

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

November 2020



Feature Article

You’ve Got to Stand for Something! Pt. 2, *by Ricky Kurth*5

Articles

Who Is the Israel of God?, *by Kevin Sadler*13
Biography of Our Church, *by Brent Biller*17
How Were People Saved in Other Dispensations? Cont., *by K. Lawson*...20

Departments

Giving Thanks Always4
Question Box12
One Life16
Spotlight on Grace Churches.....19

This month’s cover features Heceta Head Lighthouse built in 1892, Oregon, USA

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,

In our humanity, as we observe and experience life in this world, especially in the year 2020, it is easy to fall into a “glass-half-empty” mindset. When I speak with grace believers, they express their worries about the grace movement not moving forward. They share their concerns that grace churches are small, their numbers are dwindling, and the members are aging. They tell me that they wonder if the grace message is soon to be lost because those who teach it are passing off the scene. These are legitimate concerns. Recently, however, the Lord has been showing me that there are reasons to see the “glass half full” and be encouraged!

At nearly every conference I attend, I meet folks who have seen the truth from Les Feldick’s ministry on television. They are thrilled to be around like-minded saints who also rightly divide the Word. We have a good partnership with *Les Feldick Ministries* and they refer people our way for literature and to find a grace church or Bible study near them.

Transformed by Grace, our television show, is gaining momentum. We are seeing many new subscribers to the *Searchlight* and new people ordering our literature. People contact us asking questions about dispensationalism and expressing their appreciation for how they are growing in understanding God’s Word, now that they are learning the principles of right division. I hear from and have met young parents who tell me that they watch the program with their children.

I spoke at two churches this past year which especially heartened me as to the future of the grace movement. In October and in this issue, we printed testimonies from the pastors of these assemblies: *Liberty Bible Church* in Tusculumbia, Alabama and *Grace Bible Fellowship* in Ridgeley, West Virginia. *Liberty Bible Church* is the result of a former Southern Baptist pastor, Greg Willis, seeing the grace message, getting dismissed from his church, and starting up a new grace work. Pastor Brent Biller is leading the saints at *Grace Bible Fellowship* in Ridgeley to take a strong stand and to reach out with the truth. As a result, the church is starting up a new Bible study in nearby Hagerstown, Maryland.

At BBS, the sales of our gospel tracts have been and remain strong. This evangelistic spirit is a good sign for the grace movement. This is indicative of a spiritually healthy state for the Church.

May these things gladden our hearts and cause us to hope. There are new grace works starting, people are seeing the truth, the gospel is going out, and we have movement, momentum, and reasons to be encouraged about the future. God is at work, and we praise Him for it.

Grace and peace,

Pastor Kevin J. Sadler, President

GIVING THANKS

Always...

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:20).

Under the law and its sacrificial system, there were sin offerings. Sin offerings were constant reminders of the sinfulness of the ones bringing the sacrifices, continuous reminders of their ongoing need for forgiveness, atonement, cleansing, and righteousness (Heb. 10:3).

The sacrificial system included not only sin offerings, but also thank offerings. These sacrifices were outward expressions of thanksgiving by the children of Israel in response to God’s merciful provisions for both their spiritual and physical needs. God wanted them offered, not by obligation, but by free will: “And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will” (Lev. 22:29).

As believers under grace, we don’t bring an ongoing sacrifice for sin; instead we praise God and rest in the once-for-all, perfect sacrifice for sin by Christ at the Cross. We also don’t bring thank offerings to the Lord in the manner Israel did under the law but, like Israel, we do offer our thanksgiving to God *out of our own free will*, thanking Him for His grace in providing for our spiritual and physical needs.

Thanksgiving crucifies self. It is unselfish and humble. Thanksgiving recognizes God as the Source of everything. Thanksgiving, the holiday, and thanksgiving in everyday life, remind us of our dependence on God and the continual blessings that flow from His hand.

Ephesians 5:20 instructs us *when* to give thanks: “always.” It tells us *what* to give thanks for: “all things.” It shows us *who* we give thanks to: “God and the Father.” It teaches us *how* to give thanks: “in the name of our Lord Jesus Christ.”

The appropriate response to what God has done and given is thanksgiving. If we are thankless, we’re not looking for or seeing God in our lives. We give thanks always because we are continually the beneficiaries of His grace and goodness. In Acts, God’s Word tells us that “He giveth to all life, and breath, and all things” (17:25) and that “He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness” (14:17).

We give thanks to God “for all things.” “All things” means both spiritual (Eph. 1:3-14; et al) and physical blessings (1 Tim. 6:17). To thank God for both spiritual and physical blessings consecrates everything and all of life to Him. And above all, we thank God for His greatest gift of all: His Son and the victory over sin and death that we have in Him.

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57).

—Pastor Kevin Sadler

You've Got TO STAND for Something!

Part 2



PASTOR RICKY KURTH
Berean Searchlight Editor

Back in 1990, country singer Aaron Tippin sang his hit song “You’ve Got To Stand For Something” to the troops at Bob Hope’s USO show in the Persian Gulf. The song really resonated with those brave men who *took a stand* in the desert to defend the line our president had drawn in the sand during Operation Desert Shield.

That song reminds me of the stand that *Berean Bible Society* founder Pastor C. R. Stam took for Paul’s gospel when he began publishing the *Searchlight* back in 1940. It also reminds me of the stand that a group of grace pastors took against the doctrinal declension that had infected the grace movement back in 1968, prompting them to form the *Berean Bible Fellowship*. We are honoring all of these men in this, the *Searchlight’s* 80th year, with a study of the men in Scripture who took a stand for God and His truth, hoping to inspire *you* to take a stand of your own.

The prophet Job took a stand for God by choosing to fear Him and eschew evil (Job 1:8). What

a reminder that any stand that *you* hope to take for God and the truth of the grace message must begin with a decision to live a godly life.

But as you know, Job paid a steep price for his stand when God let Satan afflict him with the loss of his wealth, his health, and his family. Those were losses God could have prevented—losses that He *did* prevent for many years *because* Job was godly. But then God decided to change the program and *stop* rewarding Job for obeying Him.

A Dispensational Change

If all that sounds familiar, it’s because those were the kind of losses that God used to prevent when the Jews were His people if *they* lived godly lives. But then He changed the program from law to grace, and He’s not preventing losses like that any more. That means if you’ve taken the same stand for godliness that Job took, you’ll just have to learn to suffer losses like he incurred with “the patience of Job” (James 5:11). That’s the price that *you*

have to pay to stand for God today in the dispensation of grace.

But those losses weren't the only things Job had to suffer. He also had to suffer the "comfort" of his friends, each of whom accused him of being a great sinner whom God was punishing for his sins. Of course, they didn't come out and say that at first! The first friend pondered it aloud (Job 4:7,8) and the second one suggested it (Job 8:20). But eventually Job's third friend came right out and told him that God was punishing him less than he deserved (11:6)!

If you think about it, they were making a *dispensational error*. They were judging Job on the basis of what God *used* to do because they were unaware that He had changed the program and was no longer rewarding godliness with prosperity. And if *that* sounds familiar, it's because that's what is going on today! When *you* suffer the loss of your health or your wealth or your loved ones, prosperity preachers make the same dispensational error when they conclude that it is because you sinned.

Of course, they seldom come right out and say that. But they imply it when they give the illusion that *they* are prosperous because *they* are godly. But do you know what God calls that kind of thinking today?

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness" (1 Tim. 6:5).

God says that in the age of grace it is *corrupt* and *perverse* for men to say they've gained wealth and prosperity due to their

godliness. Yet that's what prosperity preachers believe and teach. And I don't have to tell you how that makes poor and unhealthy believers reproach themselves when they are *not* prosperous. My fellow grace believer, we have the truth that sets men free from all the guilt that *religion* puts on them, *and it's worth standing for at any price!*

Isaiah's Stand

The prophet Isaiah took a stand when God asked who He could send to His people with His truth, and he declared, "*Here am I; send me*" (Isa. 6:8). But he learned of the *price* he would have to pay for taking that stand when God told him,

"Go, and tell this people, Hear ye...but understand not; and...perceive not" (v. 9).

God said, as it were, "Go tell Israel what I want you to say, but you should know they're not going to understand it" (v. 9).

How would you like to get a commission like that? How enthusiastic would you be if you knew in advance that people weren't going to understand the message God gave you to convey to them? If I were Isaiah, I'd want to know how long I'd have to serve a sentence like that—and he did too! When he asked, "Lord, how long?" (v. 11), God replied,

"Until the cities be wasted without inhabitant...and the land be utterly desolate."

Oh that's nice! It would be one thing if God said that they'd eventually get it. That might make your stand a little easier to take. But to hear God say that they'd

never perceive it had to be pretty discouraging.

Do you ever feel that way? Like the grace message you've been sent to preach is a message that no one will understand? That you just have to serve out a life sentence of telling people a message they'll never perceive? If so, listen to what God told His prophet about His land:

“Yet in it shall be a tenth, and it shall return” (v. 13).



God was telling him that while *the majority* of people wouldn't receive his message, there was a remnant that would. And while the majority of people won't believe you, there will always be some who will. You just have to find them. But isn't it worth *any* price you have to pay to find them?

The Price Goes Up

Isaiah was probably a little discouraged to hear that most of his countrymen wouldn't listen to him, but discouragement wasn't the only price he had to pay to stand for the truth. He lived in a day when God asked prophets to *act out* His prophecies. So when the Assyrians threatened to conquer Israel and the Jews looked to Egypt for help instead of God, God told him to go around “walking

naked and barefoot” (Isa. 20:2-4) to illustrate how Assyria would conquer Egypt too, and lead *the Egyptians* away naked and barefoot as well as the Jews.

How would you like to be the man who had to act out *that* message, and walk around naked for three years just to prompt people to ask you why, just so you could explain that that's what would happen to *them* if they kept looking to Egypt for help?

You say, “Big deal, the only price he had to pay for taking a stand was a little embarrassment!” Well, you know, that's the only price *you're* likely to have to pay as well! A little embarrassment when people laugh at your godliness, when unbelievers scoff at the gospel, and when believers ridicule the grace message you proclaim. But isn't embarrassment *also* a small price to pay for standing for God?

Toward the end of his life, Isaiah also had to pay the price of *despair*. Look what he said 46 years *after* he cried, “Send me!”

“Then I said, I have laboured in vain, I have spent my strength for nought, and in vain...” (Isa. 49:4).

After 46 years of proclaiming a message that most of his people didn't perceive, Isaiah was *depressed*. He felt like he'd spent his life *for nothing*.

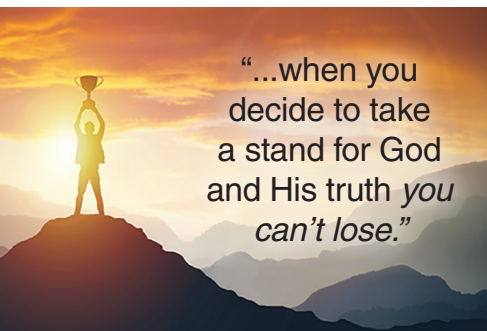
Buck Up!

Do you ever feel like that's how you're spending *your* life? If you do, you might want to consider encouraging yourself the same way Isaiah did, saying,

“...yet surely my judgment is with the LORD...and now, saith the

LORD that formed me...to bring Jacob again to Him, Though Israel be *not* gathered, yet *shall I be glorious in the eyes of the LORD...*" (Isa. 49:4,5).

If you're beating yourself up, thinking you're a failure because people haven't gathered around you to hear more of the truth that you've given your life to share with them, just do what Isaiah did and remember to *leave your judgment with the Lord*. Let Him decide if you're a failure, and take Him at His word when He says that you may be a failure in the eyes of the world but you are *glorious* in the eyes of God.



Do you think the Lord Jesus ever felt like a failure? We know that He did, for *Isaiah 49 is about Him*. When God went on to tell His prophet,

"I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (49:6),

we know He wasn't talking about Isaiah! He was speaking prophetically of how *the Lord* would ultimately gather Israel, and be God's salvation to the ends of the earth. But when He didn't gather Israel at His first coming, do you think maybe He felt like

He had labored in vain, and spent His strength for nothing? If you think He didn't, I'd argue that Isaiah 49 suggests otherwise, for this chapter is about Him as much as it is about Isaiah.

The Lord had feelings just like you and I, but when He was unable to gather Israel, wasn't He still glorious in His Father's eyes? If so, then so was Isaiah—and so are you, when people don't gather to hear *your* message!

Be Pauline

You may be thinking that all of that was true for Jews like the Lord and Isaiah but not for us, for didn't our apostle Paul imply that his labor *would* be in vain if the Galatians kept flirting with the law (Gal. 4:11), and if the Philipians kept murmuring and disputing (Phil. 2:14-16), and if the Thessalonians maintained their rejection of the pre-trib Rapture (1 Thes. 3:5)?

But why would Paul tell the carnal Corinthians that *their* labor *wasn't* in vain (1 Cor. 15:58). The answer is that their labor wasn't in vain "*in the Lord*"—and Paul's wasn't either, despite how people responded to his message. And your labor isn't either—*in the Lord!* It may be in vain by worldly standards but,

"...thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death, and to the other the savour of life unto life..." (2 Cor. 2:14-16).

Do you know what that means? It means when you decide to take a stand for God and His truth *you can't lose*. You come up smelling like a rose no matter how people



respond! You are *glorious* in the eyes of God! Isn't that worth taking a stand for Him *no matter what the price?*

The last man that we'll consider who took a stand for God was Jeremiah, whom God told,

"I ordained thee a prophet unto the nations" (Jer. 1:5).

Right off the bat you have something in common with this man of God, for you preach Paul's gospel, and the Lord sent *him* "to all nations" (Rom. 16:26). But Jeremiah was God's *first* ambassador to the nations.

And I don't know about you, but whenever I think about men in the Bible getting a commission from God, I always picture them as eager to carry it out as Isaiah was when he cried, "Send me!" Then I think back to how shy I was when I was first saved, and how shy you may be as well.

Send Someone Else!

But within a year after I got saved in a grace church, I knew that we had the answer to all the religious confusion I was hearing

on Christian radio, and I knew *somebody* had to get the truth out to others. And I knew for certain that *I didn't want it to be me*. I didn't think I'd ever know the grace message well enough to proclaim it.

If that describes you too, it might encourage you to know that Jeremiah felt the same way! Rather than echo Isaiah's eager cry of "Send me!" he protested,

"Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6).

Jeremiah said, in effect: "Who me? How would I know what to say to the nations? I'm a child in my understanding of Your truth."

If his reluctance sounds familiar, it's because when God called Moses to lead Israel out of Egypt, he objected that they wouldn't follow him (Ex. 4:1). God replied, "They will after I turn your rod into a serpent" (vv. 2,3). Now you'd think Moses would be satisfied with that, but he came up with *another* lame excuse, citing his "slow tongue" and how he hadn't been born with the gift of gab (4:10). God countered by making his brother Aaron his spokesman.

Do you know what that means? It means no matter what your objection is to taking a stand for the Lord, *He has an answer for it*. You're not going to get the drop on God!

Well, let's see how He answered *Jeremiah's* objection that he couldn't stand for God and His truth:

"Say not, I am a child...whatsoever I command thee thou shalt speak" (Jer. 1:7).

Wait! How come God didn't answer Jeremiah in the same way

He answered Moses, by assuring him that He would confirm his words with miraculous signs? Well, don't forget that God sent Moses *to the Jews*, and what do we know about the Jews? They *"require a sign"* (1 Cor. 1:22). But God sent Jeremiah to the nations of the Gentiles—just like He sent Paul and us!

And what do Gentiles seek after? "Wisdom" (1 Cor. 1:22)! That's why when Jeremiah said he couldn't speak for God, He didn't give him the power to work miracles. Instead He told him,

"I have put My words in thy mouth" (Jer. 1:9).

Instead of giving Jeremiah miracles to perform, He gave him *words of wisdom to proclaim!*

The Weapons of Our Warfare

Is there anything you can learn from that as you carry out *your* commission to all nations? Don't be looking to God for backup to confirm your words with signs following as He did for Moses, and as He later did for the twelve apostles (Mark 16:20). He's given you His *Word* because the Gentiles to whom you are sent *still* seek after wisdom. And He has given us a very *special* wisdom, one that Paul described in 1 Corinthians 2:7 when he said,

"We speak the wisdom of God in a mystery, even the hidden wisdom...."

So don't be trying to conduct spiritual warfare with Israel's weapons now that God has *re-called* those weapons. Instead we need to do what God told Jeremiah to do:

"...gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces..." (Jer. 1:17).

In modern terms this would equate to, "Suck it up and be a man and speak My Word, and don't worry about the *frowns* you might see!"

But God *also* gave Jeremiah a promise:

"I have made thee this day a defenced city, and an iron pillar...and they shall fight against thee; but they shall not prevail against thee..." (Jer. 1:18,19).

Now here you probably want to know *how* God did that, so He can make *you* a defensed city and an iron pillar too. Well, notice that God says He did what He did *that very day*—and all God did that day was commission Jeremiah and give him His Word.



"...whenever I think about men...getting a commission from God, I always picture them as eager to carry it out..."

That's how God steeled His prophet to speak His Word, by *giving him His truth*. And that's how He can steel you to do it as well. With the wisdom of God's rightly divided Word you can be as invincible as Jeremiah was, because now *you* have God's message for the nations! I discuss Pauline truth for a living, and I can tell you that after 41 years

in the ministry and 19 years of defending the grace message here at BBS that *nobody* can stand against what we believe!

The Price Is Right

If you're thinking that Jeremiah might be the one man in this lesson who didn't have to pay a price for the stand he took, think again! God told him,

"Buy thee My field that is in Anathoth..." (Jer. 32:7).

Of course, to understand how this constituted paying a price for standing for God, you have to remember that God had been telling Jeremiah to warn the people of Israel that the king of Babylon was about to conquer them and carry them away from their homeland. If you're *still* not sure how buying a field would be paying a price for standing for God, let me ask you a question. Would you have bought land in Poland in 1938 if you knew the Nazis were about to take over the city in 1939, and the land you bought would then belong to the Fuhrer? Well, Jeremiah knew the land that God was asking *him* to buy would soon belong to Nebuchadnezzar.

But bless his heart, he bought the land! Although he did point out to God,

"...the city is given into the hand of the Chaldeans...and Thou hast said unto me...Buy thee the field..." (Jer. 32:24,25).

That was his way of saying, "Okay, I did what You asked me to do. Would you mind telling me why You asked me to do it?" And, speaking of the people of Israel, God answered:

"...I will bring them again unto this place...for I will cause their captivity to return..." (Jer. 32:37-44).

God said, in effect, "Yeah, I know that telling you to buy land in Israel sounds like telling you to buy a ticket on the Titanic. But someday I'll bring My people back home, so buying land might *seem* like a high price to pay to stand for Me, but it's actually *an investment*, an investment that you and your children can enjoy for countless years to come."

A Buyer's Market


And you know what? So is the stand that *you* take for God and the truth of His grace. The money you give toward the Lord's work isn't wasted, *it's invested*. The time you give to the Lord's work isn't wasted, *it's invested*. The *life* you give to the Lord isn't wasted, *it's an investment!* Everything you give the Lord is an investment *in eternity*.

And every financial adviser will tell you that when it comes to investments, you have to be in it for the long haul. You can't get discouraged and sell when the market crashes, for it always bounces back, and if you sell low, you'll take an unbelievable financial hit.

My father did that in 2008 when the market crashed and he sold all his investments. A few years later all the investments he sold had regained their value and more. But he lost out, and the inheritance that he left his children when he died in 2011 was consequently a fraction of what it could have been.

Now I'm not bitter about that. I share it only in case *you're* getting bitter. If you're getting discouraged about your life, and how you've invested it in serving the Lord, you have to remember that you're not just in it for the long haul, you're in it for the *eternal* haul! Investing your life in taking a stand for Paul's gospel has its ups and downs just like the stock market,

but the dividends it will pay in eternity *are out of this world*. Literally!

Everyone has to stand for something in life. Why not stand for something that will keep you from falling for the errors of religion, and keep *others* from falling for them as well. It's a stand that God is *counting on you* to take, and it's a stand you'll be eternally glad you took. 

Question Box

"I'm looking for any insight you might have about the meaning of 'from faith to faith' in Romans 1."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth....For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16,17).

The reason Paul wasn't ashamed of the gospel of salvation is that it reveals *the righteousness of God*. That is, the gospel of "Christ died for our sins" (1 Cor. 15:1-4) reveals how God doesn't unrighteously sweep our sins under the rug and sneak us in the back door of heaven when the devil isn't looking. He can *righteously* save us because His Son died to *pay* for our sins.

Then when we *believe* the gospel of salvation, God faithfully saves "whosoever shall call upon the name of the Lord" (Rom. 10:13). If you're wondering why He has to *say* that, and why He might be tempted to do otherwise, it is because of the kind of people who sometimes call upon Him! You or I might have second thoughts about saving the likes of men like Saul of Tarsus or Jeffrey Dahmer, the serial killer cannibal who is said to have believed the gospel before he died. But God faithfully saves *all* who put their faith in Christ.

And that's how the gospel is the power of God unto salvation "from faith to faith." The word "faith" can mean *faithfulness*, as it does in Romans 3:3. So Romans 1:17 is saying that salvation flows from God's faithfulness to save anyone to any who put their faith in Christ—from *His faith to our faith*. That's how a man's "soul which...is not upright" or *righteous* (Hab. 2:4) can be *made* righteous (2 Cor. 5:21), and then "the just shall live" have *eternal* life—"by his faith." —Pastor Kurth



Who Is the Israel of God?

PASTOR KEVIN J. SADLER
BBS President

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God” (Gal. 6:15-16).

It is often taught that, after Israel’s fall, the Church replaced Israel in God’s dealings with mankind, and God transferred all the promises He made to Israel to the Church. Galatians 6:16 is a verse that is used as the basis for this position and that the Body of Christ is now “the Israel of God.”

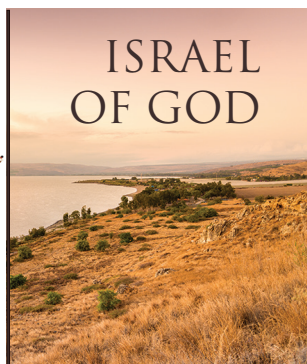
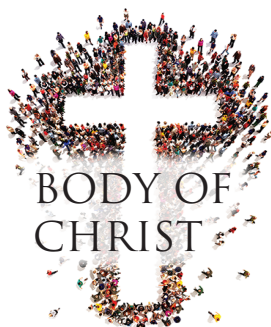
Who is “the Israel of God” that Paul referred to in Galatians 6:16? In his letter to the Galatians, Paul dealt with the issue of circumcision. Judaizers had come among the Galatian believers and imposed circumcision and the Mosaic law on this fledgling grace assembly. The Galatians allowed themselves to be influenced to mix law and grace, both doctrinally and practically, and so were putting themselves under the law.

Paul, however, recognized that they were being taught that Christ was not enough—that they must have a physical rite, works, and the law in addition to Christ and His grace. As Paul concluded the letter, he summed up his arguments by saying that it doesn’t matter whether one is circumcised or not circumcised. What matters is whether or not one is one of the “new creature[s]” that God has formed. The collective identity of these new creatures is the Church, the Body of Christ, a previously non-existent agency. Ephesians 2:15-16 tells us this about the new creation:

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain ONE NEW MAN, so making peace; And that He might reconcile both [Jew and Gentile] unto God in ONE BODY by the cross, having slain the enmity thereby.”

This *new* creation, the *new* man, is the “one Body,” the Body of Christ, made up of believing Jews and Gentiles, reconciled to each other and to God by the Cross. Even with the temporary setting aside of Israel, the raising up of Paul as the apostle to the Gentiles, and the beginning of the Church, the Body of Christ, God did not take Israel’s promises and blessings and transfer them to the Church. Instead, through Paul, we learn that the Body of Christ is a “new man,” made up of new creatures with its own new, unique promises and blessings that are separate from Israel’s.

From the revelation Christ made known to him (Eph. 3:3), Paul announced something that “in other ages was not made known unto the sons of men” (Eph. 3:5): God’s *new* Church, the Body of Christ. The Church is distinct and separate from Israel and from God’s purpose for the earth revealed in prophecy. The Church is not defined as Israel’s replacement; rather, the Church in the dispensation of grace is a brand new thing, a new entity. Israel and the Body of Christ are two separate entities with their own distinct identities in Scripture.



The idea that the Church became spiritual Israel and that God transferred all Israel’s promises to the Church has arisen from a failure to see the dispensational shift from God’s program with Israel to His program with the Body of Christ. As we recognize the revelation of the mystery committed to Paul, there is no reason to alter prophecy or spiritualize those promises made specifically to Israel and make them applicable to the Body of Christ. We can let them stand. They mean what they say. God is faithful, and we know by faith that *all* God’s promises to Israel will be fulfilled exactly as God has said, in His time.

Paul wrote in Galatians 6:16, “And as many as walk according to this rule, peace be on them, and mercy...” What rule is Paul referring to? It’s the rule in the preceding verse that “in Christ Jesus neither circumcision availeth any thing” (v. 15), and that being a new creature and a member of the Body is what truly avails and means everything.

Then Paul prayed peace and mercy “on them”—that is, on those who are part of the newly created Body of Christ. However, a dividing line is drawn between “as many as walk according to this rule, peace be on *them*,” and “upon the Israel of God.” The dividing line is between the Jews and Gentiles in the Body of Christ and “the Israel of God.”

If God began a new entity known as the Body of Christ, then what happened to Israel? Is Israel out of the picture forever? Is God


finished with Israel? The answer is *absolutely not*. Paul shows that in Galatians 6:16. The Israel of God cannot refer to the Body of Christ because Galatians 3:28 teaches that in the Church,

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28).

There is neither Jew nor Gentile in the Body of Christ. We are all one in Christ. Thus, we know that, in Galatians 6:16, Paul is blessing two different groups of believers.

Paul wrote his letter to the Galatians during the Acts period. During that time, in addition to the Church, there was another group of saints that still existed: believing Israelites saved under the ministry of John the Baptist, the Lord, and His twelve apostles, Israelites who were part of the kingdom church and had an earthly hope.

Remnants of those believing Israelites, the true Israel of faith, were still around, and just so the Galatians (and we to this day) understand that God had not forsaken these saints, Paul pronounced a double blessing as he closed his Galatian epistle: (1) peace and mercy on the newly created Church and (2) peace and mercy upon “the Israel of God.”

Rather than this passage teaching that the Body of Christ is the Israel of God, it points out the truth that they are two *separate* entities. The “Israel of God” refers to believing Israelites with their earthly hope, who trusted in Jesus as their Messiah and the Son of God, confessed their sins, sold all they had, and were water baptized. Those who are new creatures comprise the Body of Christ with a heavenly hope, saved by faith alone, having trusted the gospel of the grace of God that Christ died for our sins and rose again. 



ECHO BACK

“You asked for feedback this month on how the *Searchlight* is blessing our lives. As I sit here atop Mt. Megunticook in the Midcoast area of Maine, it is a beautiful, cool day in the East and I wanted to share the photo. I read the article ‘Many Infallible Proofs’ while sitting in the sun on the rocky summit and was reminded of the accuracy in God’s Word to the smallest detail. God must watch over His Word very carefully all through the years to keep it pure.

“Earlier I read the article ‘Caring for Those Left Behind’ and got to share the synopsis with my wife. What a unique perspective to keep in mind! It is so easy even as Christians to get engulfed in our own needs and wants and forget our mission to reach out to the lost! The *Berean Searchlight* helps me do that each month. Thank you for your labors in Christ to inspire and bless His people.”

One Life



This is a day of endless opportunities to serve the Lord. One life—your life—can make a difference. When God parted the waters of the Red Sea, how many did He call to lead His deliverance? One man: Moses! When the chosen people of God were faced with extinction at the hand of Haman, how many made a difference? One woman: Esther! When the murderous Athaliah sought to destroy all the royal seed through which the Redeemer would come, how many stood in her way? One woman: Jehosheba! When God made known the secret counsel of His will that was hidden from ages and generations past, how many did he initially call to make known the riches of His grace? One man: Paul! One solitary life yielded to God's purpose can make a difference.

In the early 1900s, "the following ad once appeared in a London newspaper: 'Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful.' The ad was signed by Sir Ernest Shackleton, Antarctic explorer. Amazingly, the ad drew thousands of respondents, eager to sacrifice everything for the prospect of meaningful adventure."

This story serves as a reminder that men will hazard their lives for a few moments of temporal glory that soon vanishes. But the adventure that we are on when we devote our life to Christ has the benefit of the eternal weight of glory. This journey also has its hazards, as Satan slings his fiery darts of doubt and discouragement at us, hoping to get us to give up the good fight of the faith. We also have to deal with the darkness of criticism and misrepresentations at times. But what a rewarding experience it is when we have the opportunity to lead someone to Christ and spare them from eternal judgment. What an honor it is to be used of God, the very God of creation, in whatever area of service He has called us.

The thousands that responded to Sir Ernest Shackleton's ad were willing to sacrifice everything for a meaningful journey. Are we willing to sacrifice a few comforts of this life, its pleasures, and financial security to live for the Lord and make a difference in someone else's life? Remember and remember well the One Who made that sacrifice for us!

—Pastor Paul M. Sadler

BIOGRAPHY OF OUR CHURCH



PASTOR BRENT BILLER

Guest Writer

This is the story of how I received the grace message and how God planted a grace church in Ridgeley, West Virginia.

In 1996, Bob Johnson, following the death of his wife, visited a dear friend in Florida and came home to West Virginia with two verses written in the front cover of his Bible, rightly dividing the Word of truth (2 Tim. 2:15), and preaching Christ according to the revelation of the mystery (Rom. 16:25). He had gone to a grace church in Inverness with his old railroading buddy, Curt Rowsey, who gave Bob the grace message. Excited, Bob tried to talk to many in the denominational church we were attending, but to no avail, and then he approached me.

I said, “Bob, do you have something to read to help me understand what you’re so excited about?” He handed me C. R. Stam’s *Things That Differ*. My wife Sandra and I were scheduled to go to a medical conference the next weekend in Gatlinburg, Tennessee, and we took the book with us. Between meetings, I would rush back to our room and read a few pages, and say to her, “Sandra, listen to this, there was a difference in Peter and Paul’s ministry...a difference between Israel and the Church...a difference between Law and Grace, etc.” I finished the book that weekend and was converted for the second time in my life. The greatest day of my life was when Christ reached down out of heaven and saved another sinner, me. The second greatest day of my life was when I received the grace message.

I began teaching with great passion the tenets of the grace of God as I learned them and soon had the largest Sunday school class in that church, which met in the sanctuary. My wife taught the same to a youth group. Many embraced it—but the leaders were outraged and began making serious accusations against us. My class was banished to the basement. I knew we were in serious trouble when the president of the church board prayed that the false teachers would be struck down like Ananias and Sapphira! (Acts 5:5,10). I did not know what

to do, so I placed a call to the *Berean Bible Society* and spoke with its president, Pastor Paul Sadler. He listened patiently to my plight and then told me I should consider starting a grace Bible study. Looking back, it might have been the best advice I have ever been given. A small group of us began to meet in three different homes in 1998. In 1999, our group sponsored a conference and Pastor Sadler was our lead speaker (Curt Rowsey also attended that conference and was so honored to stand at the same podium alongside Pastor Sadler).

On Easter Sunday, 2000, our group took a vote to apply for a federal 501-(3)c status and become a church. As far as we know, we became the first and for many years, the only grace church in the state of West Virginia. Though feeling unqualified, I accepted the call to be the pastor of our newly named church, *Grace Bible Fellowship*.

Needing a larger meeting place, I saw a FOR RENT sign in a small plaza near our home. We rented the space and relocated our church there in 2002. In 2003, we purchased the building and formed the Hunt Club Plaza, LLC., with the church and three members of the church and their wives as owners. One of our ministries is to provide a sound location where small businesses want to locate (we currently have a pizza and sandwich shop, a speech pathologist, a chiropractor and massage therapist, storage rental units, a nurse practitioner, and a hair salon). Saundra and I live in the second story apartment above our chapel.

During those years, I worked full time as a CRNA (Certified Registered Nurse Anesthetist) and my wife, Saundra, worked in the same hospital as an OR nurse and first assistant to several surgeons. I completed a distance learning MAR (Master of Arts in Religion) degree from Liberty University in 2001. In 2005, Pastor Sadler came to the conference at White Sulfur Springs, PA., and I was proud to share the podium with him and two other grace pastors, John Hollis and Dave Hobbs. Paul returned to that conference in 2011, but sometime after that, he was diagnosed with lymphoma and began treatments. We all prayed for the Lord to heal him. Seemingly, in remission, our church sponsored a local conference in the fall of 2014, and Paul accepted our invitation to speak.

That was the last time we saw him as he passed away in 2016 from cardiac complications from his cancer treatments. He passed much too soon from our perspective, but those things are not in our hands, but the Lord's. Before his passing, Paul was very pleased (I am sure) to have his son chosen to lead BBS.

Pastor Kevin and his wife Jessica visited our church on August 16, 2020, and during his introduction, I expressed to him the profound impact his father and BBS had had on our church and me. I told him that I likely would not have become a pastor nor would our church be

here today without his advice, encouragement, and guidance. I still think about Paul often and the mentoring he provided me.

The purpose of this article is to encourage others who may be thinking of starting a grace Bible study or going the next step to becoming a church. It will not be easy, but it will be worth it. Our church is living proof that God can take average people and do extraordinary things they never thought they could do. My children and some of my grandchildren have grown up in our church. My daughters became children's Sunday school teachers, my sons-in-law Bible teachers, one a grace pastor. I have had the joy of leading several of my grandchildren to the Lord during our annual summer VBS. God has blessed me more than I deserve.

I invite anyone who reads this article to come visit our church when you are in our neighborhood. And, it is true—we are almost heaven, West Virginia!



SPOTLIGHT on Grace Churches

GRACE BIBLE FELLOWSHIP

17 Hunt Club Dr.
Ridgeley, West Virginia 26753
www.gbfbwv.com

Senior Pastor: Brent Biller

Meeting Times:

Sunday: 9:30 am Sunday School (all ages)

Sunday: 10:30 am Worship Service

Sunday: 6:00 pm Service

New Bible Study: 18303 Buckeyes Circle, Hagerstown, Maryland

At *Grace Bible Fellowship* we believe in studying God's Word and teaching others. We believe that the entire Bible is inspired by God and is still essential and applicable for our lives each and every day.

If you live in or near the Short Gap, WV, area and are looking for a Bible believing church, please visit us.

Contact: (304) 726-4063 or brentbiller@atlanticbb.net



how?

PASTOR KEN LAWSON

BBS Board Member

Requirements for salvation from the New Testament (Paul's writings excluded).

Note: Since the majority of readers of this article will be grace believers, most of what follows will be more evidence that salvation by grace through faith alone is strictly a Pauline doctrine.

Water baptism—Mark 1:4; 16:16; Luke 3:3; Acts 2:38. The reasons given for water baptism are many and varied by the fundamentalist/evangelical churches. For example, it is said that it is the first act of obedience for a new believer, an outward act showing an inward reality, to follow the Lord in baptism, etc. But in the above references it is shown to be for salvation and remission (forgiveness) of sins. The thief on the cross was saved without water baptism, showing that it was not the ritual itself that mattered but his faith (Luke 23:40-43). However, who would deny that he would have gladly received it if he had not been nailed to a cross!

Endure in faith to the end of the Tribulation or until

martyred for Christ—Matthew 10:22; 24:13; Luke 8:13; 9:62; John 6:60,66; 8:31-44; 10:27; 1 John 2:19,24-25; Revelation 2:7,11,26; 3:5; 12:11. Enduring, abiding, and overcoming in the faith is a constant theme in the gospel of the kingdom. These Scripture references show that it was more than reward for godly service but was also for the salvation of the soul.

The Book of Hebrews (written to Hebrews, not Gentiles) also has strong warnings about failure to maintain the faith in the midst of persecution (Heb. 2:1-3; 3:6,14; 6:4-6; 10:26-31; 12:25-29). A careful reading of these shows them to be much too severe to be references to the Bema Seat of Christ. There was indeed a “mixed multitude” of professing but unconverted Jews who did not really possess eternal life but were living among the genuine believers.

Repent and believe—“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent ye, and believe the gospel*”

How Were People *Saved* in Other Dispensations? **Cont.**

(Mark 1:14-15). In our present age of grace we rightly see that repentance (or a change of mind) is a part of believing the gospel of grace. In the gospel of the kingdom, however, it appears to be a separate act.

John the Baptist gives us some specific examples of repentance in Luke chapter 3. He begins by warning them about the coming judgment and their need to repent, calling them a generation of vipers. “Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance” (vv. 7-8). He warns them again against trusting in being descendents of Abraham, and that they should know that the judgment is indeed coming. “And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (v. 9).

With this in mind they asked John how to escape God’s wrath. “And the people asked him, saying, What shall we do then?” You would think that John would have said something like, “Believe in Jesus Christ alone,” but this is not what he said. “He answereth

and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise” (v. 11). Giving someone a coat and food are works. Likewise, he told the publicans (tax collectors) to “exact no more than that which is appointed you, and the soldiers...to do violence to no man, neither accuse any falsely; and be content with your wages” (vv. 12-14). John did point the way to Christ, but these examples of repentance are not consistent with a faith-only gospel. Repentance involved faith, but also working in the Lord’s vineyard and doing His will (Matt. 21:28-32).

Forgiveness of others—In the kingdom dispensation, their forgiveness from God was dependant on first forgiving those who had sinned against them (Matt. 6:12,14-15; 18:32-35). That forgiveness was given out piecemeal or in installments. It is much different today under grace as Paul assures us that God has already forgiven believers of all trespasses, that they will not be imputed to us, and that we are justified from all things (Eph. 1:7;

4:32; Col. 1:14; 2:13; 3:13; Rom. 4:7-8; Acts 13:38-39).

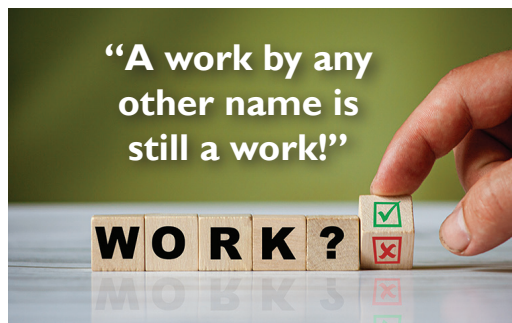
Support Jesus's persecuted brethren—the believing remnant in Israel. This will be the responsibility of the Gentiles (nations) in the coming Great Tribulation (Matt. 25:31-46). This portion is prophetic. If they feed them, give them drink, lodge them, clothe them, visit them while sick or in prison, it will be the same as doing it unto Christ Himself. These are *works* that will inevitably accompany those who will have genuine faith in Christ. We know that this will be a salvation/hell fire issue because the Lord calls those who help His brethren sheep who inherit the kingdom and eternal life, while the others he calls goats who are cursed by everlasting fire and punishment (Matt. 25:34,41,46).

Obedience to the kingdom discipleship teaching of Jesus Christ. To follow the Lord was a requirement for salvation. "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). In John's writings, the *light of life* is a salvation term while *walking in darkness* refers to the lost (John 1:5; 3:19-21; 12:35,36,46).

The Scripture demonstrates that following Christ in the kingdom gospel is inextricably linked with believing in Him and salvation (John 8:12 with 12:46). It involved much more than attending church (or synagogue) every week. It included the following:

A. Leaving your house, brothers, sisters, father, mother, wife,

children, and land (Matt. 19:27, 29). Jesus had an entourage that accompanied Him wherever He went. These disciples had only a short window of opportunity (about three years until His return to heaven) to learn from the Lord, thus a seeming harsh requirement to forsake all and follow Him. (Thankfully, we now have the completed Word). Two men wanted to follow the Lord, but the first wanted to go back and bury his father and the other to say goodbye to his family. This was a seemingly reasonable request, but Jesus would have none of it and said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:57-62). Let's face it friends; if someone is not fit for the kingdom of God, he ain't gettin' in. How reminiscent this is of Lot's wife who looked back. Putting your hand to the plough is hard work.



B. Selling all your possessions (Matt. 19:21; Mark 10:21; Luke 12:33; Acts 2:44-45; 4:34-35).

C. Doing the will of the Father: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7:21

cf. 12:50; 21:31). They must *do* in order to enter into the kingdom; that involves works. The parable of the two foundations illustrates this truth (Matt. 7:24-27).

D. Public confessing of Christ before men (a work) (Matt. 10:32-33; Luke 12:8-9; Rev. 3:5). *Note:* Work is defined as “activity in which one exerts strength or faculties to do or perform something” (Webster’s Seventh New Collegiate Dictionary). We site this definition because some would dispute that rituals or performances are really works. But as one so aptly said, “A work by any other name is still a work!”

E. Denying yourself, and taking up your cross daily, and following Christ. This work involves suffering for His names’ sake (Matt. 10:38-39; 16:24-27; Luke 14:26-33). There have been many attempts to relegate this to service and reward, not salvation. However, the context is contrary to that thought. “For whosoever will save his life shall lose it: [be lost] but whosoever will lose his life for My sake, the same shall save it [be saved]. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? [lost]” (Luke 9:24,25).

Note: Salvation and reward go “hand in glove” in the kingdom dispensation. You cannot have one without the other. Salvation will inevitably lead to a rich reward for the Master’s service, some a hundredfold, some sixtyfold, and some thirtyfold (Matt. 13:8,23). Reward is by no means certain for believers in our dispensation where there is so much half-heartedness, carnal-

ity, and ignorance of God’s will among Christians (1 Cor. 3:1-15; 9:24-27).

F. Watching and being ready for Christ’s return. “Blessed is that servant, whom his lord when he cometh shall find so doing.” Failure to watch and to work will result in weeping and gnashing of teeth. This is a description that Jesus often used for eternal punishment (Matt. 24:45-51; see also Matt. 8:12; 13:42; 22:13; 25:30; Luke 13:28). The following two parables of the ten virgins (Matt. 25:1-13) and the talents (Matt. 25:14-30) also have watching and working as the main themes. *Note:* All of the Israelites were considered to be God’s servants. However, those who believed on Jesus Christ and worked in the gospel were the genuine servants.

In addition, Jesus taught, “*Strive* to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24). The striving will include all of the points above showing that salvation under the gospel of the kingdom will be difficult. Another passage says, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13-14). They must prove themselves to be *worthy* to obtain that world (Matt. 10:37-38; Luke 20:35; 21:36; Rev. 3:4).

G. Their righteousness must exceed the righteousness of the scribes and Pharisees in order to

enter into the kingdom of heaven (Matt. 5:20). Then the Lord Jesus explained what that righteousness looks like in the remainder of the chapter. *Note:* Some have anticipated revelation here and have *assumed* that this refers to the imputed righteousness that Paul wrote of in his letters many years later. However, that righteousness is a free gift of God's grace based upon faith in His finished work on the cross (Rom. 3:20-28).

If the kingdom disciples called someone a fool they would be in danger of hell fire (Gr. *Gehenna*, Matt. 5:22). The Lord later warned them to "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10:28; Luke 12:4-5). Whether you call this a threat or a promise, it underscored the necessity of continuance in the kingdom faith and doing His will.

Furthermore, there are certain statements from Paul that would make no sense if salvation has always been by grace through faith without works. (*Italics below mine*).

"But now the righteousness of God without the law is manifested..." (Rom. 3:21).

"To declare I say, at this time His righteousness..." (Rom. 3:26).

"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Note: In the Gospel records there are many synonymous

terms that Jesus used when it came to the salvation issue (Luke 1:77; 19:9; John 4:22). Among them are:

- **Save** (Matt. 1:21; 18:11; Luke 9:56; 19:10; John 12:47).
- **Saved** (Matt. 10:22; 19:25; 24:13; Mark 16:16; Luke 7:50; 8:12; 13:23; John 3:17; 5:34; 10:9).
- **Eternal Life** (Matt. 19:16; 25:46; John 3:15,16; 5:24; 6:40,47,54,68; 10:28; 12:25,50; 17:2,3; 20:31).
- **Life** (Matt. 7:14; 18:8-9; 19:17; John 3:36; 4:14; 5:24,40; 6:53; 10:10)
- **Inherit Everlasting Life** (Matt. 19:29; Mark 10:17; Luke 10:25; 18:18).
- **Inherit the Kingdom** (Matt. 25:34).
- **Enter the Kingdom** (Matt. 5:20; 7:21; 18:3; 19:23-24; 23:13; John 3:5).
- **Enter into Life** (Matt. 18:8-9; 19:17).
- **Enter the Strait Gate** (Matt. 7:13; Luke 13:24).
- **Enter into the Joy of the Lord** (Matt. 25:21,23).
- **Born Again** (John 3:3-8).
- **The World to Come** (Mark 10:30; Luke 18:30; 20:35).


Observations and Conclusion—How wonderful to know and appreciate that our relationship with Christ is based entirely on His love, His work, His grace, and His preservation! This is the most gracious offer that He has ever extended to man, and our only responsibility is to receive it by faith, trusting the merits of His shed blood, without works.

This has not always been the case as the above Scripture passages demonstrate. How important to rightly divide the Word of truth (2 Tim. 2:15). To do less is to confound the Scriptures and create an atmosphere where inconsistencies and contradictions abound and bring doubt and confusion to searching souls who are sincerely trying to understand God's will.

While it is certainly God's will for us to forgive others, help the persecuted brethren, confess Christ before men, deny self, obey Christ's commands, become a good ambassador for Christ, and be spiritually ready for His appearing for us, none of these are requirements for salvation in the present dispensation of the grace of God. Neither is our salvation forfeited or brought into question if we fail in these. Believers have been sealed by the Holy Spirit of promise until the day of redemption, and now nothing can separate us from the love of God which is in Christ Jesus our

Lord (Eph. 1:13-14; 4:30; Rom. 8:31-39).

John the Baptist, Jesus Christ, and the twelve apostles preached only to the lost sheep of the house of Israel. Their message was the gospel of the kingdom (Matt. 3:2; 4:17; 10:5-7; 24:14). They were all under the law/kingdom program and, while faith was most important, it was not a faith-only proposition for eternal salvation. Works were also necessary to demonstrate their faith. Anything less was not true saving faith.

Paul is the apostle of the Gentiles for the present dispensation of grace. He is the one through whom God revealed the mystery program for us (Rom. 16:25; Col. 1:25-27). He fought hard to maintain the grace-through-faith-alone doctrine in all the Gentile churches. In Paul's message, God's grace is on the throne and cannot co-exist with works for salvation (Rom. 5:21; 11:6). In his writings alone do we find the doctrine, position, walk, and destiny of the church, which is Christ's body. 

In today's politically correct environment where you have to be so careful to keep from offending anyone, we might all have to give reports like this fourth grader who reported on the origins of the Thanksgiving holiday.

"The pilgrims came here seeking freedom of...**you know what**. When they landed, they gave thanks to...**you know who**. Because of them, we can worship each Sunday...**you know where**."



BBS

Letter Excerpts



From Arizona:

“Because of you and a couple of brothers, I’ve learned the gospel of grace according to Paul. My Bible is a new Book to me....Thank you so much for teaching me the truth!”

From Florida:

“Thank you for the *Searchlight*. I am a grace believer who has been through many denominations. Finally I found your magazine and your preaching about rightly dividing the Word. Praise God for your ministry!”

From New Jersey:

“A term I have noticed that you use often in your writings is ‘rightly divided.’ I have questioned exactly what that term means. I noticed in the May ‘Letter Excerpts’ that someone else was confused, and he read an explanation in a previous *Searchlight*. If it would be possible I would greatly appreciate a copy of your definition.”

From Illinois:

“We love your TV show here in Waukegan, and may come up one day to see you.” (We’ll leave the light on for you! –Ed.).

From Florida:

“I read your wonderful article [‘The Solution to Racial Tension’]...so meaningful for today’s tensions. Our country is certainly facing turmoil from multiple sources today. It often feels that each day we wake up to a new crisis.”

From Facebook:

“How wonderful to be able to access more from C. R. Stam. Such a gifted man of God.” (A response to Pastor C. R. Stam’s booklet “*How and When?*” being added to the growing collection of Pastor Stam’s out-of-print books and booklets that are available for free download on our website. –Ed.).

From Indiana:

“I just watched the latest episode of *Transformed By Grace* where you talked about the unpardonable sin. I would like to thank you for preaching about that. I know some people who thought that because they had an abortion that there was no hope for them. I would like to share this with them. I don’t have much but I would like to make a monthly donation to the program to help the ministry.”

From New York:

“We are grateful for your ministry and are now being richly blessed by the *Searchlight* and also by DVDs by Pastor Ken Lawson.”

From Indiana:

“Great job! Been meaning to tell you, the June *Searchlight* is outstanding, as usual. Jessica’s article on hope especially touched me.”

From Wisconsin:

“Here is my annual contribution to BBS for 2020...I have come to have Christ as my Savior by rightly dividing the Word.”

From Arizona:

"I finished reading your new book *Runaways* and wanted to let you know I enjoyed it—good book."

From California:

"I enjoyed the study on John Mark in the *Searchlight*. Thank you for answering my question about baptism.... I came across an article on how fasting is incompatible with grace. That sounds right, but why then did Jesus say we will fast after He is crucified?" (You can read more about John Mark in our new book *Runaways*, and more about fasting in our new book *More Rightly Divided Answers*. —Ed.).

From Indiana:

"Please tell Kevin that his article on Christian growth is awesome!"

From Missouri:

"I just re-read the December 2016 article by Pat Kilgo, '*Men of Faith, Men of Worship*.' What an eye-opener and a blessing for me to re-visit this article with my Bible at my side....I plan to share it with my small group of women in my circle of influence."

From Wisconsin:

"We are so glad you came to Bowler....When you left...it felt like a family member was leaving us."

From Maryland:

"You did a superb job at the conference [in Martinsburg, WV]. Great topics, clearly spoken, and all around good conference."

From Minnesota:

"Since I am unable to attend church services, *Berean Bible Society* has become my source of Bible teaching, rightly divided."

From our Inbox:

"Wow! That was excellent Pastor Ricky! I finally got through all three documents...loaded with good doctrine. I studied it slowly and light bulbs were popping on regularly in my mind. Answered a lot of questions for me. Thanks for a good study of Matthew 24." (There are always "many lights" when the Word is taught rightly divided as Paul taught it [Acts 20:8]. —Ed.).

From Australia:

"Most interesting and extremely helpful! I now feel better prepared to deal with this issue. Many thanks for the prompt response. Much appreciated as I needed it for this coming Sunday when I will probably meet the 'challenger' who has not rightly divided!"

From Wyoming:

"Thanks for the messages on *Transformed by Grace*. I'm learning by the week! Praise God. He has given Pastor Kevin a wonderful gift."

From our Inbox:

"I emailed you about losing my salvation by falling into grievous sin. I was emailing you all the verses where I thought I lost it and you responded to several of my emails. After months of fear, God restored my understanding and confidence of salvation.... Even helping others in my same boat....Thanks for helping me out!"

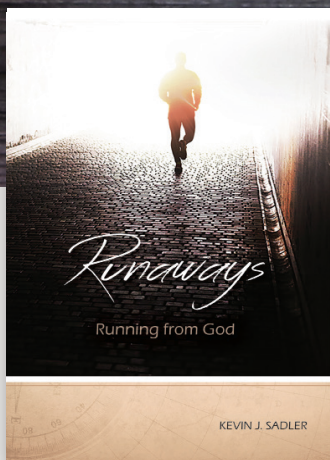
From Colorado:

"Never has the church as a whole been more in need of sound doctrine, rightly divided. That being said, I consider the church today a mission field, wide open. Thanks for standing in the gap to fill that mission need."



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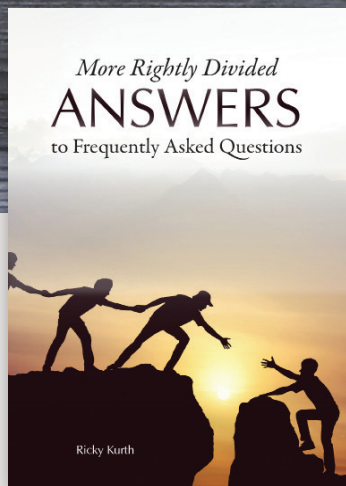


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News and Announcements

Redeem the Time By Using the Days: *Berean Bible Society* founder Pastor C. R. Stam always said that we should use the holidays to reach the lost with the gospel and the saved with Pauline truth. With that in mind, November 23rd's episode of *Transformed By Grace* will use Thanksgiving toward those ends, and December 21st's TBG will use Christmas. Why not encourage your friends to tune in, and pray with us that many will "be saved, and come unto the knowledge of the truth."

Bibles in Unknown Tongues: Recently our good friends Al and Sue Klepper donated some German Bibles that were printed around the turn of the last century. If you think you might be able to make good use of them, just let us know. And if you yourself have Bibles in other unknown tongues that you're not using, why not consider sharing them with us? Then Pastor Aaron Harris will try to find a good home for them when he responds to the many requests we get for free literature.

New Home Church: Rogersville, Tennessee, is no longer bereft of a fellowship where the sound doctrine of the Pauline revelation is taught in all its clarity now that Marvin and Mary Powers have opened their home to welcome those of like precious faith. Marvin is a graduate of *Covenant College* and *St. Louis Theological Seminary*, and a retired Nurse Anesthetist—so now he wakes people up with the truth instead of lulling them to sleep for surgery! They meet every Sunday at noon, and you can learn where by giving them a call at (423) 272-1605, or by cell at (423) 312-7692.

New Bible Study: Our good friend Pastor Brent Biller and the faithful saints of *Grace Bible Fellowship* in Ridgeley, West Virginia, have established a new outpost for grace truth a half an hour down the road in nearby Hagerstown, Maryland. They meet at 18303 Buckeyes Circle, and if you'd like more information about how to join them, just call Pastor Biller at (304) 726-4063, or ring Phil Kellogg up at (240) 818-8303.



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Pastor Sadler "Special Meetings," November 15, Duncansville, PA

Pastor Kurth "Pulpit Supply," November 15, Goodlettsville, TN

Pastor Kurth "Pulpit Supply," December 13, Sheridan, AR

BBS Bookstore & Other Authors

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

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| Halley's LP Bible Handbook | \$27.99 |
| Nave's Topical Bible | 17.97 |
| Nelson's Complete Book of Bible Maps & Charts | 19.99 |
| New Strong's Concise Concordance | 19.99 |
| New Strong's & Vines 2 in 1 | 19.99 |
| The Treasury of Scripture Knowledge..... | 19.99 |
| Unger Bible Dictionary | 39.99 |
| Vine's Expository Dict. OT/NT | 21.99 |
| Vine's Concise Dictionary of the Bible | 22.49 |

GRACE DOCTRINE STUDIES

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| The State and Place of the Dead by <i>W. E. Bedore</i> | \$10.00 |
| Unlocking the Scriptures, by <i>W. E. Bedore</i> | 8.00 |
| Puzzle with Three Pieces (workbook) by <i>Janet N. Davis</i> | 12.00 |
| Daily Transformation by <i>John Fredericksen</i> | 12.00 |
| Foundational Truths by <i>John Fredericksen</i> | 12.00 |
| Growing in God's Grace by <i>John Fredericksen</i> | 8.00 |
| Rightly Divided Answers to Frequently Asked Questions by <i>Ricky Kurth</i> | 10.00 |
| More Rightly Divided Answers to Frequently Asked Questions by <i>Ricky Kurth</i> | 10.00 |
| The Essential Book of Grace by <i>Ken Lawson</i> | 7.00 |
| So Run That You May Win by <i>Rollin Wilson</i> | 9.00 |

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| Thematic Preaching by <i>Rollin Wilson</i> | 9.00 |
| The Unsearchable Riches of Christ by <i>J.C. O'Hair</i> | 11.99 |
| Basic Bible Doctrines, by <i>Don Webb</i> | 9.99 |

TOPICAL STUDIES

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| Redemption Truths by <i>Sir Robert Anderson</i> | \$11.99 |
| Lord From Heaven by <i>Sir Robert Anderson</i> | 9.99 |
| The Coming Prince by <i>Sir Robert Anderson</i> | 16.99 |
| The Bible and Baptism by <i>Harry Bultema</i> | 12.99 |
| The Miracle of Inspiration by <i>Harry Bultema</i> | 5.99 |
| Understanding the Bible and End Times by <i>Fred Lewis</i> | 10.95 |

COMMENTARIES

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| Corinthians by <i>Harry Bultema</i> | \$9.99 |
| Isaiah by <i>Harry Bultema</i> | 19.99 |
| God's Meaning in Matthew by <i>John Fredericksen</i> | 25.00 |
| The Complete Bible Commentary by <i>George Williams</i> | 35.99 |

CHILDREN

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| First Things First | \$8.50 |
| Sound Words | 4.00 |

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"Thanks to God for my Redeemer,
Thanks for all Thou dost provide!
Thanks for times now but a memory,
Thanks for Jesus by my side!

"Thanks for pleasant, balmy springtime,
Thanks for dark and stormy fall!
Thanks for tears by now forgotten,
Thanks for peace within my soul!"

—August L. Storm



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