on Roku is available not only in the USA, but all over the world, in France, the United Kingdom, Ireland, Costa Rica, Mexico, Argentina, Colombia, Canada, and many other countries.


Our BBS Network channel features the BBS television program, *Transformed by Grace*, as well as messages by Pastors Paul M. Sadler, Ricky Kurth, John Fredericksen, Jeff Seekins, and Ken Lawson. You can watch the message that is currently streaming, or you can select any sermon you'd like to watch. To find the channel, first click on "Streaming Channels," then "Search Channels." In the box that comes up type "Berean Bible." This will bring up the "BBS Network" app to download and install.

By establishing our own channel on Roku TV and Apple TV, we hope to provide a legacy of grace teaching far into the future. The focus of the ministry of *Berean Bible Society* will remain on our printed materials and the *Berean Searchlight*. However, we must not ignore the shift toward the use of digital and electronic media by nearly everyone. It is our desire to use this current overwhelmingly popular technology to reach out to every generation. The internet and videos are important avenues today to make known the truth of the Word, rightly divided. Our prayer is that, amongst the many voices out there on the internet and television, we may be a light to reach souls for Christ and help those who are seeking the truth to find the truth.

Peter Marshall, former Chaplain of the U.S. Senate, is quoted as saying, "Never let the past be so dear as to limit the future." We have a dear past in the grace movement and it is good to remember it. But we mustn't dwell on past accomplishments. There's much to be done for Christ now. There are so many to reach for Him in the present. Please pray with us that BBS will do so through these new avenues of ministry.

Grace and Peace,

Pastor Kevin Sadler, President

A photograph of a person sitting in a small blue boat on a calm lake, fishing with a rod and reel. The background is a dense forest of tall evergreen trees under a slightly overcast sky. The water is still, reflecting the surrounding greenery.

A Father's Day *Benediction*

PASTOR PAULSADLER
Former BBS President

**“Thou therefore, my son, be strong in the grace that is in Christ Jesus”
(2 Tim. 2:1).**

As Paul prepared to leave this life, he longed to leave Timothy with a few parting instructions to encourage him in the faith. The apostle knew that his young friend was easily discouraged. Of course, some of the circumstances Timothy faced as he defended the faith would be enough to dishearten the most seasoned veteran of the Cross today (Acts 19:23-41 cf. 1 Tim. 1:2,3).

Paul affectionately refers to Timothy as “my son.” Although Timothy was not Paul’s son *in the flesh*, the aged apostle had led him to the Lord; therefore, he was his son *in the faith*. As a result, there was a very special relationship between them. Timothy might have had ten thousand instructors in Christ, but he only had one spiritual father who loved him like a son. Thus, Paul challenges him to be strong in grace. Grace is God’s unmerited favor toward those who are undeserving.

Timothy, “be strong,” don’t let others rob you of the grace that you’ve freely received. And legalism will do just this if we allow it. It’s the enemy of grace. Like the Pharisees, the legalist wants to set the standard, which he decrees to be the measure of spirituality. Legalists love to develop an unspoken list of do’s and don’ts for others to follow. You must conform to what they have established as acceptable behavior in regard to how you should dress or act, or what reference Bible you must carry, or how many church services you should attend throughout the week. Failure to conform is a sure indication that you are not very spiritually minded.

Beloved, God has given us the standard we are to follow in His Word; it’s called GRACE! Today, we are not under the Law, nor are we to submit ourselves to those who believe they are the final authority as to how the Christian life should be lived. Grace teaches us how to live; it is patient, understanding, and tolerant. Grace always leaves room for differences. It’s never judgmental (1 Cor. 4:5). So then, Timothy was not to allow anyone to rob him of the liberty he enjoyed in Christ, nor should we. “Be strong in the grace that is in Christ Jesus.”



"I Keep Ready!"

PASTOR KEVIN SADLER
BBS President

Down at a country store, a few raggedy young men had draped themselves over the front porch rail to sip cola and razz passersby, when up came an older woman, Miss Bessie. Miss Bessie was a fine Christian woman, nourished through the years by the Bible and sensible living. She stopped, sized up the smirking boys through her bifocals, and climbed the stairs to tend to her shopping. One fellow called out, "Preacher says Jesus is coming soon, Miss Bessie." Another taunted, holding in a snicker, "You believe Jesus is coming soon?" Flashing a glance at the lolling boys, she straightened her shoulders. She said, "I do indeed; sure as you were born." They pressed her. "Well, shouldn't you hurry home and get ready? Jesus might be on His way right now!" Having just stepped inside the store, she turned and stared into their mocking eyes. And she said slowly, "You boys listen here, I don't have to get ready; I keep ready!"¹

God's will is that the Church, the Body of Christ, stay always ready for the Lord's coming. We are to be "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Every single day is a day that the Lord might come and take the Church home to heaven. Our conduct is to reflect our faith. Knowing that the Lord could come *today* is to drive us to live a life that brings glory to Him, so that when He comes, He will find us serving and living for Him. First Thessalonians 4:9-12 touches on some practical areas for how the Lord wants His Church to conduct itself as we "keep ready" for His coming.

AN ALL-OR-NOTHING CHURCH

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more....

For this is the will of God, even your sanctification..." (1 Thes. 4:1,3).

In these verses, the Apostle Paul wrote of how the Thessalonians received from him "how ye ought to walk and to please God," and of God's will concerning our sanctification. Verses 9-12 of chapter 4 describe how we should walk to please God in light of the coming Rapture, and how our sanctification reveals itself in the simple, daily matters of life that are the outworking of our relationship with the living God and which demonstrate that we are set apart to Him.

This Thessalonian church was dynamic and enthusiastic, an all-or-nothing group of people. We see this evidenced by their aggressive proclamation of their faith. By this church, the Word of the Lord spread throughout the regions of Macedonia and Achaia (1 Thes. 1:8).

Paul had taught this faithful church about the believer's hope of the return of Christ at the Rapture to catch away the Body of Christ to heaven, which will close this dispensation of grace. Paul taught them that Christ could come at any time, that they had every reason to expect Him (4:17). Paul taught them to wait for God's Son from heaven (1:10), and they were waiting *enthusiastically*. In their excitement and zeal for the coming of Christ, however, they began to allow the everyday responsibilities of their lives to lose importance. They were so heavenly minded they were of no earthly good! They had focused entirely on the coming of Christ,

and had lost a sense of personal responsibility. Their thought process was, "Why bother with this stuff down here? We could be leaving here any day." So they needed these reminders to love one another, to do their own business, and work with their hands *while they wait*.

Their enthusiasm for the Rapture was good though. It teaches the Church something. We need *more* of their kind of excitement for the Rapture. The Church has the opposite problem today. It's not that we are so eager for the coming of Christ that we're ignoring our earthly responsibilities, it's that the church is so indifferent to the coming of Christ that we are often consumed with worldly activities and the temporal things of life here. It's good for the Church to keep Christ in mind by anticipating Christ's coming and looking for Him every day. This helps us to live for Christ and for eternal things, and not for this life only.



People don't change. The Church back then was given to extremes, and the Church today is given to extremes. We see it often with the extreme teachings that are in the Church.

The Thessalonians had lost their balance. Their hope had excited them to the point where they weren't carrying out the everyday duties of life. The instruction of this passage teaches us the kind of everyday things God expects out of us as members of His Church, as we "keep ready" for the Rapture.

LOVE ONE ANOTHER

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more" (1 Thes. 4:9-10).

As we wait for God's Son from heaven, a priority for our lives is to "love one another." Paul teaches us not to neglect love, not to look past meeting each other's needs. God wants us to increase and abound in love for one another while we look for the Blessed Hope (Titus 2:13).

Paul brings up the subject "as touching brotherly love." "Brotherly love" is the Greek word *phildelphia*. This love is the kind of natural love that exists between "brothers," or family. Paul is saying that the love of believer for fellow believer should be as normal and natural as loving family members. We are family in Christ (Eph. 2:19). This is why we rightly call each other "brothers" and "sisters" in the Church. Family love and care for one another should naturally be a part of the Church.

Paul stated that it was unnecessary to write them about loving one another with brotherly love

because they were taught of God to love one another. Paul uses the Greek word *agape* for the second word "love" in this verse. God teaches the Church to love one another with His pure, selfless, sacrificial, giving love. In God's Word, we are taught to love one another. By the Holy Spirit's working, God produces His *agape* love in us, and this results in brotherly love.



Lee Iacocca once asked legendary football coach Vince Lombardi what it took to make a winning team. The book *Iacocca* records Lombardi's answer: "There are a lot of coaches with good ball clubs who know the fundamentals and have plenty of discipline, but still don't win the game. Then you come to the third ingredient: if you're going to play together as a team, you've got to care for one another. You've got to love each other. Each player has to be thinking about the next guy and saying to himself: 'If I don't block that man, Paul [Hornung] is going to get his legs broken. I have to do my job well in order that he can do his.' The difference between mediocrity and greatness is the feeling these guys have for each other."²

If a football team can band together and demonstrate love for one another, how much more should the Church? We have “the love of God...shed abroad in our hearts by the Holy Ghost” (Rom. 5:5). As we await the Rapture, the Church can accomplish great things for Christ, and be strong representatives of Him to this world as we grow in love through the Word, and selflessly “love one another” with God’s love.

Paul knew that God had taught the Thessalonians to love one another, and they had taken the instruction to heart because they were living it out, not only within their own church, but beyond. They were showing God’s love to all the churches and “all the brethren which are in all Macedonia” (1 Thes. 4:10). God’s love isn’t selective love. He loves *all*. Like the love of God, they were loving “*all* the brethren” unconditionally, regardless of their background, social standing, gender, age, or race.

Thessalonica was the capital city of the region of Macedonia. There were other grace churches founded by Paul in Macedonia, such as those in Philippi and Berea. Not only had the Thessalonians’ *faith* in God spread abroad throughout Macedonia (1:8), but so had their *love*. Every believer in Macedonia knew about the Thessalonians’ love, their hospitality, kindness, mercy to people in need, and their caring, generous, humble spirit toward others.

A few verses before, Paul wrote desiring that, as they walked to please God, they “would abound

more and more” (4:1). Here Paul wants their love to “increase *more and more*” (4:10 cf. 3:12). Love is not an achievement. It is something that we grow in, and must practice continually. We don’t ever “arrive” when it comes to love. We can never sit back and feel like we have done enough or shown enough love. People need God’s love continually. There are always more that need His love.

Paul encourages the Thessalonians to excel in their love, to increase the level of their love, to let their love have no limits, to super-abound in it. There is *always* room for spiritual growth with love. We increase in love by an increasing understanding of Christ by the Word. The Spirit helps us to “increase more and more” in love. In anticipation of the coming Rapture, Paul’s instruction is to love more, not less. Don’t ignore this world, nor people in the Church, because Christ is coming. Instead, take a deeper look at the people around you, and love them more and more.

BE QUIET AND MIND YOUR OWN BUSINESS

**“And that ye study to be quiet,
and to do your own business...”
(1 Thes. 4:11).**

Paul teaches the Church to “study to be quiet.” (With four teenagers in our home, this sounds like a great study!) However, “study” means to make it your ambition, to aspire, to strive for earnestly, to make it your goal. To be “quiet” means to be at rest, to be silent, not running around aimlessly here and there. New Testament scholar Leon Morris

puts it this way, “seek strenuously to be still.” Eugene Peterson paraphrases it, “stay calm.”

Paul is saying, “Make a strong effort to live quietly,” or “Make it your ambition to lead a quiet life.” Seems strange doesn’t it? Christ could come at any moment, so shouldn’t we lead a loud life? Shouldn’t we be all over the place screaming, yelling, marching, protesting, and doing whatever we need to do to wake up the world? No, God’s Word says to lead a quiet life.

How can we make a difference for Christ and yet be quiet at the same time? The answer is that believers make a bigger impact for Christ leading quiet lives of faith than being restless, noisy, out there banging drums, causing scenes, being on the news getting arrested, and being troublesome. God’s will for us is “that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim. 2:2).

“Though it looks like the world and our country are going to crash down around us, through the peace of God we can lead a quiet, calm life...”



Leading a quiet life does not mean we are silent with the truth and the gospel, and that we never open our mouths to share it. We are all called to “do the work of an evangelist” (2 Tim. 4:5). But the Church’s strongest influence

in impacting unbelievers comes through the nuts and bolts of our day-to-day lives. The greatest witness for Christ we will ever have is the life we lead. We make a *powerful* difference for Christ leading a quiet, calm life of faith.

“Two painters were in a contest where each said they could paint a picture of peace. One painter painted this sunset with the sun going down over the calm water. It all looked very nice and the picture had a very calming effect. The other painter painted a picture of a storm. In it, the sky was dark and there was lightning, thunder, and dark clouds rolling overhead. The picture showed the waves crashing against the rocks. Things looked fairly chaotic. But in the corner of the painting, at the bottom, were two big stones with a bird in the middle of them. The bird was singing. Now that’s peace. Peace is where God’s calm and God’s tranquility overrule your concerns.”³

Though it looks like the world and our country are going to crash down around us, through the peace of God we can lead a quiet, calm life in spite of what’s going on. And in the middle of the chaos we can sing, because we know the Lord is coming.

Paul is speaking of a gracious, quiet kind of life for the believer. It is not idleness, nor is it not doing anything for the Lord. It’s living in the peace of God that transcends human understanding (Phil. 4:7). Paul did not want the Thessalonians to be frantic, loud, or lacking composure as they were waiting for the Rapture. He wanted them to live in the peace

of God as they daily watched for Christ to come.

“...and to do your own business...” (1 Thes. 4:11).

The Thessalonians were neglecting personal responsibility in the daily affairs of their lives as they waited for Christ’s coming. They weren’t minding their own business, they were interfering in the affairs of others instead. Paul teaches the Church that, as we wait for the Lord’s coming, we need to attend to our own responsibilities.



Bible scholar and New Testament apologist F. F. Bruce is quoted as saying, “There is a great difference between the Christian duty of putting the interests of others first and the busybody’s compulsive itch to put other people right.”⁴ We are not to be meddlesome and always trying to set others straight. We need to concentrate on our own lives, and the personal responsibility we each have to grow spiritually by God’s Word and develop godly, Christ-like character. We need to do our own business by focusing on our own walk with the Lord, making sure it is pleasing to Him (4:1).

Christ could come at any time to take us out of this world to heaven, but while we wait, we stay ready by also doing all the normal things that are necessary

for life in this world. We need to be keeping to our own business in providing for our homes and families, out of love for them, and as a testimony for the Lord to the unbelieving. In direct contrast to the world, in which it is customary to be in everyone else’s business and to neglect one’s own problems, the believer is to lead a life of “do your own business,” taking care of personal responsibilities before the Lord.

WORK WITH YOUR OWN HANDS

“...and to work with your own hands, as we commanded you” (1 Thes. 4:11).

As they waited for the Lord’s return, some of the Thessalonians were quitting their jobs. Some had become lazy, and others weren’t working hard. Their excitement over the Rapture was telling them, “What’s the use in building something today, only to leave it behind tomorrow?” The Thessalonians just couldn’t see the point in going to work as they waited for the imminent coming of the Savior. Their lifestyle was degenerating into slack living and freeloading. The problem continued even after this first letter to the Thessalonians. In 2 Thessalonians, Paul wrote them, “For we hear that there are some which walk among you disorderly, *working not at all*, but are busybodies” (2 Thes. 3:11).

God looks favorably on hard work. Paul wanted the Thessalonians to earn their wages and to work diligently. Our conduct in the workplace can be a strong testimony for the Lord.

An irresponsible, lazy work ethic discredits the gospel and our testimony to the world. Diligence in our work is an important factor in adorning “the doctrine of God our Saviour in all things” (Titus 2:10), and making our faith attractive to the lost. We are properly ready for the Lord’s return as we work and do our duties well in our place of employment and in the home.

God’s Word instructs us that “whatsoever ye do, do it heartily, as to the Lord, and not unto men” (Col. 3:23). Believers are to do their work “as to the Lord” while we wait for the Lord. We work, not only for the pay, but also for the joy of knowing that we’re serving our Savior in our jobs. This makes a difference in how we work, and the kind of effort we give our daily employment.

THEM THAT ARE WITHOUT

“That ye may walk honestly toward them that are without, and that ye may have lack of nothing” (1 Thes. 4:12).

Paul says we do all these things so that we “may walk honestly toward them that are without.” In keeping ready for the Rapture, we are to “walk honestly,” or becomingly, decently before the world. Those who “are without” are those who are outside the faith, “without” Christ, without hope—in other words, unbelievers (cf. Col. 4:5).

There is a story told about a faithful old deacon whose oft-repeated prayer expression was, “O Lord, touch the unsaved with Thy finger.” One prayer meeting night he was leading in prayer when as he intoned this petition,

as he so often did, he abruptly stopped praying. Supposing he had been taken suddenly ill, someone went to him and asked if there was anything wrong, if he were ill. “No,” he replied, “I’m not ill. But something seemed to say to me, ‘Thou art the finger.’”⁵



We touch the hearts and lives of the unsaved by the way we live before them. The unbeliever watches the believer. Paul tells us we are to walk honestly before them because what impresses the unbeliever is seeing us behaving honestly, decently, and with integrity in the everyday world.

What the world notices about believers are the very things in these verses: How do believers treat one another? Do they truly love one another? A quiet life of faith, in which we take care of our own responsibilities, speaks volumes to them. Unbelievers observe us through the day-to-day grind and our workplace habits. If we do our jobs to the best of our abilities, it is a testimony to them for Christ.


The key to evangelism in this troubled, agitated, messed-up world is the believer living a life of integrity and peace. Everything is stirred up and chaotic, but you’re calm.

There’s anger, hostility, bitterness, and hatred everywhere but you love one another. Everybody is running around trying to get

the scoop on everybody else and thriving in feeding themselves on other people's affairs, but all you want to do is take care of your own business and your family. Everybody is looking for a quick buck or, better yet, a handout, but you just want to work hard. What makes you tick?

When believers live a life filled with God's love and peace, and we mind our own business, work hard, and take our responsibilities seriously, unbelievers see that we are different, that we are set apart. "This is...your sanctification" (1 Thes. 4:3).

Our integrity makes the message of the gospel believable. When our daily conduct is in good form, unbelievers will see it. And a door for the gospel can be opened "to give an answer to every man that asketh you a

reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). In doing all of this, we are being the people God wants us to be as we "keep ready" every day for our Lord's coming. 

ENDNOTES

1. Adapted from an unknown source.
2. Christopher Stinnett, "Love Makes a Winning Team," Preaching today, accessed May 7, 2018, <https://www.preachingtoday.com/illustrations/1997/june/3240.html>.
3. Tony Evans, *Tony Evans' Book of Illustrations* (Chicago: Moody Publishers, 2009), p. 221.
4. David Guzik, "1 Thessalonians 4-confidence in the Coming of Jesus," Enduring Word, 2013, <https://enduringword.com/bible-commentary/1-thessalonians-41/>.
5. Christian Cheong, "There is a Story Told About a Faithful Old Deacon....," Sermon Central, uploaded August 31, 2009, <https://www.sermoncentral.com/illustrations/sermon-illustration-christian-cheong-stories-servanthood-73482>.

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The word "FEAR" is written in a white, blocky, hand-drawn font on a dark green, textured background. A large, white, hand-drawn "X" is superimposed over the word, crossing it out.

Let the Right Spirit Move You

PASTOR RICKY KURTH

Editor

Have you ever heard the expression, “as the spirit moves?” It refers to doing something when you *want* to do it rather than when you *should*! Someone might say of a less-than-diligent student, “John only goes to class as the spirit moves him.” Well, in Paul’s second epistle to Timothy, he wrote to him about the importance of being moved by the *right* spirit:

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim. 1:7,8).

When Paul wrote to Timothy about “fear,” and then followed up by telling him not to be “ashamed” of the testimony of the Lord, it seems clear that a fear of “the afflictions of the gospel” had caused him to muzzle his testimony.

The Spirit of Fear

If you’re wondering why Paul calls it “the spirit” of fear, it is to

remind us of the *power* that spirits had back then. When an evil spirit took possession of a man’s son in our Lord’s day, he controlled the boy so completely that “oftentimes he falleth into the fire, and oft into the water” (Mt. 17:15). Another devil possessed a man and forced him to spend his time “cutting himself with stones” (Mark 5:5). From these and other examples we know that when a man was possessed by a devil, the spirit *took complete control over him*, commanding every muscle of his body.

This is why Paul warns us about “the spirit of *fear*.” Fear can *also* take complete control of a believer, literally *paralyzing* his testimony for the Lord. To counter this incapacitating spirit, God has given us “the spirit of power,” a spirit that can control you just as powerfully *if you let it*. But what is this spirit of power, and how do we access it?

The Spirit of Power

When God wanted to point to an example of His power in the

Old Testament, He pointed to the Red Sea (Job 26:12; Isa. 50:2). This mighty demonstration of raw power gave God's people in Israel *the spirit of power* in knowing that their God could deliver them in such a powerful way.

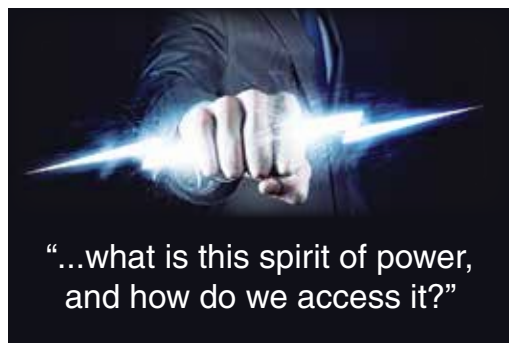
But when the Apostle Paul wanted to point to an example of God's power, He pointed to *the resurrection of Christ* (Rom. 1:3,4). If you really believe that your God can raise the dead, that should give you an even *greater* spirit of power than God's people under the Law were able to draw from the exhibition of His power at the Red Sea. You see, they drew a spirit of power in knowing God could save them from death and deliver them from the grave. We can draw an even greater spirit of power in knowing that God can deliver us from *beyond* the grave.

And knowing that "God hath both raised up the Lord, *and will also raise us up by His own power*" (1 Cor. 6:14) was just what Timothy needed to empower him to deal with his spirit of fear. It is just what we need as well, especially should it ever become as dangerous for us to testify for the Lord as it was in Timothy's day.

The Spirit of Love

But to testify for the Lord, you're going to need more than just the spirit of power that the resurrection can give. You're also going to need *motivation*. That's where the spirit "of love" comes in (2 Tim. 1:7). That's a reference to your love *for people*. To *testify* to people, you're going to have to learn to *love* people.

Of course, I don't have to tell you that most people are not very loveable! So to learn to love people, you are going to have to catch *the spirit of love* that the Lord Jesus Christ showed when He died "for the ungodly" (Rom. 5:6), for His *enemies* (v. 10). Beloved, if the Lord was willing to *die* for unlovable people, we should be willing to love them enough to *tell them* He died for them!



"...what is this spirit of power, and how do we access it?"

That's the spirit of love that the Lord showed, a spirit that took *complete control of Him*, and led Him to be "obedient unto death, even the death of the cross" on our behalf (Phil. 2:8). And it is the spirit that we should allow to constrain us as well (2 Cor. 5:14). If we allow the spirit of that great love to take complete control of our hearts and minds, that will motivate us to testify for the Lord, and dispel any spirit of fear we might have.

The Spirit of a Sound Mind

But you are going to need more than the spirit of power and the spirit of love to overcome your spirit of fear. You are also going to need the spirit "of a sound mind" (2 Tim. 1:7).

The word “sound” means *healthy* and *wholesome*. When Peter healed a lame man, he explained to the wondering multitude that “the Prince of life...hath given him *this perfect soundness*” (Acts 3:12-16). But lame legs weren’t the only unsoundness that sin introduced to mankind. “The whole head is sick...there is no *soundness* in it” (Isa. 1:5,6). Sin has left men with unsound *minds* as well as unsound bodies (Eph. 2:3; Col. 1:21; Titus 1:15).

And just as unsound bodies don’t get healed when we get saved, neither do unsound minds! The only thing that can make the unsound mind of a new believer sound is *wisdom*, the “sound wisdom” found in God’s Word (Prov. 2:7; 3:21; 8:14). David prayed,

“Let my heart be *sound* in Thy statutes; that I be not *ashamed*” (Psa. 119:80).

David knew that if he was sound in the wisdom found in the statutes of God’s Word, then he wouldn’t be “ashamed” to testify for his Lord. You see, one of the things that causes us to be ashamed to testify is the fear that we won’t be able to answer the questions that people raise when we do. But a knowledge of the sound wisdom found in the statutes of God’s Word can make us unashamed to testify for the Lord, knowing that the wisdom of *God Himself* has equipped us to answer the questions that people ask.

The Testimony of Our Lord

Now here we have to point out that “the testimony of our Lord”

(2 Tim. 1:8) is *different* today under grace than it was under the Law. Do you remember what the Lord told the leper He cleansed?

“...He charged him...shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them” (Luke 5:14).

What kind of testimony do you think that cleansed leper gave to the priests? Why, that Jesus was God in the flesh! Everyone on the planet in those days knew that leprosy was an incurable disease that only *God* could cleanse (2 Kings 5:7). So the testimony the cleansed leper gave the priests under the Law was that Jesus was the Christ, the Son of God.



Now, “the testimony of our Lord” under grace *begins* with an understanding that the Lord Jesus is God, as Paul makes clear right from the beginning of his very first epistle (Rom. 1:4). But the testimony of our Lord under grace *goes on* to testify that “Christ...gave Himself a ransom for all, to be *testified* in due time” (1 Tim. 2:5,6). That is, “the testimony of our Lord” under grace involves how the Jesus who was God in the flesh *died for our sins and rose again* (1 Cor. 15:1-4).

Don't Give a Phony Testimony

And while the testimony of our Lord under the Law involved *following* the Law, as the Lord told the cleansed leper to do (Luke 5:14), Paul testified that we should *not* follow the law:

“I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3).

The problem with being a debtor to do the whole law is that “we are not under the law, but under grace” (Rom. 6:15). No wonder Paul talked about “the ministry, which *I* have received of the Lord Jesus, to *testify* the gospel of the *grace* of God” (Acts 20:24). Clearly, if you’re not “rightly dividing the Word of truth” (2 Tim. 2:15), you can’t even be sure of what testimony to give of the Lord once you get over being ashamed of testifying!

Timothy’s Claim to Shame

One of the things that made it easy to be ashamed of the testimony of our Lord in Timothy’s day was that *the way* that He gave Himself a ransom for us was by means of “the death of the cross” (Phil. 2:8). Crucifixion was how they executed *criminals* in those days, and there was a real stigma associated with it that made it even easier for a fearful young man like Timothy to refrain from proclaiming it.

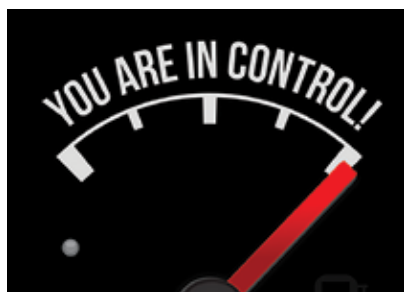
There was also a stigma involved in being a jailbird in those days, a reproach that is still found in polite society even to this day. That’s why Paul exhorted Timothy,

“be not thou therefore ashamed of the testimony of our Lord, *nor of me His prisoner*” (2 Tim. 1:8). Due to *his* faithful testimony for the Lord, Paul was forced to “suffer trouble, *as an evil doer*, even unto bonds” (2 Tim. 2:9), and a seemingly refined young man like Timothy might easily be embarrassed to be associated with him by preaching his gospel. This is why Paul went on to speak to him in glowing terms about a coworker who was “*not* ashamed of my chain” (2 Tim. 1:16).

Your Testimony of Our Lord

How about you? Are you ashamed of the testimony of our Lord, or of Paul? Or are you a “partaker of the afflictions of the gospel according to the power of God” (2 Tim. 1:8)? The spirit of this power can take you over completely *if you let it*. As a grace believer, you know what testimony to give of the Lord. And you have the power of the sound mind that knowing God’s rightly divided Word can give, so you can answer the tough questions that even world-renowned pastors and teachers cannot. That means you have the right spirit.

Now let the right spirit move you.



Question Box

“What is your take on 1 Corinthians 7:40, where Paul says, ‘I think also that I have the Spirit of God’?”

The vast majority of things Paul taught in his epistles were things he himself had been taught by direct revelation of the Lord. However, he occasionally wrote things that the Lord had *not* revealed to him, such as:

“Now concerning virgins *I have no commandment of the Lord: yet I give my judgment...*” (1 Cor. 7:25).

The Corinthians had evidently asked Paul about something concerning which he had received no revelations, so he gave his own personal opinion. Of course, his opinion was molded by his understanding of all that God *had* revealed to him, so it would have been a very *sound* opinion. But when he then wrote it in an epistle that became part of God’s Word, that removed all doubt that his personal conviction expressed God’s will.

You see, it was the job of the prophets to identify which epistles were canonical (1 Cor. 14:37). Paul mentions some epistles that they did not include in the Scriptures (1 Cor. 5:9; Col. 4:16), but when they *did* include 1 Corinthians, that tells us Paul *did* have the Spirit when he wrote it, and that his own personal “judgment” was also the judgment of God.

—Pastor Kurth

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Suppose

Suppose it were true that a person once saved could be lost again. Suppose such a person, to gain heaven, would then have to be saved all over again.

But suppose the person in question never did get saved the second time and, departing this life a lost man, went finally to the lake of fire—after having once been “saved?”

In what sense, then, was he first saved? From what was he saved?

Was he saved from the *penalty* of sin? No, for he did not escape the lake of fire.

Was he saved from the *power* of sin? No, for he fell back into sin and died a lost man.

And most assuredly he was not saved from the *presence* of sin. None this side of heaven have yet been saved from that.

From what was he saved then? The answer is: *Nothing at all.*

He may have thought he was saved. He may have felt saved. He may have acted as though he were saved. His friends may have thought he was saved. But, in the final analysis, he was *saved from nothing.*

Salvation, to be anything more than a mere term, *must* be everlasting. Any person who has been saved has been *eternally* saved. No one is saved until he is *eternally* saved. Anyone who dies in a lost condition never was saved at all.

Does this mean we must wait until after this life is over to find out? No. We may be saved *now* and *know it.* This is evident from such passages as 1 Corinthians 1:18, where the Apostle Paul refers to “us which are saved.”

—C. R. Stam



Pentecost

PASTOR KEN LAWSON

BBS Board Member

(The conclusion of an article in the May issue of the *Searchlight*.)

10) Perhaps the most convincing reason that the Church, the Body of Christ, could not have begun at Pentecost is that this day was a fulfillment of Old Testament prophecy. “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days” (Acts 3:24). In contrast, Paul’s consistent emphasis is that the Body of Christ Church was a “Great Mystery” (or secret) “which in other ages was not made known” and was “hid from ages and from generations, but now is made manifest” through the revelations given to him (Eph. 3:3-6, 5:32, Col. 1:24-27).

Peter quotes from the prophet Joel to explain what is beginning to happen at Pentecost. “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:16-21, cf. Joel 2:28-32).

Notice carefully that Peter did *not* say that this was similar to nor an illustration of what Joel had prophesied, but “this is that which was spoken by the prophet Joel.” The prophecy was starting to be fulfilled. The signs on earth were beginning to transpire even at Pentecost. The Spirit was not limited to certain individuals, but was poured out on all believers. Prophesying, visions, and dreams became prevalent. However, the signs in heaven (sun turned to darkness and the moon into blood) did not happen, and will not happen until the great and terrible day of Lord come (Mt. 24:29,30, Rev. 6:12-17).

Thus we may view Pentecost as a partial fulfillment of Joel's prophecy. Why didn't it all come to pass at that time? The fulfillment of the complete prophecy was contingent upon Israel's response to the offer of the kingdom. We now know that it was rejected by them, and the rest of the prophecy will be fulfilled when "Thy people shall be willing in the day of Thy power" (Psa. 110:3).



LOADING...

"Thus we may view Pentecost as a partial fulfillment of Joel's prophecy."

In the meantime, God has revealed through Paul, the apostle of the Gentiles, a church which is not the subject of Old Testament prophecy, but rather a New Creation, a New Humanity, with a New Mission (2 Cor. 5:17, Eph. 2:15). What Peter preached at Pentecost was "*spoken by the mouth of all His holy prophets* since the world began" (Acts 3:21). What Paul preached was "the mystery, which was *kept secret* since the world began" (Rom. 16:25).

11) One of the hallmarks of the Body of Christ is that each member is indwelt by the Holy Spirit. It has been *assumed* that this first took place at Pentecost, but a closer look will show otherwise. The Holy Spirit came *upon* them, but nowhere does it say that He came *within* them. A few examples will show the distinction.

"And, behold, I send the promise of My Father *upon you*: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"But ye shall receive power, after that the Holy Ghost is come *upon you...*" (Acts 1:8).

"And there appeared unto them cloven tongues like as of fire, and it sat *upon* each of them" (Acts 2:3).

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit *upon* all flesh..." (Acts 2:17).

"And *on* My servants and *on* My handmaidens I will pour out in those days of My Spirit..." (Acts 2:18).

There is a big difference between the Holy Spirit coming *upon* someone and the same Holy Spirit coming *within* someone. They are both legitimate works of the Spirit, but they are different. They are used at different times for different groups of believers for differing purposes. We must not be tempted to "read into" the Scriptures something that is not there to validate a traditional but mistaken doctrine. Just as there is no record of the indwelling of the Spirit during the Pentecostal era, there is no record in Paul's letters to the Gentile churches that the

Spirit came upon them. Instead, we read of the indwelling presence of the Triune God.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16).

“What? know ye not that your body is the temple of the Holy Ghost, which is in you...?” (1 Cor. 6:19).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His” (Rom. 8:9).

“One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:6).

“In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are built together for an habitation of God through the Spirit” (Eph. 2:21,22).

It should be noted that Acts 2:4 does say that they were *filled* with the Spirit. We might think that this is an indication that perhaps they were indwelt after all, much like a glass is filled with water. But, in this context, the word “filled” means “to be controlled by,” such as when the leaders of Israel were “filled with indignation.” That means that they were controlled by their anger. The believers at Pentecost were “filled with the Holy Ghost,” or were controlled by Him.

12) At Pentecost, believers received water baptism for the remission (forgiveness) of sins. As a Jewish hearer of Peter’s message, there were two things that were necessary in order to receive the forgiveness of sins:

1) Repentance—a change of mind concerning Christ whom they recently had crucified—and

2) Water baptism. Notice carefully that the baptism was *not* merely a testimony that they had already been forgiven nor to symbolize their burial with Christ, nor an outward show of an inward grace, but rather “for the remission of sins.” This was consistent with the Gospel of the Kingdom (Mark 1:4, 16:16) but is contrary of the truth of the Gospel of the Grace of God later revealed to Paul for us Gentiles. Anyone who is even remotely acquainted with Paul’s teaching of eternal life knows that he constantly affirms that salvation today is not by human works or instrumentality but wholly the gift of God apart from works.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Eph. 2:8,9).”

Some would want to say that water baptism is not a work, or at least a little work. But let’s face it, a work by any other name is still a work! Work is defined as “activity in which one exerts strength or faculties to do or perform something” (Webster’s New Collegiate Dictionary). At any rate, water baptism is at least as much work as circumcision,

and that is the one work of righteousness that Paul battled against more than any other in his ministry. Christendom is now using water baptism to replace circumcision as the key work of righteousness.

To show clearly the difference between the call to salvation in Peter and Paul, compare and contrast the conclusion of Peter's first sermon with the conclusion of Paul's first sermon in the book of Acts.

PETER—ACTS 2:38

- 1) Repentance**
- 2) Baptism (every one of you)**
- 3) Name of Jesus Christ**
- 4) Remission (Forgiveness) of Sins**
- 5) Gift of the Holy Ghost**

PAUL—ACTS 13:38,39

- 1) Through this Man (Christ)**
- 2) Forgiveness of Sins**
- 3) All That Believe**
- 4) Justified from All Things**
- 5) Without the Law of Moses**

Both of these messages affirm the forgiveness of sins though faith in Christ. But in Paul's presentation, there is no mention of water baptism for the forgiveness of sins. Likewise, in Peter's presentation, there is no mention of justification by faith alone apart from the Law of Moses. This distinction is quite telling, and underscores the key difference between the Gospel of the Kingdom and the Gospel of the Grace of God. We cannot maintain the integrity of Paul's message to us Gentiles if this difference is ignored.

Of course, we know from subsequent revelation that Paul's converts also received the gift of the Holy Spirit—not merely coming upon but dwelling within. Any one of these evidences would prove a death blow to the idea that the present day Church, the Body of Christ, began at Pentecost. But together they show irrefutable evidence that it did not.

Still, theologians and preachers continue to maintain this position. Why? The following are a few "proofs" that must be answered before this article can be brought to a conclusion. Some have already been dealt with above, but will be repeated here for emphasis.

1) The Church must have begun at Pentecost because that is when the baptism of the Holy Spirit came. Since Paul says we are baptized by one Spirit into one Body (1 Cor. 12:13), it must have happened then. Answer: There are two different baptisms involving the Holy Spirit in the New Testament; one took place at Pentecost and the other later in Paul's ministry.

First, let us get our terminology straight. We must distinguish between the baptism "of" the Holy Spirit, the baptism "with" (or "in") the Holy Spirit, and the baptism "by" the Holy Spirit. The first phrase does not occur in the Bible, and is the product of man's theology. It is often used in a general way to refer to the second and the third ones

as they are mistakenly used interchangeably. We must not do this! (See #7 in last month's article and #11 above).

2) The word "church" is used in Acts 2:47. This must refer to "the church which is his Body" of which Paul later refers. Answer: The fact is that God has always had his called-out group of believers thus constituting a "church." (See #8 in last month's article).

3) Luke says, "And believers were the more added to the Lord..." (Acts 5:14). Answer: This does *not* indicate that these believers were members of the Body of Christ. Saved people of all ages and dispensation have been joined or "added to the Lord," thus becoming identified with him. (Isa. 56:3, Mt. 10:40, 25:40, 1 Cor. 6:17). But not all those believers have become members of the Body of Christ. This is a New Creation which was formerly "kept secret," and is composed of all believers from Paul until the Rapture.

4) At Pentecost, Peter and the eleven were laboring under the so-called Great Commission given by Christ before His ascension into heaven. Since this has been the church's commission ever since, it must have begun at Pentecost. Answer: The four gospels and the Acts do record a great commission (Mt. 28:18-20, Mk. 16:15-18, Luke 24:46-49, John 20:21-23, Acts 1:8).



The problem is that no one has consistently carried it out *as Christ gave it to the 12 Apostles*. It taught baptismal salvation, authority to forgive sins, casting out demons, tongues, faith healing, snake handling, and drinking poison. It cannot be carried out consistently today because Christ gave to Paul, the apostle of the Gentiles, an even greater commission that includes a worldwide

reconciliation through faith in His blood (2 Cor. 5:14-21, Rom. 3:19-26, Eph. 3:9). This superseded the one given to the Twelve, and is part of the Mystery which will continue till the Rapture of the Church. Afterward the 12 apostles will be resurrected and fulfill, to the letter, the commission given to them by Christ (See Isa. 66:19,22).

5) My church has taught Pentecost as the beginning of the church for years. It is too late to change now. Answer: But Jesus spoke of those who were "making the Word of God of none effect through your tradition" (Mk. 7:13). Instead of human tradition, let us follow Paul who said that "in me first Jesus Christ might show forth all longsuffering, for a *pattern* to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:16).





“HOLY” GOD— “HOLY” BIBLE

When we say that God is holy, what does that mean to you? Pure, yes. But the definition of holiness is not exhausted by purity. When the angels around the throne of God constantly say, “Holy, Holy, Holy” (Isa. 6:3; Rev. 4:8), they aren’t just saying “Purity, Purity, Purity,” but more than that. The word “holy” means to be set apart. When the Scriptures declare that God is holy (Psa. 99:9), it means that He is not like any other. There is no one like Him. He is matchless and incomparable. No one is His equal. He is unique in Himself and His Person, unsurpassed in beauty, worth, and perfection. He is set apart unto Himself. As it’s been said, “God is always the greatest thing in existence.”

When the Bible refers to “the holy Scriptures” (2 Tim. 3:15), “holy” means much the same thing. The Bible is not like any other thing. There is no other book like it. It has no equal. It is incomparable, unsurpassed in its beauty, worth, and perfection. The Bible is set apart from all other books. It is the Word of God.

—Pastor Kevin Sadler

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After high school, I worked in a huge plant that employed thousands. Four gals from my high school worked there also, so we began sharing lunch breaks. However, one of them was constantly negative. Nearly everything out of her mouth was a complaint about something or someone, and

it had a negative effect on the others in the group. It was depressing just listening to it all. After nearly a week, I decided I simply wouldn't be around them any more.

God's children of faith are not immune to a complaining spirit. When Moses was sent back to Egypt to deliver Israel out of cruel slavery, the Israelites repeatedly complained. Even a chance at freedom should have brought appreciation. But after finally being miraculously released, Israel murmured (meaning "to grumble") against Moses when Pharaoh's armies pursued them. Later "the people murmured against Moses" over a lack of water (Ex. 15:24). Then while in "the wilderness of Sin," they murmured over a lack of food (16:1-4). It had become a pattern of life.

When God promised victory over the inhabitants in Canaan, they once again murmured in disbelief that God would give the victory (Num. 14). God's anger was so kindled that an entire generation, except for Joshua and Caleb, perished without seeing the Promised Land. Paul refers to this in 1 Corinthians 10:10 warning the believers: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Complaining is a dangerous, negative habit. It embitters the soul, sours the spirit, ignores the rich blessings of God, and robs one of the joy of life. It also unnecessarily makes life miserable for those around us, becomes a poor testimony to the lost, and poisons our outlook on life. Perhaps, worst of all, it spreads like an outbreak of the flu to others, who, in turn, mirror this negativity.

Simply put, God hates a complaining spirit. Paul warns the saints at Philippi saying, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked...nation, among whom ye shine as lights in the world" (Phil. 2:14-15). It is not possible for us to be blameless before the Lord nor man if we have a complaining spirit. Ask someone today to hold you accountable any time you are being negative, then purposely practice being positive in your speech and outlook.

—Pastor John Fredericksen



BBS Letter Excerpts

From Oregon:

"I owe you quite a few echoes!...I was just *not* getting satisfying answers to many Scriptures, no matter what church I went to. I knew something was not right...God answered my prayers...As I studied your literature, *a whole new world* opened up to me! Everything began to fall into place and make sense. Thank you, God!"

From New York:

"Thanks so much for giving me something so that my cousin doesn't think that I am the only person in the world who believes like this."

From North Carolina:

"Please enroll me to receive your monthly issue of the *Berean Searchlight*. I received it while in prison, it turned my life around."

From Illinois:

"I have learned more this year than I have all my life. You have also led me back to the right path and kept me there. I would still be lost if it wasn't for you. I know now that I'm saved."

From our Inbox:

"I watch *Transformed By Grace*... are DVD's made of these studies? I would love to have neighbors watch this...I'm not good at talking myself and explaining things but they would watch a DVD...I like how Pastor Sadler explained rightly dividing the Word." (See the ad on page 12.—Ed.).

From Sri Lanka:

"I am very happy to hear about your booklets through PDF. It is a great chance to get and read the books which are out of print...I will definitely make use of this."

From Florida:

"Your *Two Minutes* article on forgiveness, 'Find It in His Grace,' is the most wonderful thing I've ever read on forgiveness. You ought to make it into a tract."

From California:

"Can you please send the *aberrant Searchlight* Bible study magazine?" (Evidently his voice recognition phone doesn't know what a "Berean" is! —Ed.).

From Michigan:

"I just had to write you about your January article 'Sound Words.' It was powerful! You broke the verse down and communicated it in such a way that gained momentum and strength with each sentence. Your writing made me think of your dad's and Pastor Stam's, both of which I value so much, and have contributed to my understanding of the Word. I will keep this article within reach so I can read it frequently."

From Mississippi:

"I'm so grateful because you all help me learn the truth, and you take the time to spread a little knowledge to me, as other big shots don't have time for prisoners."

From Ohio:

“Brother Kevin, I deeply thank you for your deep spirit and the wonderful presentations that you made at the Ashtabula conference. You have a precious spirit. Many blessings unto you as a person, as a leader, and with your family.”

From Alabama:

“I watch your program on Monday nights and now have several others watching too. Thank you for going on TV with your program to reach the ones that don’t have a Grace/Pauline Church to attend. I found your show when my recorder was taping Les Feldick and it taped the first few minutes of your show.”

From our Inbox:

“Please tell Kevin Sadler I’m enjoying his new show and am also promoting it in my group.”

From Florida:

“God only knows how many prisoners have had the opportunity to contemplate the gospel of grace because of the *Searchlights* you have been sending me for 20 years here in my bonds. I always pass them on. I did not always embrace the mid-Acts position, but the truth has had its way!”

From our Inbox:

“After I repented and became a Christian as a young teen, I fell into sexual sin....Does this mean I am damned?...I am not guilty of a sin, but multiple...I was lost and then found again...Am I still lost forever?...My despondency for the consequences put me in a psyche ward and on disability benefits...I will never forget what I have/have not done. Hopeless.” (Please pray for this brother. –Ed.).

From Tennessee:

“Please cancel the subscription a friend so generously provided for me. I...can’t support a ministry that teaches baptism is a work. Even Christ was baptized! Believing on God is not enough. Even the devil believes!”

From New Jersey:

“In my area of NJ I have not been able to find a church that rightly divides the Word of truth. So last week I began teaching a home Bible study in an attempt to do just that. I have been listening to your Galatians series on the BBS website and have experienced many ‘AHA!’ moments. I am sure your recordings will continue to benefit me greatly both in my personal life and, God willing, as I continue teaching others.”

From Kansas:

“I read *Things That Differ* a few years back. At that time, I was just trying to understand the basics of right division. That issue was not even on my radar at the time. I was so happy to come out of the darkness of denominationalism that I double underlined almost everything that Pastor Stam wrote!”

From Indiana:

“I wanted you to know how much I appreciated the booklet ‘Grieving With Hope.’ Reading through it (several times) and meditating upon the thoughts that you brought out and the Scripture you used helped me a great deal in getting through the loss of my own father...Thank you for your continuing dedication in the study, preservation, and presentation (spoken and written) of the Word of God, rightly divided.”



“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” —Acts 17:11

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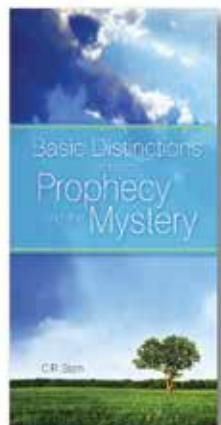
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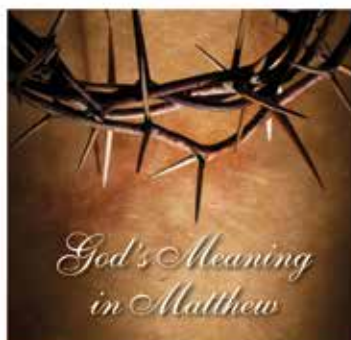
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What difference does Matthew make? Paul's epistles are written to us, but "all Scripture is...profitable for doctrine" (2 Timothy 3:16), including the Scripture in Matthew! But the Scriptures are *only* profitable if they are *rightly divided* (2 Timothy 2:15), as Pastor Fredericksen clearly shows in this important work.



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News and Announcements

Celebrate Grace Camp: *The Mountaintop Retreat* in Montrose, Colorado, will once again host this year's celebration of grace. Pastor Kevin Sadler will be in charge of opening the Scriptures, so if your heart is open to being transformed by God's grace, leave July 20-22 open and contact David Bradford for further information: (719) 530-7201 or dx2pluspm@zoho.com.

Your Last Chance! As of this writing, Pastor Ricky Kurth has one more opening for a speaking engagement in 2018. If your church would like to attract readers of the *Berean Searchlight* by featuring its editor some Sunday morning, or if you are trying to get a church started in your area, contact us today! The sooner we hear from you, the more we can promote your special meetings in advance in the *Searchlight*.

Midwest Grace Fellowship Conference: You don't have to live in the Midwest to attend this year's MGF conference in Wellsville, Kansas. And with a theme like *The Grace Walk*, speakers Robert Nix, Dwight Johnson and Thomas Schwartz will have no trouble filling your post-Independence Day weekend with enough spiritual firepower to light up your life like the 4th of July! Make your plans to attend this July 6-8 event after conferring with Byron Finley at finfarm@gmail.com, or David Tidd at (620) 365-6004.

New E-book Initiative: Recently our good friend Jerry Sterchi wrote to ask if we could provide our e-books to public libraries. The answer is yes! If you're looking for a new way to promote the grace message in your area, why not ask your local library if they would be interested in featuring our e-books in their religion section? Contact us with any questions and we'll be happy to guide you through it.

New Pastor: Our friends at *Grace Bible Church* of Goodlettsville, Tennessee, have a new shepherd. After many years of dedicated service to the Lord, Pastor Vitis Bailey has retired and has handed the reins of leadership to Pastor Duane Hatfield. If you live in the Nashville area or plan to be passing through, why not contact him to find out when and where they meet: gracebcnashville@gmail.com, or (937) 726-0168.

UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

50th Annual BBF Conference, June 17-21, Tipp City, OH

Celebrate Grace Camp, July 20-22, Montrose, CO

Bitely Bible Conference, August 3-5, Bitely MI

BBS Regional Conference, August 17-18, Solomons, MD



Bible Study Books

C. R. Stam & Paul M. Sadler

(This is only a partial price list. For a full price list
please see our website or contact BBS.)

BIBLE STUDY BOOKS BY C. R. STAM

Acts, Dispensationally Considered, Volume 1 (Hardcover).....	\$21.50
Acts, Dispensationally Considered, Volume 2 (Hardcover).....	21.50
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“Let us, who know and love the truth, determine
by God’s grace that nothing shall make us
unfaithful to our glorious commission.”

—C. R. Stam