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The Lighthouse featured on this month's front cover is located in Milwaukee, Wisconsin.

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,

It was back in the mid 1970s when I first visited *Faith Bible Church* of Steger, Illinois. It was there that I met Pastor Doug Lee, who recently went to be with the Lord. Doug was a graduate of *Milwaukee Bible College*, and I was impressed

with how clearly he presented the grace message. When he learned I was a grace believer who was studying for the ministry, he asked if I could preach in his stead sometime. He had four sons in Boy Scouts and served as the troop's scoutmaster, which meant he had to miss church a few times a year for weekend campouts.

I can't remember how many times I filled in for him over the next few years, but when his wife Ruth's poor health and his work schedule made it so he couldn't continue in the ministry, his church had grown comfortable enough with me to call me as their pastor in 1979. As a young man of 23, I was thankful that Doug continued to attend our church, for he was a constant source of encouragement. And since his heart was still in the ministry, once a month I would accompany him to *Chicago Gospel Mission*, where Doug would preach the gospel to the lost souls of men.

When Doug retired, and his wife went to be with the Lord, he moved out of state to live with one of his sons. When he began to return every summer to attend the BBF conference in nearby Cedar Lake, Indiana, I asked if he'd like to fill in for me some Sunday. But he explained that the onset of his dementia made it



so that he had to decline my offer. In his last six months he no longer recognized his loved ones, nor was he even aware of his own identity.

But today his mind is as sharp as ever! I'm thankful for that, and for the opportunity that his passing gives me to pay tribute to one of the unsung heroes of the grace movement. Few will remember this man who quietly served in a small grace assembly, but he faithfully proclaimed Paul's gospel, and touched the lives of all who passed through the doors of his church.

If you pastor a grace church, you are probably impacting the lives of your people as deeply as Doug impacted me. If you attend a grace church, why not let your pastor know how thankful you are that he is in your life? And if you are a young man who loves the grace message, why not begin to train for the ministry? The Lord could use more men like Pastor Doug Lee.

Yours in Christ, Pastor Ricky Kurth





BAPTISM AND THE LORD'S SUPPER

This writer has often been taken to task for his alleged inconsistency in "eliminating" water baptism from God's program for today, while holding to the celebration of the Lord's Supper.

This criticism is based upon the unscriptural assumption that baptism and the Lord's Supper belong together in Scripture, and in God's program for the present dispensation.

Well do we remember how a startling misquotation of Colossians 2:14 first led us to a study of this subject. A Bible teacher of some note had "quoted" the passage thus: "Blotting out the handwriting of ordinances, that was against us, leaving two, baptism and the Lord's Supper"!

This is *pure—and unscriptural—tradition*, for the fact is that the two are *never* linked together in the Scriptures, and certainly not as ordinances for the Body of Christ. True Bereans will search the Scriptures as to these facts, and be forever done with the notion that baptism and the Lord's Supper belong together in the program of God.

Moreover, there are definite distinctions and even contrasts between the two. $\,$

Water baptism was an Old Testament ordinance.

The Lord's Supper is a New Testament celebration.

Water baptism, like all ordinances, was "imposed."

The Lord's Supper never was imposed.

Water baptism was required for salvation.

The Lord's Supper, never.

Water baptism was associated with our Lord's manifestation to Israel. The Lord's Supper is associated with our Lord's rejection and absence.

Water baptism denotes an unfinished work.

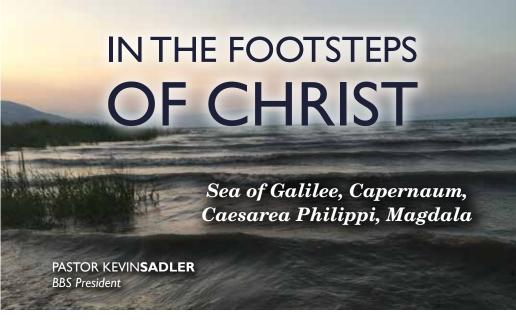
The Lord's Supper speaks of the finished work of Christ.

Water baptism was a single act.

The Lord's Supper is celebrated again and again.

Water baptism was not included in Paul's special commission.

The Lord's Supper was included in Paul's special commission.



SEA OF GALILEE

After visiting Caesarea, Mt. Carmel, Megiddo, and Nazareth this past May, the next stop on our tour of Israel was the Sea of Galilee. At nearly 700 feet below sea level, the Sea of Galilee is the lowest freshwater lake on earth, and the second lowest lake in the world after the Dead Sea, a saltwater lake.

The Sea of Galilee is now one of my new favorite places in the world. It is a very natural, quiet, and serene place. Many of the locations that tourists visit in Israel are commercialized, have modern buildings built up around them, or there is a large Roman Catholic Church built directly on top of the site. For the most part, this is not the case with the Sea



of Galilee. The lake and its surrounding mountains haven't changed since the time of the Lord's earthly ministry to Israel.

So much of the Lord's earthly ministry took place around the Sea of Galilee. For the two days we stayed by there, I got up early each morning at sunrise and stayed up late past sunset, just to sit by that Sea. I sat there watching and listening to its waves, looking at the mountains around it, observing the many different species of birds flying around, thinking about the Lord's ministry, praying, and reading Scripture. Having devotions by the Sea of Galilee is a very meaningful experience. One thing you won't learn from the Scriptures about the

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Sea of Galilee is that there are mosquitoes of Biblical proportions!

It was special to sit on the shore of this sea where the Lord called Peter, Andrew, James, and John to follow Him (Matt. 4:18-22). It's a place to rededicate yourself to follow the Lord, and to follow Him with your whole heart.

As I sat there thinking, it occured to me that this was one of the places that

the Lord appeared after He rose again! Peter and six of the other disciples had gone fishing (John 21:2). After a full night of fishing they had caught nothing (v. 3). (I apply this verse of Scripture when I go fishing. I usually catch nothing too!). In the morning, they saw a Man on the shore (v. 4). He asked them if they had caught anything. "They answered Him, No" (v. 5). He told them to cast their net on



the right side of the boat. When they did, their net filled with fish (v. 6). This immediately triggered John's memory how the Lord did this three years previous when He called them to follow Him (Luke 5:1-11), and John knew at that moment that the Man on the shore was the Lord. When John tells Peter, "It is the Lord," Peter impulsively throws himself into the sea to swim to the Lord, and get to Him as quickly as possible (John 21:7).

At times your heart swells in Israel when you think of the significance of where you are, and it causes you to be thankful to the Lord. I especially felt this when it dawned on me that I was in the place where this post-resurrection appearance of my Savior occurred.

The Sea of Galilee is a peaceful place. The water is very still in the mornings. Looking at the still water made me think of how the Lord

stilled that water twice during His earthly ministry. Once, when He was asleep on a pillow in the back of the boat during a great storm, the disciples feared for their lives. They woke Him up saying, "Master, carest Thou not that we perish?" (Mark 4:37,38). The Lord stood up "and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (v. 39). This made me



think of what that meant to me personally. We can draw from that account the principle that the Lord gives us His peace which passes all understanding during our storms of life too.

Being a grace believer, you can't help but think of things from a dispensational perspective! It made me think how that "great storm" of Mark 4 is a picture of Israel's Great Tribulation. At its conclusion, at His Second Coming, Christ will stand up, as it were, and authoritatively say, "Peace, be still," and bring a great peace and stillness to this earth when He, the Prince of Peace, establishes His millennial kingdom. Wherever Christ is, there is peace. Israel will experience God's perfect peace in Christ in the kingdom of heaven on the earth. We, the Body of Christ, will one day experience God's perfect peace in Christ in heaven above.

After Christ calmed the sea and they crossed to the other side to the country of the Gadarenes, where He met the crazed man who was possessed by a legion of demons. The Lord, having authority over all those demons, cast them out of this man into a herd of pigs. The pigs then "ran violently down a steep place into the sea...and were choked in the sea" (Mark



5:13). (The theological description for this is that the pigs committed "sooey-side!") I sat there amazed to be looking at the area of the "steep place" where this event took place.

This man once had no rest and no peace. He had been a screaming, self-cutting, sleepless, naked, uncontrollable, crazed maniac, but after his deliverance by Christ, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid" (Mark 5:15). Christ brought peace to the Sea, then He brought peace to a person.

The Messiah must have power over material creation and power over the supernatural realm. These back-to-back accounts in the Gospel of Mark prove beyond a doubt that Jesus is Israel's Messiah and God's Son. The Messiah will alter the creation, causing the desert to blossom like a rose, and the lion to lie down with the lamb (Isa. 11:6-8; 35:1). The Messiah will cast Satan and his host into the bottomless pit for 1000 years when He establishes His kingdom (Rev. 20:1-3). Jesus Christ's authority over creation and over demons in the Gospel records demonstrates that He is the true Messiah. One day, there will be a false messiah on this earth. When the people of Israel go through the seven-year Tribulation, they will have the Word of God to show them

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who the true Messiah is. In that day, in order for them to be saved under the terms of the gospel of the kingdom (John 20:31), they will need to place their faith in God's Word that Jesus of Nazareth is the Christ, their true Messiah.



We took a one-hour boat ride on the Sea of Galilee. We sang songs, had a devotion, and prayed together during the boat ride. To hear the account of Christ walking on the Sea of Galilee (Matt. 14:22-33) while you're floating on that very sea is quite the experience. As I thought of being in the footsteps of Christ during this tour, it struck me that, even while I was *on* the Sea of Galilee, I was still walking in the *footsteps* of Christ! To walk

on that water was something very easy for our Savior to do as God and the Creator of all things (John 1:1-3).

After our boat ride, we had a fish lunch at a restaurant along the shore. The fish we ate were caught in the Sea of Galilee. Interestingly, it was tilapia, and it was tasty.



CAPERNAUM



Capernaum is on the north shore of the Sea of Galilee. The Lord spent a lot of time in Capernaum, so much so that Matthew calls it "His own city" (Matt. 9:1). The Lord taught in the synagogue and performed many miracles there. Ruins from the time of Christ are plentiful. In Capernaum, we were truly walking in the footsteps of Christ.

lege to stand in the synagogue where the Lord cast out an unclean spirit (Mark 1:21-26) and where He healed the man with the withered hand on the Sabbath (Mark 3:1-5). The Lord also healed Peter's mother-in-law in Capernaum (Mark 1:29-31). One of my favorite accounts in the Gospels took place in Capernaum:



"And again He entered into Capernaum after some days; and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the Word unto them. And they come unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay" (Mark 2:1-4).

The "house" in this account is the house of Peter and Andrew. There was a great crowd gathered in and around the house because of the Lord's presence and because they knew He could miraculously heal. When the Lord saw the crowd, out of His love and compassion, He gave them what they needed the most: "He preached the Word unto them." This is always what people need the most. We're being Christ-like when we do likewise (2 Tim. 4:2).



While he is there preaching, four men brought "one sick of the palsy" to the house. Seeing the great crowd, and desiring to do *whatever it took* to get their friend before the Lord so he might be healed, they went up on the roof, uncovered and broke it up, and then let the stretcher down into the house. Peter and Andrew had some roof repairs to perform after this day! But these four men were true and faithful friends to this man.

It reminds us how we need to do *whatever it takes* to get our friends and family before the Lord and under the hearing of the gospel—even if we have to carry them to get them there! We do this so that they might experience Christ's spiritual healing and cleansing from sin, which today is by faith alone in Christ's death, burial, and resurrection. This is true love; this is being a true friend.

After all the time the Lord spent in Capernaum, and all that He had taught, and all the miracles that He had performed in this city, people failed to respond in faith to the Lord. Scripture records the Lord's assessment of the spiritual condition of Capernaum:

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not...And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:20,23,24).

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Unbelief in Christ still marks Israel. Israel is a spiritually dark country. It is amazing that, in the country where Christ walked, taught, performed miracle after miracle, and died and rose again, that only 1% is Christian. Islam and Judaism are Israel's predominant religions. Believers from all over the world travel to Israel to see the place where their Savior walked this earth, but the great majority of the people who live there are still in need of the Lord and His salvation from sin.

CAESAREA PHILIPPI



Caesarea Philippi is about 25 miles north of the Sea of Galilee. Today it is near the border of Lebanon and Syria. As we rode the tour bus to this location, I realized how far the Lord walked, and how He traveled long distances throughout all Israel during His earthly ministry.

In Caesarea Philippi, there is a large cave on the side of a mountain. Inside the cave is what seemed

to be a bottomless pit with an unlimited quantity of water. The cave was believed by several pagan sects in the time of Christ to be the gate to the afterlife in hades. Temples to false gods were built all around this cave. Our tour guide pointed out that, when



Christ said that "the gates of hell [hades] shall not prevail against" His kingdom church, it's possible that this statement was made by Christ in relation to the gates of hades supposed to be inside this cave at Caesarea Philippi.

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, thou art Peter, and upon this rock I will build my church; and the gates of hell [hades] shall not prevail against it" (Matt. 16:13-18).

The Lord said to Peter, "Thou art Peter [Gr. petros, piece of a rock], and upon this rock [Gr. petra, a mass of rock] I will build My church,"

not on Peter, the little rock, but upon Christ and His identity as the Messiah, the Son of the living God. That is the great massive rock upon which Christ's earthly kingdom church will be built. Peter's confession, faith in the revealed identity of Jesus of Nazareth, is what must be believed to be saved under the terms of the gospel of the kingdom. However, to be saved today, under the terms of the gospel of the grace of God, we must trust that Christ died for our sins and rose again (1 Cor. 15:3,4).

MAGDALA

On our way south to the Dead Sea, we stopped to see Magdala, a city along the shores of the Sea of Galilee, very near to Capernaum. "Mary Magdalene, out of whom He [the Lord] had cast seven devils" (Mark 16:9), was from Magdala. Mary was a Magdalene.



We saw many ruins from the time of Christ in Mary's hometown: The ruins of homes, the marketplace, and storage rooms. We also saw a synagogue in Magdala. This immediately reminded me of passages about the Lord teaching in the synagogues throughout this region: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom..." (Matt. 4:23). It's probable that the Lord taught in this very synagogue, and preached the gospel of the kingdom.

In the center of the synagogue archaeologists found a stone that has carvings of things from the temple in Jerusalem, such as the seven-branched menorah. It dates to before the destruction of the second tem-

ple in Jerusalem in AD 70. This "Magdala Stone" is thought to be the earliest known artistic depiction of the second temple.

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In Magdala was a church that had my idea of the ultimate pulpit—a fishing boat pulpit with the Sea of Galilee visible in the background.

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In the basement of this church was a very moving depiction of the woman who had an issue of blood for twelve years, reaching through the crowd just to touch the hem of Christ's garment and be healed (Luke 8:43-48). When she did this, the Lord stopped. Faith stops the Lord. Christ differentiated between the crush of the crowd and the personal touch of a woman who needed His help and merely touched the hem of His robe by faith. The Lord stopped, not to make the miracle public, but to make this woman's faith public, and to honor her and comfort her that she had not stolen her healing, but that it was hers by faith. He commended this woman's risk-taking faith in Him. It was stirring to look at this picture, and think that we were in the area where this miracle actually took place. *To Be Continued!*



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Grace Killers

TRACYLESAN

Missionary to Slovakia

(An excerpt from a book that the author is preparing.)

OBJECTIONS ABOUND

At this point, it would probably be helpful to remind ourselves of a basic, yet profound, aspect of God's gospel. It's good news! Which is what the word *gospel* means. Salvation from wrath, complete forgiveness, perfect righteousness, and boundless bliss in the presence of our holy Creator forever, all paid for in full by Jesus Christ and offered to us evildoers freely as a gift – that's good news beyond our wildest imagination.

I mention this obvious fact because some people, believe it or not, are quite repulsed by what we've been saying. Not the part about how Christ died for our sins and rose from the dead, or the necessity of grace and faith for salvation. All who call themselves Christians, regardless of their theological stripe, wholeheartedly affirm those things. It's the *not by works* part that they particularly dislike. To them, this aspect of the good news appears not good at all or, at the very least, too good to be true.

If only I had a dime for every time that I've heard objections like these: Don't preach cheap grace! You're promoting grace abuse! That's easy believism! You're just giving people a license to sin! Such uncharitable remarks are certainly not enjoyable, nor the looks of incredulous shock on people's faces, but they're at least a good sign that I'm presenting the gospel properly. I'd even be concerned if nobody ever responded like that. Why? Because God's grace, indeed, is shocking. To the natural mind untouched by the Holy Spirit, it's probably the most shocking truth in the whole Bible.

Though we must be patient and sympathetic toward those who don't yet understand the full significance of grace, it's imperative that we expose the lies which have influenced them. Their common objections are nothing less than grace-killers, for they contain a venom of deceit which both contaminates the gospel, and corrupts all who are infected by it.

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CHEAP GRACE?

Some believe that the teaching of salvation by grace without works minimizes grace's value. A grace which requires from us no commitment nor change of behavior is, supposedly, of inferior quality, or "cheap," and not the grace of the Bible.

As impressive as this argument may seem on the surface, it self-destructs before it even takes off. According to Paul, grace is never cheap. Yet, on the other hand, neither is it expensive. Its value can never be increased nor decreased. We can't work for grace. We can't earn grace. We can't buy, rent, borrow, nor lease grace. It isn't the subject of a contract. It can't be awarded as a bonus. It carries no fees, hidden or otherwise. There's no fine print to read. Grace doesn't even charge interest! Not a single word from the marketplace applies to grace for one simple reason – it's not for sale. Grace is priceless. That's why the concepts of *grace* and *gift* always go together. Grace cannot demand nor accept any payment for what it offers without perverting its very nature.

Perhaps you've heard about the entrepreneurial children years ago who set up a lemonade stand on a street corner in their neighborhood during summer vacation. In order to attract customers, they made a big sign that read: FREE LEMONADE! JUST 5¢ A GLASS! We grownups chuckle at their clever,



albeit illogical, advertising campaign, and easily forgive them for their unintentional deception.

But what about those who do the same thing with the gospel? How many times have you heard people who should know better say things like this: "Salvation is a free gift, but it will cost you everything?" The fact that such a ridiculous statement has become so popular today shows just how far we've drifted from the shores of God's truth, not to mention the borders of acceptable semantics. Something can be free or costly, but not both free and costly at the same time. If words have any meaning at all, that's utter nonsense.

Yes, salvation can lead to major life-changes, sacrifices, trials, rejection, and persecution of all kinds. Many of our brothers and sisters around the world know that much better than we who live in countries with greater religious freedom. Paul gives us sufficient warning: *all that will live godly in Christ Jesus will be persecuted* (2 Tim. 3:12). Opposition and difficulties are the norm for faithful Christians in this

hostile, Christ-rejecting world. But they're not in any way requirements nor conditions for becoming a Christian. They're not "costs!" The fact that eternal deliverance is a *gift* which God gives *by grace* means that it costs us nothing:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works" (Eph. 2:8-9);

"But the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

Starting now, let's all promise to quit throwing around foolish insults like "cheap grace," and quit promoting a "gift" that people have to pay for. God doesn't sell eternal life for one baptism, a hundred trips to church, five hundred sacraments, a thousand acts of penance, a million prayers, decades of Christian service, nor even a martyr's death. We don't have to pay for it, because someone else already has:

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness...that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

May we never try to put a price tag on the salvation for which Christ shed His blood, so that destitute sinners might receive it for free.

GRACE ABUSE?

Closely related to the accusation of "cheap" grace is that of grace abuse. Salvation couldn't possibly be without works, some say, because it would lead people to sin all the time, and take advantage of God's grace. Their alternative view is that salvation doesn't make any allowance for continual sin, and requires obedience on our part, at least to some degree. When we deal with the "license-to-sin" objection later, we'll analyze in more detail the relationship between grace, sin, and obedience in the lives of those who've been saved by faith alone. At this time, I'd just like to make some general comments about grace abuse.

First, it should be obvious by now that grace can, indeed, be abused. Because grace, by definition, is unconditional, there must exist the possibility that its beneficiaries won't fully appreciate it, nor live differently in light of it. Offering grace is ever a risky business.

Many years ago, our bank sent us a letter informing us that we'd let our account balance drop below the required minimum amount on one day during the previous month. A feeling of dread crept over me as I read the news, waiting to find out how big of a fine they'd charged us. But the dreaded blow never came. They simply stated that they'd chosen to waive the penalty. No reprimand. No warning. They even thanked us for being their customers. What grace!

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And we lived obediently and faithfully to our bank ever after, right? Well, I certainly had good intentions to do so. And I was, truly, grateful for their kindness. As it turned out, though, we made the same mistake with our balance at least one other time. We didn't even remain loyal, because a year or so later we switched to a different bank. You could say, then, that we abused their grace. And you'd be right. But that doesn't change anything. Once they forgave our mistake, it was a done deal that no future abuses nor unfaithfulness on our part could ever reverse. They've never even demanded that we pay them back!

It works the same way with the gifts that we give our children. Though it grieves us when they're not as obedient nor appreciative as we'd like, we'll never take back what we've lovingly and freely given. If we were to do so, we'd immediately turn our gifts into rewards, and ruin the gracious basis on which we gave them. If grace can't be abused, then it's not grace at all.

The other crucial thing to realize about grace abuse is that it's a universal problem – not only among those who exclude works from the gospel, but also among those who require them. The assertion that people who continually sin can't be saved sets an impossible standard which nobody can meet. After all, who among us doesn't continually sin?

Let's be brutally honest. Raise your hand if you've gone without sin for a year. No hands? Ok, for an entire month. Still no hands? What about a perfect week? Nobody? Some brave souls would probably claim that they've cranked out a few sinless days now and then, but I seriously doubt that God would give the same report. Either way, I think that sinning just several times every week, if not every day, sufficiently counts as continuous sinning!

"But isn't there a difference between sins?" someone will surely ask. Aren't certain kinds of continuous sinning worse than others? This relativistic perspective is expressed well by my friend "Jim" in the conversation below, which we join already in progress:

Jim: Of course, I still sin, maybe even a lot, but I've never done anything really bad.

Tracy: How do you know?

Jim: Well, I haven't killed anyone, nor committed adultery nor anything like that. The Bible says that people who do such things won't inherit the kingdom of God.¹

Tracy: That's true. But have you ever been jealous, nor got into heated arguments before?

Jim: Of course I have, at least a few times.

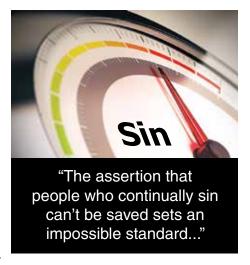
Tracy: Did you know that the Bible also says that jealous people and those who cause strife won't inherit the kingdom of God either?

Jim: But those things aren't as bad as murder or adultery!

Tracy: How do you know?

Jim [dodging my question]: So you think that they are as bad?

Tracy: Well, God has grouped them and a lot of other sins together into the same lists, so there must not be as much of a difference between them in God's eyes as we usually think. For the sake of



argument, though, let's assume that murder and adultery are a lot worse. Are you sure that you've never committed them?

Jim: Absolutely! I've never taken anybody else's life nor slept with another woman besides my wife.

Tracy: That's good. But have you ever been really angry at someone, or looked lustfully at another woman?

Jim: Well, yes, sometimes.

Tracy: Then you've committed murder and adultery.

Jim: How can you say that?

Tracy: Because that's what the Bible says. According to Jesus, if you get angry with your brother, it's like you've killed him in your heart. And he says that, if you look lustfully at another woman, you've already committed adultery with her in your heart.

Jim: I see your point, but that's still different.

Tracy: How do you know?

Jim [again dodging the question]: Well, if it's not different, that would mean that we're all guilty.

Tracy: Bingo!

"Jim" has never bowed before an idol, never practiced witchcraft, and never robbed a bank. He doesn't even drink coffee. As I tried to show him, however, he still abuses grace. Until he fully understands that, he'll never fully understand how wonderful God's grace really is, or how desperately he needs it.

You see, all of us are habitual grace abusers. Every single sin that we commit, no matter how small it may appear on our deformed, moral radar screen, represents flagrant rebellion against the unmerited favor of Christ. The specific failures which we're made aware of by the Holy Spirit and/or our consciences are, doubtless, only the proverbial tip of the iceberg.

Please don't misunderstand. I'm not condoning grace abuse. It's horrible! But we should at least be glad that God was willing to take the risk of our abuse, and send Christ to die for us *while we were yet sinners* (Rom. 5:8). That's what the gospel is all about—a gracious pardon offered to everyone, even practicing murderers and adulterers.

ENDNOTE

1. On three occasions, Paul lists several common sins of the *unrighteous* and *children* of disobedience – unsaved people – who won't *inherit* or receive eternal life in God's heavenly *kingdom* (1 Cor. 6:9-10; Gal.5:19-21; Eph. 5:5-6).

Question Box

"Is the remission of sins the same thing as the forgiveness of sins?"

Bible words can often be defined by the way New Testament writers quote the Old Testament. For instance, we know that the words *deliverance* and *salvation* are the same, for when Paul quotes Joel, he changes the word "deliverance" to "saved" (Joel 2:32; Rom. 10:13). In the same way, we know that *remission* and *forgiveness* are the same, for in quoting Jeremiah, the writer of Hebrews changes the word "forgive" to "remission" (Jer. 31:34; Heb. 10:17,18).

In addition, we know that God set Christ forth "to be a propitiation...to declare His righteousness for the remission of sins that are past" (Rom. 3:25). That's not talking about the sins that are past in your life, that's talking about the remission of the sins of Old Testament saints like Abraham and David. So when we read that Abraham was also "justified" (Rom. 4:1-3), and David was "forgiven" (Rom. 4:7), we have to conclude that the remission of sins is tantamount to justification as well as forgiveness.

Finally, if you look up the word "remit" in a good dictionary, one of the words used to define it is "forgive," and vice versa.

—Pastor Kurth

EVERYBODY'S a SOMEBODY in the BODY OF CHRIST



PASTOR KEVIN**SADLER**BBS President

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body?" (1 Cor. 12:14-19).

These verses in 1 Corinthians 12 teach that each and every member of the Body of Christ is vitally important. Nobody's a nobody. Everybody's a somebody. Each has an essential role.

Many of the Corinthian believers were not happy with their gifts, and many in the church wanted a gift that someone else had. Paul says "the Body is not one member." That is, we simply cannot all hold the same position in the Body. God has graced different people with different abilities, and God in His wisdom and sovereignty has placed each of us in the Body where we will be the most useful for Him: "God set the members...as it hath pleased Him" (v. 18).

The "honourable" / "less honourable" and "comely" / "uncomely" members (v. 23) that Paul refers to is from man's point of view ("which seem," v. 22; "which we think," v. 23). From God's vantage point, *all members* of the Body of Christ are important and necessary.

"Sir Michael Costa, the celebrated conductor, was holding a rehearsal. As the mighty chorus rang out, accompanied by scores of instruments, the piccolo player—a little pint-sized flute—thinking perhaps that his contribution would not be missed amid so much music, stopped playing.



"Suddenly, the great leader stopped and cried out, 'Where is the piccolo?'

"The sound of that one small instrument was necessary to the harmony, and the master conductor missed it when it dropped out. The point?

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To the conductor, there are no insignificant instruments in an orchestra. Sometimes the smallest and seemingly least important one can make the greatest contribution. Even if it doesn't seem to make that big a difference to the audience at large, the conductor knows it right away!

"In the church, the players and the instruments are diverse—different sizes, different shapes, different notes, different roles to play. Like the piccolo player in Sir Michael's orchestra, we often in our own sovereignty decide that our contribution is not significant. Our contribution couldn't possibly make a difference, so we quit playing, stop doing that which we've been given to do. We drop out, but the Conductor immediately notices. From our perspective, our contribution may be small; but from His, it is crucial.

"I just have to believe I'm talking to some piccolo players who have dropped out of the orchestra for whatever reasons: pain, exhaustion, insecurity, criticism, laziness, misbehavior. Convinced that your contribution doesn't mean a hill of beans in the bigger scheme of things, you have buried your talent in the ground."

That's what Paul says in verses 15,16; to paraphrase, "Should the foot complain that he is only a foot and not a hand, or the ear that he is not the eye?" That is, the foot is a part of the body, the ear is a part of the body, and they're both *needed*. For a body to be a body, it *must* have different parts and diverse members. Similarly, as members of the Body of Christ, we have particular functions to perform. Our purpose in life should be to perform our separate functions as well as we possibly can, and in His strength for the glory of God.

God does not want us to envy other people's gifts and positions in the Body of Christ, and He also does not want us to judge others who may have a different gift. Some are prayer warriors, some are evangelists, some are teachers, some are pastors, some give, some rule, some show mercy and compassion, some minister by caring for the poor, providing for the sick, or watching over the local church. We're not all eyes, nor hands, nor feet, and we're not all ears.

If we were all the one same part of the Body, like the eye, Paul says in verse 17, then how would we hear, and if we were all an ear, how would we smell? In other words, if we all had the same position in the Body, how would the Body work? How would we minister? It would not even be a Body as verse 19 shows. The diversity in the Body allows Christ's Church to reach more people, to help more people, to minister to more people. The Church is most effective with its members faithfully performing the different ministries to which God has called them.

An excerpt from the new booklet Everybody's a Somebody in the Body of Christ, by Pastor Kevin Sadler, based on episode 6 of the TV series, Transformed by Grace. If you'd like to order a copy, please see page 29.

ENDNOTE

 $1. \quad J.\,Michael\,Shannon, contributor\,Preaching\,Today, accessed\,August\,4, 2018, https://www.preaching.com.com/sermon-illustrations/illustration-service/.\,\, This source attributes the anecdote to a sermon by Richard Love entitled "Blowing Your Horn."$



The story is told of a man who was accused of killing someone and was on trial for murder. The man was innocent, but the case against him was strong, and his brother was afraid he'd be convicted. So he decided to bribe a seemingly slow-witted member of the jury, offering him \$10,000 to convince the other jurors that his brother was guilty of manslaughter instead of murder. Well, it worked, and as he paid the slow-witted man the money, he asked him if it had been difficult to convince the other jurors. "It sure was," he replied, "they all thought he was innocent and wanted to let him go!"

As you may know, the Epistle of Titus was written by a killer named Saul of Tarsus, who not only got saved, he became a servant of God and *a colossal apostle*:

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Titus 1:1).

The first thing we notice about this reformed killer is that after he got saved, he preferred to be called *Paul*. Now, most killers who change their name do it so they can escape their past and blend in with society. Back in 1988, a man in England was convicted of killing two young girls and was incarcerated. When they finally released him in 2017, he changed his name. Of course, his name was Vile Pitchfork, and that's not an easy name to forget, making it hard to blend in with society!

But Saul didn't change *his* name to try to escape his past. He couldn't have done so if he had tried. He was the most notorious persecutor of the followers of the Lord Jesus Christ of his day! But if he wasn't trying to hide from his past, why did he start going by a new name?

Well, "Saul" was a Jewish name. He was named after Israel's first king, and it doesn't get any more Jewish than that! But when he got saved, the Lord told him, "I will send thee far hence *unto the Gentiles*" (Acts 22:21). So Saul began to go by his Gentile name (Acts 13:9) to reflect how God had *sent him* to the Gentiles.

You know, it wouldn't hurt all of us to examine ourselves to see if everything in our lives reflects the fact that we have been sent by Christ—not to be His apostles, but to be His ambassadors (2 Cor. 5:20). There's probably no reason to change your name to reflect that, but some changes in your conduct might be in order if an examination of your life shows that you could be a little more godly, a little more kind, or a little more patient with others. Things like that always reflect well on the One who saved us by His blood, and then sent us forth to represent Him.

Paul, A Servant

As we begin to consider our text, we have to ask ourselves why Paul, an *apostle*, began this epistle by calling himself *a servant*, the Bible word for a *slave*. To answer, it might help to learn why the apostle opened two of his other epistles this way.

CHAPTER 1,

Introduction (vs. 1-15); thems (vs. 16, 17).

PAUL, a dervant of Jesus Christ called to be an apostle, separated unto the gospel of God, Auto 2 (Which he had promised afore by his prophets in the sholy scriptures,)

3 Concerning his Son Jesus Christ our Lord, dwhich was made of the Date of the separate to the separate to

First, he identified himself as a servant to the Romans (Rom. 1:1) because Rome was the capital city of the Roman Empire, and the citizens of Rome were used to owning slaves, not being slaves. Paul himself had been born with all the rights and privileges of Roman citizenship (Acts 22:25-28), yet he was humbly willing to acknowledge that he was a servant of God. So in writing the saints

in Rome, the apostle introduced himself as a servant to remind them that *they too* might be free citizens, but that "he that is called in the Lord…being free, *is Christ's servant*" (1 Cor. 7:22).

Paul also introduced himself as a servant to the Philippians, where two of the ladies were feuding (Phil. 4:2), and everyone in the church was taking sides. When they received Paul's letter, they probably thought that *he* was going to take a side in their squabble, and settle it in so doing.

But rather than siding with either faction, the apostle made it clear that he was writing to them "all" (1:1), praying for them "all" (1:4), thought highly of them "all" (1:7), longed after them "all" (1:8), rejoiced with them "all" (2:17), and wished them "all" well (4:23). His marked and repeated use of the word all in this epistle shows that he refused to take sides in their feud. Instead, he told them to get on the Lord's side, saying,

"...be likeminded...being of... one mind...let this mind be in you, which was also in Christ Jesus: Who, being in the form of God... took upon Him the form of a servant..." (Phil. 2:2-7).

When two believers are not of one mind, the only way they can become of one mind is to let their lives be governed by the mind of Christ—the Christ who "took upon Him the form of a servant." If you have a dispute with a brother in Christ, I can tell you whose side Paul would be on. He'd be on the side of whoever was willing to be the other one's servant. Lowliness like that will solve any and all disputes, but it is high spiritual ground. But then, isn't that what

you have in mind when you sing "Lord plant my feet on higher ground?"

Finally, the reason Paul called himself a servant in addressing *Titus* was because Titus was an *intimidating* man (2 Cor. 7:15). Spiritual leaders like that sometimes need to be reminded that the strongest leaders of men are nothing more than servants of God. Titus might have been a tough man, but that's not what made him fit to pastor a church.

His fitness was found in his willingness to be a servant of God, and lead His people in serving Him by example, and not by force (cf. 1 Pet. 5:3). I've heard horror stories of pastors who act like little Napoleons—and some of you have lived such horror stories. Men like that would do well to remember the humility Paul displayed when he referred to himself as a servant, and stop dominating the faith of God's people (2 Cor. 1:24), and "by love serve one another" instead (Gal. 5:13).

Paul, A Servant of God

It is significant that Paul calls himself a "servant of God," for that exact phrase is only used four times earlier in the Bible, and each time it was used of Moses (1 Chron. 6:49; 2 Chron. 24:9; Neh. 10:29; Dan. 9:11). While all believers should try to serve God, in using that exact phrase, Paul was saying that he was the servant of God in the present dispensation, just as Moses was the servant of God to Israel under the Law.

When I was young man, the CBS affiliate in Chicago promoted itself as "the ten o'clock news." Of course, those who preferred to

watch the news on other channels would have disputed that claim! But when Miriam disputed *Moses*' claim to being the servant of God to the Jews, insisting that she had as much authority in Israel as he had, she was stricken with leprosy (Num. 12:2-10). In light of the severity of that judgment, anyone today claiming to be a servant of God on a level with the apostle Paul should be thankful we live in the dispensation of grace! This would include any man who calls himself a prophet, for prophets in the Bible were men who could "prophesy" and speak the very Word of God (cf. Ezek. 37:4).

But while most Christians know better than to think that they are as important as Paul, most of them believe that the other apostles are of equal importance with him. After all, James also calls himself a "servant of God" (James 1:1a). But like Moses, James was the servant of God to the twelve tribes of Israel (James 1:1b), while we've already seen that Paul was sent to us Gentiles (cf. Acts 26:17,18; Gal. 1:16; 2:2,7; Eph. 3:8; 1 Tim. 2:7; 2 Tim. 1:11).

And that word "Gentiles" includes everyone living in "the dispensation of the grace of God" (Eph. 3:2), for now that Israel has lost her favored nation status with God, she is just another one of the nations. That means "the apostle of the Gentiles" (Rom. 11:13) is the apostle of the Jews as well, and that makes Paul more important to people living today than Moses or James or any of the other Bible writers.

We might compare how each of the 50 governors in the United

States is of equal authority in our country, but you must look to the governor of *your* state to learn the rules and regulations that have a direct bearing on *your* life. In the same way, all of the Bible writers are of equal authority in Scripture, but as Gentiles living in the dispensation of grace, we must all look to the writings of the man who was appointed to be "the minister of Jesus Christ to the Gentiles" (Rom. 15:16) to learn the things that have a direct bearing on our lives, *the Apostle Paul*.

An Apostle According to the Faith

But what could Paul mean when he said that he was made an apostle "according to the faith of God's elect?" Well, the word "elect" means *chosen*, of course. When we have an election, we choose a candidate to be our leader. And when it comes to God's elect, even the Lord's enemies knew that He was God's chosen (Lk. 23:35). You yourself became part of God's elect when you believed the gospel, and God placed you "in Christ Jesus" (1 Cor. 1:30). That's how it has always worked, in every dispensation. Isaiah identified the Lord Jesus as God's elect (Isa. 42:1 cf. Mat. 12:18,19), but later identified believers in Israel as God's elect (Isa. 65:9,22).

Now when Paul said that he'd been made an apostle according to the faith of God's elect, that can't be talking about the faith that people put in Christ to become part of the elect. That faith didn't come along until after Paul was made an apostle, so he couldn't have been made an apostle according to it. Whatever

faith he's talking about here, it must have existed *before* Paul was an apostle.

Here it helps to remember that the phrase "the faith" can refer to a body of truth, as it does when Paul and Barnabas "returned again to Lystra, and to Iconium, and Antioch...exhorting them to continue in the faith" (Acts 14:21.22). We see this same definition of the phrase "the faith" when Paul later helped some churches become "established in the faith" (Acts 16:5). In these verses "the faith" clearly refers to the body of truth given to Paul. That's the thing in which believers should be established, and that's the thing in which they need to continue, as those verses—and others—insist (cf. Rom. 16:25; Acts 13:43; 1 Tim. 4:16; 2 Tim. 3:14).

"...the apostle of the Gentiles' (Rom. 11:13) is the apostle of the Jews as well..."

And that's what the phrase "the faith" means in Titus 1:1 as well. The body of truth that was given to Paul existed in the mind of God before the world began, and Paul was made an apostle according to it. That is, he was made an apostle to reveal that faith, preach it, and make known that body of truth. Paul calls it "the faith which should afterwards be revealed" (Gal. 3:23) because while it existed in the mind of God before the world began, he says that God

manifested it "through preaching, which is committed unto me" (Titus 1:3). It is the message of God's grace, and it is the reason Paul wrote that he had "received grace and apostleship, for obedience to the faith among all nations" (Rom. 1:5).

An Apostle According to the Truth

But you'll notice that Paul *also* says he was made an apostle according to "the acknowledging of the truth which is after godliness." If *you're* after godliness in *your* life, that is, if godliness is your life's goal, you need to follow *the truth* that is after godliness.

Now, the truth that is after godliness used to be the Law of Moses. Under the Law, if you kept the sabbath, and kept Israel's seven feasts, and didn't eat unclean foods, and did all the other things the Law demanded of you, you were godly. But the Law is not the truth that makes men godly in the dispensation of grace, and Paul was made an apostle to get men to acknowledge that dispensational change.

The word *acknowledge* means to admit that something is true often something that you don't *want* to admit is true! For instance. no one likes to acknowledge it when they've sinned against God (cf. Hos. 5:15). And many people don't like to admit that the Law is no longer the truth that makes men godly. Here at Berean Bible Society, we often hear from people who tell us that we are *not* godly because we don't insist that men keep the sabbath (cf. Col. 2:16), and because we don't call food that God has cleansed unclean (Acts 10:15). But while those things *used to* constitute godliness under the Law, they don't under grace!

Godliness today doesn't consist of resting on the sabbath, it consists of resting in the work that the Lord Jesus Christ did for us on the cross! The sabbath was just a type, a *symbol*, of such rest. Godliness today also no longer consists of viewing certain foods as unclean. The only reason it was godly under the Law to view certain *foods* as unclean was because under the Law certain people were unclean—the Gentiles (Lev. 20:24,25 cf. Acts 10:15,28). godliness today consists of recognizing that we have the liberty to eat foods that were once unclean, to reflect how we recognize that Gentiles are no longer unclean in God's sight.

In addition, while observing Israel's feasts made a man godly under the Law, godliness today understands that Christ is the *fulfillment* of the Law's seven feasts. For instance, "Christ our passover is sacrificed for us" (1 Cor. 5:7), so there is no need for us to keep the feast of passover. And *because* Christ our passover is sacrificed for us, "we have now received the atonement" (Rom. 5:11), and so we don't have to observe the Day of Atonement either.

In short, "the truth which is after godliness" has undergone a dispensational change from what it was under the Law to what it is today under grace. And Paul was made an apostle to get men to acknowledge that dispensational change. If you will acknowledge it, I guarantee it will revolutionize your Christian life, and make you eternally glad you did!

Call Us Old Fashioned

"You're just out of date," said young pastor Bate
To one of our faithful old preachers
Who had carried for years in travail and tears
The gospel to poor sinful creatures.

"You still preach on Hades, and shock cultured ladies
With your barbarous doctrine of blood!
You're so far behind you will never catch up—
You're a flat tire stuck in the mud!"
For some little while, a bit of a smile

For some little while, a bit of a smile Enlightened the old preacher's face. Being made the butt of ridicule's cut Did not ruffle his sweetness and grace.

Then he returned to young Bate, so suave and sedate.

"Catch up, did my ears hear you say?

"Why, I couldn't succeed if I doubled my speed,

"My friend, I'm not going your way!"

-Source unknown

BBS REGIONAL CONFERENCE

Dates: October 5-7, 2018

Speakers: Pastor Kevin Sadler, BBS President Pastor Jeff Bertram, *Old Bethel Bible Church*, Alpha, KY

Location: *Quality Inn & Suites,* 2008 S. Hawthorne Road Winston-Salem, North Carolina

Theme: "The Book of Revelation"

For more information please contact:

Randy Foulke: (919) 851-8530/email: randy.railfan@gmail.com

A group outing is planned for Saturday afternoon to visit the "Old Salem Museums and Gardens." Discounted tickets are available.

Please contact Randy Foulke for more information.

You can also contact BBS at (262) 255-4750 or berean@bereanbiblesociety.org



From Scotland:

"I love your insight and find it most helpful. All the best from Scotland."

From Alabama:

"Our class will be starting Pastor Paul Sadler's book, 'Exploring the Unsearchable Riches of Christ,' as soon as the books arrive...The group is small but eager to learn."

From Oklahoma:

"Thank you so much for your indepth answer...I haven't attended a church service for over 40 years. Now, I'm hungering for more!"

From Michigan:

"Been watching Pastor Kevin on TV. Tell him to keep up the good work!"

From Florida:

"Wish I had found y'all 30 yrs ago!" (We were looking for you too! –Ed.).

From our Inbox:

"Pastor Kurth, thank you for this most excellent *More Minutes With the Bible*, "The Security of the Seal!"

From Minnesota:

"I had been struggling about approaching my cousin and some friends about being saved. I wasn't sure about how to go about it, what exactly to say, etc. Lo and behold, your June *Searchlight* article, 'Let the Right Spirit Move You,' gave me the knowledge and courage to move ahead."

From Arizona:

"Thank you for all you do. I enjoy *Two Minutes* and *More Minutes*. Sorry I can't help more, but I do pray for you all."

From Pennsylvania:

"Your work encourages me very much. I've been praying for a Bible teacher to help proclaim the gospel of the grace of God, and it seems the *Transformed By Grace* DVDs will be the needed help."

From New Zealand:

"Thank you for giving all the listeners the tools they need to hear the Gospel rightly divided. I have been listening through most of the audio sermons online...thank you for your great work and the inspiration I receive. It affirms my understanding as I have studied God's Word rightly divided."

From Georgia:

"I love and enjoy my *Searchlights* and give some away. I don't leave home without one in my purse. Here is a donation..." (Keep up the good work! –Ed.).

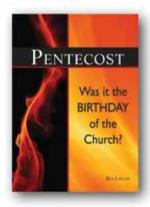
From Nova Scotia:

"Thank you so much for the daily messages we receive through email. My wife and I have purchased a lot of books from your ministry, and we love it all! Such great daily messages, and such a treasure trove of great information for understanding and for living during this dispensation of grace."

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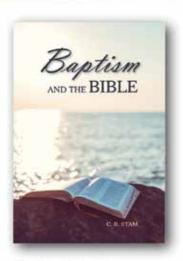
Subjects to Study

There are few subjects that have caused more confusion in the Church than water baptism and Pentecost. Since God is not the author of confusion, the problem unquestionably lies with a faulty system of interpretation. Pastors Stam and Lawson present simple solutions to matters that the Church has overlooked for generations.



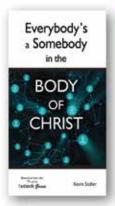
New! Pentecost by Ken Lawson Booklet, 24 pages

Price: \$2.00*



Back in Print! Baptism and the Bible by C.R. Stam Paperback, 148 pages

Special Price: \$7.00*(reg. \$9.00)





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These booklets are taken from two episodes of the TV series, Transformed by Grace, with Pastor Kevin Sadler.

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Episode 6: Everybody's Somebody in the Body of Christ Episode 45: What Must I Do to Be Saved?



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(262) 255-4750 or www.bereanbiblesociety.org

News and Announcements

Pennsylvania Pow Wow: Pastor Jim Zaebst has asked BBS president Pastor Kevin Sadler to lead his congregation in a study of God's rightly divided Word that is sure to warm their hearts as the autumn air turns cold. There's no better way to spend the hour that you'll gain that November 3,4 weekend than rejoicing in the riches of God's grace. And when you're with the brethren of *Grace Family Bible Church* in Duncansville, you're family, as Pastor Zaebst will assure you if you call him for further information about these special meetings: 814-327-3028 or 814-696-4366.

Two Minute Texting! Have you ever finished reading one of our daily devotional *Two Minutes With the Bible* emails and thought, "Wow, I'd love to text this message to..."? Well now you can! Right under the title of each day's article, we've added a speech bubble icon that will allow you to text God's Word to a friend or loved one. You'll find it right next to the icons for Facebook, Pinterest, and Twitter—more ways you can share these devotionals to help make all men see what is the fellowship of the mystery.

More Minute Men! *More Minutes With the Bible*, our weekly emailing of Bible study articles that are much longer than those that appear in our daily *Two Minutes With the Bible*, is experiencing more growth than ever before! BBS Webmaster Richard Church reports that the mailing list of subscribers is growing at a rate of 4-5% per month. If you'd like to become a *More Minutes* man, just visit our website and click on the "Bible Study" tab, and the link to *More Minutes* will appear. Then get ready to receive some meaty messages from God's rightly divided Word each and every Sunday evening.

Church Expansion: Old Bethel Bible Church of Alpha, Kentucky, recently underwent a building renovation that has expanded their seating capacity from 70 to 120. This enlargement was much needed, as Pastor Jeff Bertram's ministry continues to grow. So if you live in the area, or plan to be passing through, why not plan on fellowshipping with this warm, vibrant assembly? Contact Pastor Bertram with any questions: (606) 348-3071 or email: jeffrey.e.bertram@gmail.com.

UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

BBS Regional Conference, October 5-7, Winston-Salem, NC NGYC Fall Youth Retreat, October 19-21, Gillett, WI Grace Family Bible Church Conference, November 3-4, Duncansville, PA BBF Winter Conference, January 26-27, Inverness, FL

MEDIA PRICE LIST

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

DVDs	The Two-Fold Purpose of God 6.00
The Miracles of Calvary\$15.00	Things That Differ27.00
What it Means to Be	Moses and Paul 6.00
A Grace Believer15.00	True Spirituality18.00
Transformed by Grace (1 episode)2.50	No Other Doctrine15.00
Transformed by Grace (set of 12) 24.00	The Lord's Supper 9.00
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