

# *The* **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

March 2022



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*This month’s cover features Sprogo Lighthouse located on Sprogo Island, Denmark.*

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The *Berean Searchlight* is the official organ of the *Berean Bible Society*, and is sent free of charge to any who request it.

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**The Berean Searchlight (ISSN 0005-8890), March 2022. Vol. 83, Number 1.**

The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Periodical postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756 and additional mailing offices.



## *A Note From the President*

Dear Friends in Christ,

In our correspondence at BBS and at Bible conferences, we are often asked, “The grace message is so clear, why is it so difficult for others to see it?” It is heartbreaking for those trying to share the truth with their loved ones when they either don’t understand it or they reject it. My response to this frustration is that this is a spiritual and emotional issue. There are fears when believing something new and different, there is stubbornness, there is clinging to long-held family beliefs, and trusting in traditional denominational teachings that keep people from seeing more truth from God’s Word.

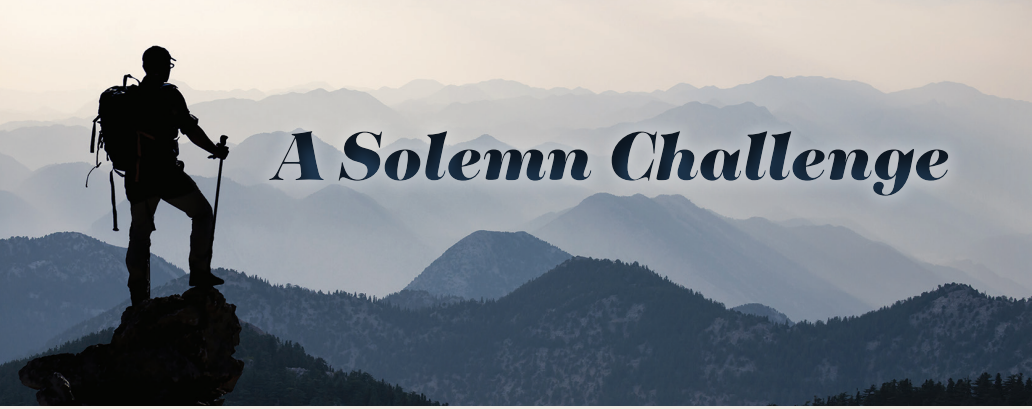
Sharing right division is very much like sharing the gospel. In sharing the gospel, we are called to sow seeds of truth from God’s Word and allow the Holy Spirit to work in people’s hearts. And we never fail when we do (Isa. 55:10-11; 2 Cor. 2:14-16). Occasionally, we get the special privilege to lead people to Christ and they believe the gospel. Likewise, sometimes when we share the truth of the Word rightly divided, the light goes on and they see it. But most times, we are just a link in the chain that God can use to gently lead that person to see the truth. It’s about our being faithful.

One way many react, and reject God’s truth for today, is to throw names at it or label it a cult. Others reject the truth of Paul’s unique apostleship and message by arguing that it is not a position held by the majority of Christians. They find comfort in numbers of people. When they see large auditoriums filled with people in denominational churches, they reason that God must be blessing and the teaching there must be the truth. But if numbers equate to truth, that would mean that Islam or Catholicism must be the truth, because their number of followers dwarf the numbers of those who hold to other beliefs. As we see in Scripture, God often works through a remnant, a small number. It’s no different today, under grace, with those who have seen the revelation of the mystery committed to Paul.

Prayer is a vital part of sharing the truth with others. The Holy Spirit is the Teacher of the Word (1 Cor. 2:7-13). The Holy Spirit has the wisdom and power to overcome the hesitancy, stubbornness, and fears of those with whom we share the truth so that they might “see what is the fellowship of the mystery” (Eph. 3:9).

Grace and peace,

Pastor Kevin J. Sadler, President



# *A Solemn Challenge*

**“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Phil. 4:9).**

With this we challenge you! Heed these words of the Apostle Paul, and you will find fulfillment in your Christian life.

**LEARNED**—What things had the Philippians learned from the apostle? They had “learned” the Mystery from him and all that it entails. They understood they were members of the Body of Christ. Paul had communicated effectively to them how Christ is carrying out His heavenly ministry today, and that they were the recipients of a heavenly hope and calling. You must do the same!

**RECEIVED**—They also “received” these teachings of grace as their own. They could defend Paul’s gospel with the best of them. You see, it is one thing to know the message of grace; it is a completely different matter to accept it fully and stand for it without compromise. These saints were fully committed to Paul’s apostleship and message, which God expects every believer to embrace in the age of Grace.

**HEARD**—The Philippians had “heard” the gospel of grace, not secondhand, but directly from Paul himself when he visited Philippi. They had heard him proclaim the secret of the gospel regarding what God did in Christ at Calvary. Now they were sharing the good news that Christ died for the sins of the world.

Furthermore, they had heard Paul emphasize the importance of church planting and the need to train faithful men to serve as pastors “who shall be able to teach others also” (2 Tim. 2:2).

**SEEN**—These saints had “seen” firsthand how Paul handled adversity. He didn’t lash out in a tirade at his persecutors when he was beaten unmercifully before the very eyes of these saints. Nor did he curse the Philippian jailer when he threw Paul into the inner prison and put his feet in stocks. He rather prayed and sang songs of praise to God, which so moved the jailer that he trusted Christ immediately after the earthquake took place (Acts 16).

Paul had been a spiritual father to them. It is far more beneficial for a son to see his father living for the Lord than to be handed a list of dos and don’ts.

**DO**—You see, Paul not only taught these things, he lived them! With this in mind, the apostle challenges these brethren to “do” these things, in the sense of performing them repeatedly, to which he adds, “And the God of peace shall be with you.” This charge is as relevant today as it was when Paul first gave it—a solemn challenge.

—Pastor Paul M. Sadler

# The Grecian Formula



PASTOR RICKY KURTH  
Searchlight Editor

**H**ave you ever asked anyone how they were doing, only to hear them say, “I can’t complain”? When that happens to me, I usually respond, “Sure you can, you’re just not trying hard enough!”

Of course, things were going so well at Pentecost that you would think no one would have any complaints. The Lord’s disciples were living “with one accord” and were “of one heart and of one soul” (Acts 1:14; 2:1,46; 4:32). What could saints who were living in such perfect harmony possibly have to complain about?

But as we come to Acts chapter 6, some people known as “Grecians” had a grievance, and the twelve apostles had to come up with a formula for dealing with their complaint:

**“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration” (Acts 6:1).**

Now to begin with, I should point out that *Grecians* weren’t just people who spoke Greek. The Bible calls a Greek-speaking person “a Greek” (Mark 7:26). Everyone in the known world spoke Greek after Alexander the Great conquered the nations 300 years before Christ. But people of the *Jewish* nation who spoke Greek were called *Grecians*. They were Jews who were raised in other countries, and who grew up speaking Greek instead of Hebrew, like the Jews in Israel did.

And the Grecian widows in the kingdom church here were being neglected in something called “the daily ministration” (Acts 6:1). What’s that? Well, remember, at Pentecost the disciples “sold their possessions and goods, and parted them to all men, as every man had need” (Acts 2:44,45). So the daily ministration must have been an appointed time each day when they parted their goods and possessions to the poor “as every man had need.” But for some

reason, the needs of the Grecian widows were being neglected.



“There are going to be mistakes and even disagreements in the kingdom of heaven on earth....”

The question is: how did that happen? You wouldn't think that it was a deliberate, *sinful* neglect, for “they were all filled with the Holy Ghost” (Acts 2:4) and were being given a taste of what the kingdom of heaven on earth will be like (Heb. 6:4,5). In that kingdom, saved Jews will be “caused” to walk in God's ways (Ezek. 36:27) and physically *incapable* of sinning (1 John 3:9; 5:18).

So it is more likely that these Grecian widows were an unintentional casualty of the sheer volume of people that were involved in this burgeoning distribution system. Any time you get *multitudes* of people together, as they had at Pentecost (Acts 4:32; 5:14), it multiplies the chances something will go wrong. Things don't work as efficiently as they do when fewer people are involved, and honest mistakes are often made as a result.

### **A Mistake Made in Heaven?**

But if those Jews were experiencing a taste of the kingdom of heaven on earth, does that mean men will make mistakes like

this oversight in the kingdom? And will those mistakes lead to *complaining* like we're seeing among the Grecians?

Believe it or not, the answer to both questions is *yes!* There are going to be mistakes and even disagreements in the kingdom of heaven on earth, disputes that will be serious enough to warrant the need for *judges* to settle the murmuring that will arise between men. Why else would the Lord have promised the twelve apostles that someday, when they rose from the dead to enter the kingdom, they would “sit upon twelve thrones, *judging* the twelve tribes of Israel” (Matt. 19:28). He was talking about the kind of judging that Moses used to do in Israel to settle complaints among God's people. As he himself explained to his father-in-law,

**“When they have a matter, they come unto me; and I judge between one and another; and I do make them know the statutes of God, and His laws” (Exod. 18:16).**

The law of Moses had all the answers to any and all disputes that could possibly have arisen in Israel, but the people needed someone like Moses to “make them *know* the statutes of God” that applied to their particular issues. When his father-in-law pointed out that doing all that judging on his own would send him to an early grave (vv. 17-23), Moses took his advice and enlisted the help of some lesser judges to help him with lesser matters (vv. 24-26). And God promised Israel that in the coming kingdom, “I will restore thy judges as at the first” (Isa. 1:26).

That means that the people of Israel will have matters of disagreement in the kingdom that will require judges to resolve their complaints. God is going to “purge away” (Isa. 1:25) the dross and tin of *their sins* in the kingdom, but they will still have disputes and complaints that will require judging (v. 26).

What *kind* of complaints? The kind we see illustrated here with the neglect of these Grecian widows, the kind prompted by an oversight. You see, *sinless* men are not *perfect* men. Only God makes no mistakes.

This means that the Bible commentaries that say the kingdom program is starting to break down here in Acts 6 are wrong. They insist that the murmuring here proves that the perfect harmony these disciples were enjoying was beginning to unravel. What they fail to see is that this is a picture of how that harmony is going to be *maintained* in the kingdom by the twelve apostles.

But if there are going to be complaints that need judging in the kingdom of heaven *on earth*, doesn't that suggest that there will *also* be complaints that will require judging in God's kingdom *in heaven*? The answer is *yes!* Why else would Paul tell us members of the Body of Christ that “we shall judge angels” (1 Cor. 6:3). The reason angels will *need* judging is that there is going to be *murmuring* among them. You see, angels are also sinless, but they too lack God's ability to never make a mistake. And mistakes and oversights can lead to disputes, disputes that the angels are going to look to *you* to settle.

### In a Perfect World

Now if all this messes with your idea of what heaven is going to be like, and I've got you thinking that heaven won't be as perfect as you thought, do you remember that old television show *The Twilight Zone*? In one episode, a criminal



gets shot and killed by police, and wakes up in heaven, where everything is *perfect*. I mean, he wins every poker game he plays, women are showing great interest in him, and nothing ever seems to go wrong.

Just as he starts to get bored, he sees a pool table. He chalks up a cue, breaks—and every ball finds a pocket on the break. At this point he blurts out to his spirit guide, “Heaven is *boring!* I want to go to the other place!” To which his guide replies, “Heaven? What-ever made you think you were in heaven? This *is* the other place!”

I think there's something we can learn from that show. I would submit to you that if heaven were perfect in the way that most people think of perfection, you'd soon be *bored out of your gourd*, as we used to say when I was a boy.

By the way, the title of that episode was called, “A Nice Place To Visit”—and you know why! It is because the rest of that old

saying says, “but you wouldn’t want to live there!” And you know what? If heaven was “perfect” in the way most people think of it, it would be a nice place to visit. That criminal was enjoying himself in the beginning of the show. But you wouldn’t want to live there, for you’d soon be bored to tears.

“...there will *also* be complaints that will require judging in God’s kingdom in heaven....”



Heaven is going to be a lot like earth—just without the sin! Most people think that in heaven, they won’t have to go to work. And you have to admit that on some days, it sounds pretty heavenly to not have to go to work. But I’m sure you’d agree that things were perfect in the Garden of Eden, yet after God created Adam, He gave him a job when he “put him into the garden of Eden to *dress it and to keep it*” (Gen. 2:15). I think it is safe to extrapolate from this that heaven is going to be perfect, but you’ll still have to go to work! Being a judge is a *job*, and to do our job we’ll have to go to work, and not lay back in a recliner while some angel dangles grapes over our open mouths for us to munch on at will, as heaven is sometimes portrayed.

But now that you know that it’s not inconsistent for someone to be complaining here in this taste of heaven on earth in Acts 6, let’s see how the twelve apostles responded to the saints’ complaint.

**“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables” (Acts 6:2).**

Now here it sounds like the apostles didn’t *care* about this problem. But that’s not what they meant when they said that it wasn’t “reason” that they should get involved. A man’s *reason* is his ability to *think*. When we tell people to “listen to reason,” we’re saying that we’ve thought something through, and we want others to listen so *they* can think it through as well. And the apostles reasoned that they shouldn’t stop studying and teaching the Word in order to investigate the cause of this neglect and correct it.

Now that’s not because they thought that serving tables was beneath them. *Berean Bible Society* founder Pastor C. R. Stam was one of the best Bible teachers of his day, but one year at the *Berean Bible Fellowship* Bible conference at Cedar Lake, Indiana, he volunteered to be one of the men who helped distribute the communion elements. I will never forget the moment when this legend in the grace movement served *me* the communion elements.

### **Criminal Neglect**

And I’m sure that serving food to Grecian widows on their “tables” wasn’t something the apostles thought was beneath



them. It's just that they were *apostles*, and apostles had all the gifts of the Spirit, including the gift of "teaching" that we read about in Romans 12:7. So to look into the neglect of the widows, the apostles would have had to neglect one of their spiritual gifts, something Paul cautioned Timothy *not* to do in I Timothy 4:14.

If you want to know how important it is for spiritual leaders to *not* neglect the teaching of the Word, the apostles felt it was more important than even the feeding of hungry widows! If your church teaches the Word, don't let anyone convince you that you're not doing anything important because you're not feeding the homeless, etc. Teaching the Word *feeds the souls of God's people*, and God says it isn't reasonable to stop doing that to start feeding people physically. If your church can do both, great! But if you can only do one, *teach the Word*.

Pastors and other spiritual leaders can't let *anything* distract them from studying and teaching the Scriptures—not the stripes that men might lay on their backs, as happened to the apostles in Acts 5, nor the problems that are always rising *within* a church, as we see here in Acts 6. You see, the study and preparation of Bible messages takes a significant amount of time and focus.

A few years ago Dave Stewart, the Adult Sunday School teacher at my church, did a series on the typical significance of *wind* and *water* in the Bible. He mentioned that the word "water" appears nearly 400 times in the Bible, and he told us that he had read

all those verses *more than once*. Then he said he *also* looked at all the references to streams, and rivers, and fountains, and pools. Add to that the Bible's hundred references to *wind*, and Dave's example provides us with the kind of dedication to the Word that God blesses and uses to edify His people, the kind of attention that the apostles chose not to neglect.

Rather than neglect their gift of teaching, let's read on to see what they proposed to do about this legitimate complaint on the part of the Grecian widows:

**"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).**

So this is the formula the apostles chose to deal with the murmuring of the Grecian widows. I entitled this article "The Grecian Formula" because there's a hair coloring product for men



that goes by that name. And just as it solves the problem of gray hair in men, this formula solved *this* problem here at Pentecost, as we see later in this passage.

## Delegating Is Not Relegating

If this solution sounds familiar, it's because the world has a name for it. It's called "delegating authority," and it's something every smart boss does. Here at *Berean Bible Society*, if BBS president Pastor Kevin Sadler had to do all of our jobs, in addition to studying the Word to prepare for our *Transformed By Grace* television broadcast, and all the other speaking and writing that he does, he'd be dead in a week! Instead, he wisely delegates authority to all of us.

And we know that *God* knows this principle, for we saw Moses adopt it back when God "multiplied" the people of Israel in his day (Deut.1:10-17), just as the disciples were multiplied in Acts 6. Moses picked men to help him judge the multitude in his nation, and when the apostles did that here in Acts 6, it freed them up to do what they declared they would do instead of neglecting their gift:


**"But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).**

This determination on their part addresses *another* misconception that Christians have about heaven. I often hear believers say that they can't wait to get to heaven, where they'll know the Bible perfectly from cover to cover the moment they get there. But if these disciples here at Pentecost were being given a taste of the kingdom of heaven on earth, and the apostles gave themselves to the teaching of the Word, that must mean that the disciples to whom they ministered needed to *learn* the Word in that taste of the

kingdom of heaven, right? And from this it seems safe to say that we'll need to continue to learn the Word in God's kingdom *in heaven*.

Hey, if you want to talk about being bored in heaven, how boring would it be to know the Bible perfectly, backwards and forwards, the moment you get to heaven, with nothing else to learn about God *for all eternity*? Compare that to how *interesting* and *exciting* heaven will be as we continue to learn the Scriptures for all eternity. The Bible is an *eternal* Book, and we are going to spend eternity learning it, as we're seeing in this picture of the kingdom of heaven on earth here in Acts 6.

In closing, what we're seeing in this chapter is an example of something that often happens in churches, even today. These disciples survived the *attacks* raised against them by their religious leaders in chapter 5, they weathered that storm of resistance raised against them *from without*, only to have problems *from within* rise in their midst, threatening to dismantle the church just as surely as any attack from without. But unlike some churches today, this church knew what to do about it. They let their leaders give themselves to the Word of God and prayer!

What an example of how it doesn't matter what the question is, or what the problem is, *the Bible is the answer*. And what an example of the preeminence that every grace church and every grace pastor should give to the prayerful study of God's Word, and the teaching of His Eternal Book. 

# A REVERSE RAPTURE

PASTOR KEVIN SADLER  
BBS President

**“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left” (Matt. 24:37-41).**

These verses are often mistakenly applied to the Rapture of the Church, the Body of Christ, when in truth they refer to the Lord’s Second Coming at the close of the seven-year Tribulation period (Matt. 24:29-30).

The Lord taught His disciples about people’s preoccupation with everyday living—eating, drinking, getting married—when judgment suddenly fell on them in the days of Noah. They had received warnings in the form of Noah’s preaching and the building of the large ark itself which testified of the judgment to come (Heb. 11:7; 2 Pet. 3:5-6). But they were unconcerned, unbelieving, and did not respond, so they were swept away when the flood came.

The Lord taught His disciples that it will be like this at the end of the Tribulation, when two men will be working in the field, and one will be taken and the other left; two women will be grinding at the mill, and one will be taken and the other left.

While this might sound like the Rapture, these verses are *not* referring to the Lord’s coming to take believers to heaven. It is important to note that the Lord compares His Second Coming to the *judgment* of the days of Noah, when “the flood came, and **TOOK** them all away” (Matt. 24:39).

Who were the ones “taken” away in Noah’s day? *Those who perished in the flood.* Who were the ones “left”? *Noah and his family.* They were the only ones left after the judgment. The flood waters *took* the rest of the world away. The ones “taken” away in Noah’s day were not taken to blessing, but rather they were taken in judgment and they died.

Like the ones who were taken away in Noah's day, the ones "taken" at the Second Coming are *not* taken to heaven. So, where are they taken? That's what the disciples asked the Lord as we learn from Luke's account of the Olivet Discourse.


**"Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together" (Luke 17:35-37).**

The Lord's answer to where these people will be taken is a direct reference to the Battle of Armageddon, where the eagles and other birds will gather together to feast on dead carcasses. At that battle, John tells us in Revelation 19:17-18,

**"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."**

"All men, both free and...small," refers to the humble laborers who will be grinding at the mill or working in the field when Christ returns at His Second Coming. At that time, unbelievers will be taken to Armageddon where they will perish and birds will eat their flesh, but believers will be "left" (Matt. 24:40-41).

At the Rapture, the believer is removed from the earth and caught up to heaven prior to the Tribulation, and the unbeliever is left behind (1 Thes. 4:13-5:3). Just the opposite takes place at the Second Coming: unbelievers will be removed in judgment at the Battle of Armageddon. The one who is "left" at the Second Coming is the believer, who will enter into the blessings of Christ's earthly Kingdom. And it is logical that Tribulation believers are left *on the earth* because that's their hope (Jer. 23:5-6). Believers in the true Messiah who endure to the end of the Tribulation will be able to walk right into the Millennial Kingdom.

The Rapture is part of the revelation of the mystery made known first to Paul (1 Cor. 15:51-53). Old Testament prophecy and the Olivet Discourse have *nothing* to say about believers being caught up to heaven. Instead they reveal how Israel's Messiah will return to earth, and unbelievers will be taken away in judgment, while believers will remain to enter His earthly kingdom. In this sense, the Second Coming is a reverse Rapture! 





# God's Rescue Mission

MISSIONARY TRACY **LESAN**  
*Contributing Writer*

## Deep Trouble

A significant aspect of God's gift of eternal life that we need to become familiar with is the word "salvation." It was commonly used in the Greek language to refer to deliverance from various life-threatening dangers such as sickness, war, stormy seas – or the smelly predicament that my dad found himself in many years ago.

Dad had taken a day off from his own farm work to help a neighboring farmer clean up debris from a tornado that had recently ripped through the area. As the story goes, he was walking alongside the neighbor's outdoor hog lot when, suddenly, the ground began to give way under him, and he started to sink. He quickly realized, albeit too late, that the brown surface onto which he had just stepped was not firm ground but a deep pit of manure which had drained out of the hog lot and, over time, dried on the top. His feet were soon trapped, and every effort that he made to free himself proved futile. All he could do was

scream for help and watch in horror as his body slowly descended, inch by agonizing inch, into the thick, gooey, putrid mass. When it reached his waist, things were looking bleak. Thankfully, the neighbor who was some distance away finally heard his desperate cries, came running to the pit, and after a good laugh pulled him out to safety. I don't know whether it was the filthy clothes or a wounded pride which most bothered dad at the time, but I do know that he was very glad to be rescued.

Though we see the humor in this incident now as we look back, it was definitely no laughing matter for dad when he was in the midst of it. In fact, I think that it provides a fitting picture of the desperate spiritual state into which each one of us, every man, woman, and child on the planet, is born. The Scriptures declare that we're all stuck and sinking in a miry pit of sin and are completely powerless on our own to escape the impending destruction. Our only hope is the

gracious deliverance or salvation of God through our Savior, Jesus Christ.

### A Hard Question?

“Sirs, what must I do to be saved?” (Acts 16:30). This question, posed almost 2000 years ago to the apostles Paul and Silas by a desperate jail keeper in Philippi, addresses one of the most fundamental and critical issues of our human existence. And it is just as relevant today as it was in the first century. An expanded form of the same question would be this: How can sinners like us be rescued from eternal condemnation and accepted to live with our holy Creator forever?

“...receiving eternal life  
is not a process...”



LOADING...

In light of this question’s monumental importance, it is not surprising that religious people the world over have been pondering it for centuries. What is surprising, even shocking, is how little agreement there is about the right answer! And that despite the apostles’ clear and concise response to the jail keeper: “Believe on the Lord Jesus, and thou shalt be saved” (Acts 16:31). No lengthy dialogue. No complicated theological explanation. Just the

simple assertion that faith in the Lord Jesus Christ results in eternal salvation.

### By Grace through Faith

Paul’s most detailed teaching about salvation is found in these words to the Ephesian Christians:

**“And you hath He quickened, who were dead in trespasses and sins;**

**“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

**“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**

**“But God, who is rich in mercy, for His great love wherewith He loved us,**

**“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)**

**“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**

**“That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.**

**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**

**“Not of works, lest any man should boast” (Eph. 2:1-9).**

Paul begins by reminding the Ephesians of their past, how they used to be “dead” in “sins” and followed the ways of Satan and his evil “world” system (vv. 1-2). At that time they were no different from all “other” sinners and

were “by nature the children of wrath”—on the path toward God’s righteous, eternal punishment (v. 3).<sup>1</sup> He continues, however, with some much better news: “But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ,<sup>2</sup> (by grace ye are saved;)” (vv. 4-5). Though they were once “dead,” they have been “quickened” spiritually. Though they were once headed for God’s fiery judgment, they have now been eternally “saved.” Then he adds this meaningful explanation: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (vv. 8-9).

Four key truths about salvation stand out in this passage.

- Salvation is “by grace” (vv. 5, 8), which means that it is an expression of God’s kindness that we do not deserve.
- Salvation is received “through faith” (v. 8). We must believe something to be saved, namely, the “gospel,” as Paul reveals earlier: “after that ye heard the word

of truth, the gospel of your salvation...after that ye believed, ye were sealed with that holy Spirit” (1:13). All Christians have believed this “gospel of salvation,” the good news that the Son of God, Jesus Christ, died as a sacrifice for mankind’s sin and rose from the dead (1 Cor. 15:3).

- Salvation is a “gift” (v. 8) which God offers to us freely and unconditionally. Therefore, we cannot pay for it or earn it in any way.<sup>3</sup>
- Salvation is “not of works” (v. 9). God does not save the one who both works and believes, but the one “that worketh not, but believeth” (Rom. 4:5), because Christ has already done all the work (see Rom. 3:24). Deeds of obedience are essential to gain the “prize” or “crown” which God will give faithful Christians at the future “judgment seat of Christ” (see 1 Cor. 9:24-27; 2 Cor. 5:10; 2 Tim. 4:7-8), but they are excluded from the “gift” of salvation.

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1. God’s future day of wrath for those who reject the gift of salvation is mentioned frequently by Paul, as in Rom. 2:5-8; 5:6-10; Eph. 5:3-6; Col. 3:5-6; 1 Thes. 1:9-10; 5:1-10; 2 Thes. 1:3-10.

2. The phrase He “hath quickened us” is parallel to “ye are saved.” God’s work of “quickening” or regeneration unto new life is one and the same as His work of “salvation” and, like salvation, is the result of our faith in the gospel, not the cause of it.

3. Many argue that “faith” through which we are “saved” is included in God’s “gift” and that God, in the beginning, decided to grant this faith to only certain individuals. However, the word “that” (“and **that** not of yourselves”) is neuter in gender and points back to the main verbal phrase “are ye saved,” not to the feminine noun “faith” (for similar examples of “that,” see 1 Cor. 6:6, 8). Eternal salvation is clearly God’s gracious gift (see Rom. 3:24; 5:16; 6:23; Titus 3:7), and it is God’s will that “all,” not just some, receive it (1 Tim. 2:3-6).

Eternal salvation is the subject of two other important passages from Paul as well:

**“Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace” (2 Tim. 1:8-9);**

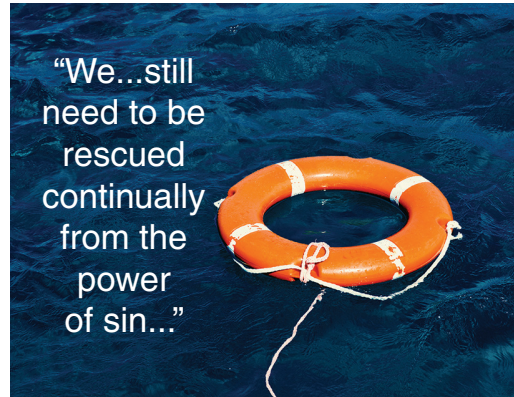
**“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us” (Titus 3:3-5).**

In these texts we see once again that salvation is given “not according to our works” and not “by works of righteousness which we have done” but according to God’s wondrous “grace,” “kindness,” “love,” and “mercy” in the Lord Jesus. Through simply believing in Christ and what He did on our behalf, we freely gain eternal deliverance from the awful pit of sin and hell.

### **Past, Present, and Future**

Notice how Paul uses the past tense when he speaks of our salvation: “God . . . hath **saved** us” (2 Tim. 1:9); “He **saved** us” (Titus 3:5). This important detail shows us that receiving eternal life is not a process. Every believer can confidently say at all times, “I’m saved,” because it is a completed

act. God saved us the moment that we believed the gospel.



There is another aspect of salvation, however, that is present and ongoing. We who have already been rescued from the eternal penalty of sin still need to be rescued continually from the power of sin and corrupting influences of the world. Paul mentions this kind of “salvation” for Christians a few times, as in these verses:

**“[Believing wives] shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety” (1 Tim. 2:15);**

**“Take heed unto thyself, [Timothy,] and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).**

God is continually protecting his children from harm and molding them to be more and more like Christ as they walk by faith day by day.

God’s sovereign work of salvation will reach its sure culmination in the future when God takes us home to heaven. This is what Paul has in mind in these words:



“Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9). Here we see both the past and future aspects of our salvation linked together. We were “justified” in the past when we believed the good news of Christ’s death for our sin (see v. 1). We also “shall be saved” or rescued from God’s wrath in the future when Christ returns for us.

The following passages from Paul’s letters to the Thessalonians give more details about Christ’s return and what it will mean for us:

**“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.**

**“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.**

**“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.**

**“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:**

**“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

**“Wherefore comfort one another with these words “(1 Thes. 4:13-18).**

One day God will send His Son back to the earth to pour out his wrath on those who have rejected the gospel and to deliver us who have believed. This future “salvation,” when we will obtain “the glory of our Lord,” is guaranteed for all Christians, because God “from the beginning” has “chosen” us to receive it:

**“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:**

**“Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 Thes. 2:13-14).**

It is a sure “helmet” of “hope” to give us confidence in our daily battle:

**“But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.**

**“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,**

**“Who died for us, that, whether we wake or sleep, we should live together with Him” (1 Thes. 5:8-10).**


Even if Christ finds us spiritually “asleep”<sup>4</sup> on that great day, we will still get to “live together with him” in heavenly glory because He “died for us.” We are saved by Christ’s obedience, not our own, and that is why our salvation is always sure. But God’s desire is that we stay “sober” and “awake” at all times, fighting

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4. The Greek word translated “sleep” in 1 Thes. 5:6, 10 has here the sense of being unwatchful and, thus, unprepared for the Lord’s coming. It is different from the word in 4:14 which is used there to describe believers who have died physically.

faithfully for Him in this enemy territory and eagerly awaiting our General's return.

Having already received salvation in the past through faith in the gospel and possessing the sure hope of salvation in the future at Christ's return, let us

keep "working out our salvation" (Phil. 2:12) from the corruptive power of sin here and now in our daily lives! Our Lord will give us all that we need for this fight: "For it is God Which worketh in you both to will and to do, of His good pleasure" (Phil. 2:13). 



## MOTHER TO MOTHER

There is a common buzzword on the media platforms used to describe those who are affecting the culture with their opinions and insights. They are called "Influencers." Some are paid to promote certain products, lifestyles, and political views. Some just want their voices to be heard and will use various means and technology to do so.

As Solomon wrote in Ecclesiastes 1:9, there is nothing new under the sun. People have influenced people's thinking for centuries, and one does not have to look beyond the Bible to read of women who were real influencers in their time.

One such woman was Hannah. Her story is found in 1 Samuel 1-2:21 and begins with sadness due to barrenness but ends with joy in motherhood. As a woman of influence, the life and example of Hannah has several takeaways for us as today, even as women under grace.

- Firstly, Hannah prayed. She knew where to go in her time of need. She sought God passionately and He answered her prayer. Mothers should be praying for their children without ceasing as God always hears our prayers and will answer with His peace (Phil. 4:6-7).
- Secondly, Hannah obeyed. Her obedience in her life to follow God's ways and keep her vow to return young Samuel to the Temple reflected her desire to honor God. Mothers who obey God's Word reflect Christ in their lives, and that is a powerful example to their children (Col. 1:10-12).
- Thirdly, Hannah influenced. She only had a short time with Samuel, but in those years she lovingly taught, trained, and prepared him for his life of ministry and service to God. Hannah's deep love for God and heart for her son made her a woman of influence. Let's be inspired by her example and be influencers for Christ in our children and watch God do His work in them. —Penni Wiskirchen



# The Wrath of God That Bringeth Salvation

PASTOR RICKY KURTH  
Searchlight Editor

**“...the grace of God that bringeth salvation hath appeared to all men” (Titus 2:11).**

Christians often wonder about the apostle Paul’s words here, for they know God’s saving grace hadn’t appeared to “all men” *everywhere in the world* in Paul’s day. But what Paul was actually doing with those puzzling words was announcing *a revolutionary dispensational change*.

You see, before God raised up Paul, the grace of God that brought salvation couldn’t appear to “all men,” it could only appear to *Jewish men*, for under the law the Lord declared, “Salvation is of the Jews” (John 4:22). But once the Lord’s death on the cross “abolished in His flesh the enmity” between Jews and Gentiles (Eph. 2:15), He sent Paul to *announce* that He had “broken down the middle wall of partition” between them (v. 14). It was *Paul* who broke the news that now “*there is no difference between the Jew and the Greek*: for the same Lord over all is rich unto *all* that call upon Him” (Rom. 10:12). No one before Paul proclaimed that revolutionary equality.

Of course, if you know your Bible, you may be thinking that this *wasn’t* a revolutionary change, that the grace of God that brings salvation to Gentiles had appeared *long* before God made Paul an apostle. After all, didn’t David declare:

**“The LORD hath made known His salvation...*in the sight of the heathen....His mercy...toward...Israel: all the ends of the earth have seen the salvation of our God*” (Psa. 98:2,3).**

On the surface, David seems to be saying that the grace of God that brought salvation to Gentiles had appeared in the sight of those heathen Gentiles *way back then*. But this psalm isn’t saying that “the grace of God that bringeth salvation” had appeared to the heathen. It’s talking about the *wrath* of God that brought salvation to *Israel*, when “His right hand...got...Him the victory” *over Pharaoh* (v. 1). The “new song” in this psalm (v. 1) is the new song Moses sang after God parted the Red Sea:

**“Then sang Moses....the LORD...is become *my* salvation....Pharaoh’s chariots...*hath* He cast into the sea....Thy right hand...*hath* dashed in pieces the enemy” (Exod. 15:1-6).**

This *physical* salvation that God wrought for Israel is the “salvation” Moses told the Jews to “stand still, and see” (Exod. 14:13) right before He drowned the Egyptians *in His wrath* (v. 28). *That’s* the salvation David said the heathen had seen—the wrath of God on Pharaoh that brought *death* to the Gentile Egyptians but grace and “mercy” *to Israel* (Psa. 98:3). The heathen back then knew nothing of the *grace* of God that brought *spiritual* salvation to them later through Paul.

But the physical salvation wrought by God’s wrath for Israel *did* bring spiritual salvation to at least *one* Gentile, a woman named Rahab in Jericho. When the inhabitants of her city *heard about* the



Red Sea crossing *it terrified* them (Josh. 2:9-11), just as Moses predicted it would (Exod. 15:14-16). It hardened the hearts of most of the heathen in those days, but it prompted Rahab to believe on Israel’s God, and it turned her from being a harlot to a seamstress who had “stalks of flax” on her roof (2:6) instead of men in her parlor. Flax was used to make linen in those days, after it was dried in the sun.

When she then complied with the terms of salvation for Gentiles under the Law *by blessing Israel* (Gen. 12:2,3 cf. Josh. 2:12), God’s salvation appeared to her *in that way*, and she received it. Now the flax on her roof proved she had more in common with the “*virtuous woman*” in Proverbs 31:10,13 than she had with ladies of the evening.

But as you know, God is not parting the Red Sea for Israel these days, nor for anyone else. So how are men supposed to see the grace of God that brings salvation *today*, in the dispensation of grace? I mean, it’s *offered* to all men today, but what can they *see with their eyes* that will help them believe, as the physical salvation of the Red Sea deliverance prompted Rahab to believe when she heard about what men saw in Egypt that day?

The context of Titus 2:11 provides us with the answer. If people are going to see the grace of God that bringeth salvation today, they have to see it in the “aged men” (2:2) to whom the grace of God has appeared, as well as the “aged women” (2:3), the “young women” (v. 4), the “young men” (v. 6) and in “servants” in workplaces everywhere (v. 9). When all those different kinds of believers “adorn the doctrine of God our Saviour in all things” (v. 10), *by doing what Paul tells them to do in this passage* (2:1-10), the grace of God that brings salvation appears to all men in a very practical way.

May we ever be found faithful in this most holy of callings in *all* of our walks of life!





# The Washing of REGENERATION

PASTOR KEVIN SADLER  
BBS President

“Some years ago, a boy named Jimmy, who grew up on an Indiana farm, fell into the sordid world of drugs. He moved to Chicago and lived in holes beneath the streets where he feasted on an endless supply of heroin, opium, cocaine, and morphine. His nickname became ‘Jimmy the Rat.’

“One day while lying in a filthy bunk below the level of the street, Jimmy heard someone singing hymns on the street above. He recalled the songs he’d sung in church as a boy and something stirred in him. Shortly afterward, he staggered into the Pacific Garden Mission, where he heard more singing. Holding up both hands, he called out, ‘I want somebody to pray for me!’

“Mission workers gathered around and earnestly prayed as he gave his life to the Lord, and Jimmy’s life was changed forever. By God’s grace he was able to overcome his addictions. He returned to Indiana and became a successful farmer with a Christian wife and children. He often

shared his testimony of God’s saving grace, and his children were heard to say in their family prayers, ‘Thank God for Pacific Garden Mission where daddy learned to know Jesus.’”<sup>1</sup>

Every believer in Christ is Exhibit A to the world of the power of the gospel and the grace of God. Once we were dead in our sins, but after trusting Christ as our Savior, now we live. And the Holy Spirit’s imparting of eternal life when we believe the gospel is called *regeneration*.

## Made New

**“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).**

As a result of Adam’s fall, what characterizes mankind is *death*: physical death, spiritual death, and the second death. Referring to physical death, Hebrews 9:27 states that “it is appointed unto men once to die.” All mankind is

under the sentence of this death (Rom. 5:12). Regarding spiritual death, Ephesians 2:1 and 4:18 tell us that, apart from Christ, we are “dead in trespasses and sins” and “alienated from the life of God.” If nothing is done to change this dire situation before one dies physically, that person is headed for the judgment of the second death in the lake of fire: “...This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:14-15).

All mankind needs spiritual, eternal life. And in John 10:10, our Savior said, “I am come that they might have life.” If man is to have spiritual life, it must be given to him from a source outside of himself.

Regeneration is necessary because of the fallen state of all mankind, being born dead in their sins. The dead cannot save themselves. Thus, every person born into the world *needs* regeneration, because every person born into the world is born in Adam with his dead, fallen, sin-nature. But regeneration by the Holy Spirit is God meeting mankind’s need for spiritual life. In our justification, Christ’s righteousness is imputed to our account. In regeneration, the Holy Spirit imparts eternal life to those who trust Christ as their personal Savior.

The term “regeneration” is translated from the Greek word, *palingenesias*, which means new birth, renewal, re-creation. You can see the word *genesis* in the Greek word *palingenesia*. Being regenerated by God is to be given

a second genesis. It is a new creation, because before Christ, we were dead in our sins but, after trusting Christ, now we have eternal life and are alive in Him (1 Cor. 15:22). It’s like what the father of the prodigal said when his son returned home; “For this my son was dead, and is alive again” (Luke 15:24).

And regeneration takes place as a result of what Titus 3:5 teaches: “Not by works of righteousness which we have done, but according to His mercy He saved us.” Self-regeneration is impossible. Our flesh cannot produce spiritual life. The law of biogenesis is the principle that, in the natural world, life can only be produced by living things or beings. That is, for example, rocks cannot produce animals. And likewise, in the spiritual



world, only the Spirit of God can produce and impart spiritual life. Flesh produces flesh and physical life. The Holy Spirit produces the spiritual and spiritual life. Thus, we learn that regeneration is solely a work of God.

The spiritual life that the Holy Spirit imparts is not given to us because of works of righteousness

that we do. No human effort will ever cause the Holy Spirit to give eternal life. No one is regenerated because of their good works. Being religious doesn't result in our regeneration. Salvation is received; it is not achieved. It is according to God's mercy that we undergo the washing of regeneration. Regeneration gives God all the glory. As Paul put it, "He saved us." It is God Who regenerates us.

To be regenerated we need to have the attitude of the tax collector in the parable of the Pharisee and the publican: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13). We are all sinners, and we receive regeneration by God's mercy. We receive it by faith alone, trusting that Christ paid our sin-debt for us, that He died for our sins, and rose again.

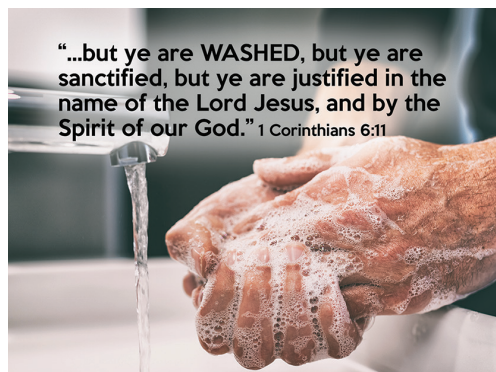
Regeneration is an instantaneous act and not a process. Notice that the word "saved" in the phrase, "He saved us," is in the past tense. The saving act of God is a past fact for one who is a believer. That is because salvation from the penalty of our sins takes place at a certain point in time. When we received God's salvation by trusting the gospel, we were immediately saved from all our sins and the wrath of God. In that moment, each believer is saved, "past tense," at that certain point in time and we then possess God's salvation and are saved forevermore.

## Washing and Renewing

**"...by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).**

In Titus 3:5, "washing" does *not* refer to the physical rite of water baptism. Water baptism is a work of righteousness, and Paul says we are regenerated "Not by works of righteousness which we have done." Because "He [God, our Saviour, v. 4] saved us," this washing has to do with something *God* does for us according to His mercy. "Washing" expresses a spiritual reality.

"Washing" means the act of bathing. Just like when we take a bath, before the bath we were dirty and grubby, but afterwards, we are clean and feel brand new. And when sinners trust Christ as their Savior, they are cleansed from all their sins and are renewed by the Holy Spirit. Once we were filthy and dead in our sins, but now we are a brand new creation in Christ, washed and alive.



**"...but ye are WASHED, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6:11**

With our regeneration comes the washing away of sin. Like Paul told the Corinthians, "but ye are WASHED, but ye are sanctified, but ye are justified in the

## There are three “R’s” in salvation



- **Ruin by sin**
- **Redemption by Christ**
- **Regeneration by the Holy Spirit**


name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11). Divine cleansing from sin and regeneration go hand in hand because, in our sins, we are dead spiritually, but being washed, the sin that caused our separation from the life of God is washed away and removed forever and so we live.

“The washing of regeneration” reminds us of the old hymn, “Are You Washed in the Blood?” “Have you been to Jesus for the cleansing power? / Are you washed in the blood of the Lamb? / Are you fully trusting in His grace this hour? / Are you washed in the blood of the Lamb? / Are you washed in the blood, / In the soul cleansing blood of the Lamb? / Are your garments spotless? / Are they white as snow? / Are you washed in the blood of the Lamb?”<sup>2</sup>

We once were dirty, defiled, and dead in our sins, but because our sins were washed away by the blood of Christ, we have been regenerated and we have new life.

Paul wrote that we are regenerated and renewed by “the Holy Ghost.” There are three “R’s” in

salvation, “**Ruin by sin, Redemption by Christ, and Regeneration by the Holy Spirit.**”<sup>3</sup> The Holy Spirit is the Agent of our regeneration and renewing. Regeneration is a specific work and operation of the Holy Spirit. The gift of new life is imparted to the soul through His ministry. And it is a one-time act of the Holy Spirit at the moment of salvation.

Just like we can’t give life to ourselves, we also can’t wash away our sins or renew ourselves spiritually. The washing of regeneration and renewing is all “of the Holy Ghost,” by His mercy, kindness, and love. We live by the Spirit. We are kept by the Spirit. And we are kept by Him for eternity by His unchanging faithfulness and mercy. 

1. David Jeremiah, “Is There Anything Too Hard for God?” <https://www.davidjeremiah.org/knowgod/god-is-omnipotent>, adapted from Carl F. Henry *The Pacific Garden Mission: A Doorway to Heaven* (Grand Rapids, Michigan: Zondervan, 1942), pp. 80-82.

2. Elisha A Hoffman, “Are You Washed in the Blood?” Hymnary.org, accessed, January 30, 2022, [https://hymnary.org/text/have\\_you\\_been\\_to\\_jesus\\_for\\_the\\_cleansing](https://hymnary.org/text/have_you_been_to_jesus_for_the_cleansing).

3. James Smith, quoting John Ryland, subheading “God Saved Us by Washing Us Clean” Precept Austin, updated August 15, 2021, [https://www.preceptaustin.org/titus\\_34-8](https://www.preceptaustin.org/titus_34-8).



## Question Box

*“I heard a pastor say that when lost people sin in the Millennium, they’re cast into hell instantly. If so, what would be the purpose of the sin offering?”*

The prophet Zechariah predicts that sin in the millennial kingdom will be punished by “a flying roll” (5:1). The entire Bible was written on rolls (Jer. 36:6,14), but this roll must be a copy of *the law of Moses*, for it is described as a “curse” (Zech. 5:3 cf. Gal. 3:10). The mention of “this side” and “that side” (Zech. 5:3) suggests that this roll specifically bears the words of *the ten commandments*, which were written on “two tables” of stone “on both their sides” (Exod. 32:15).

The first four of the ten commandments address sins against God, while the other six deal with sins against men. The roll will punish sinners who violate laws in *both* categories, as we see when the examples given are “every one that *stealeth*” (Zech. 5:3 cf. Exod. 20:15) and “him that *sweareth falsely*” by God’s name (Zech. 5:4 cf. Lev. 19:12; Deut. 5:11). The prophet quotes God as saying that the flying roll “goeth forth over the face of the whole earth” looking for offenders, “and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”

But a thief can’t steal something in his own house, for he owns everything in the house. So he must not be “cut off” (Zech. 5:3) *immediately* after his sin, as Ananias and Sapphira weren’t in a type of millennial judgment (cf. Acts 5:1-10). Instead, he must be given a chance to offer a sacrifice for his sin. For more information about sacrifices in the kingdom (Isa. 56:6-8; Jer. 33:15-18; Ezek. 43:18-46:24), see the March 2016 issue of the *Searchlight*.

—Pastor Ricky Kurth



**“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”**

Ephesians 6:13

# BBS

## Letter Excerpts



### **From Facebook:**

“I am excited about this [grace reference Bible project], especially after reading Pastor Kurth’s intro to Daniel. No doubt the background provided here will accelerate the learning of all readers, particularly new ones. Nice work!”

### **From Facebook:**

“Great work! Praying for God’s wisdom and leading for each member of the committee and the other men who are involved in the worthy project!”

### **From Facebook:**

“Amazing!! Can’t wait!”

### **From Facebook:**

“How can I get a copy?!”

### **From Facebook:**

“Great project! It will be a great help to understand clearly GOD’s Word in line with grace teaching. Be praying for this great project.”

### **From Facebook:**

“Ohh thanks to God! I will be on my knees for this.”

### **From Oregon:**

“The Television Program with Pastor Sadler is so right on! It is exciting to see the Truth of God told so boldly in the world in these last days. He has such a delightful way of letting the Holy Spirit speak to our hearts due to his own love for Jesus!”

### **From Florida:**

“I could sit under other preaching for years and not get out of it as much as I receive in thirty minutes. Pastor Kevin says it without hesitation, plain and simple so I can understand it.”

### **From Texas:**

“I discovered your wonderful TV program a few weeks ago. I love Pastor Sadler’s teaching....I have signed up for your monthly magazine....I am enclosing my first donation.”

### **From Florida:**

“I am enjoying and learning via the website and programs. What specific resources (books or videos) will help me better understand the mid-Acts Dispensational view? This is new to me, yet it explains and opens up a better understanding of the New Testament.” (Please pray for this pastor as he grows in the grace message! –Ed.)

### **From New Mexico:**

“I just wanted to say thank you so much for your *Two Minute* devotionals that come each day. You’re encouraging my heart, and it gives me a desire to dive into the Word. I particularly love devotionals by Cornelius Stam.”

### **From Florida:**

“Excellent book John [Growing in God’s Grace]. Miss you old neighbor....We want to use your book in an in-home study group.”

**From our Inbox:**

“I am sorry but I have to give my opinion. I just cannot bear to listen to this speaker [Ricky Kurth]. I am saddened to say that he is so unpleasant to the ears. First he comes off as a circus ringmaster in making a circus announcement, as speaking to children. I wish this could change as I cannot listen to him. They are great messages but someone else needs to speak on the net. I don’t mean to be disrespectful, just frank.” (We have a variety of different Bible teachers on our website. –Ed.).

**From Missouri:**

“I just listened to this MP3 message [John 2:18-25] and was blessed TREMENDOUSLY by it and am so very grateful that I know the Grace Message given by the Apostle Paul to us Gentiles. This was a wonderful audio sermon.”

**From Wyoming:**

“There was a guy...who posted *Two Minutes* without fail every day. Most of these I passed over, until one appeared that was entitled ‘Rightly Dividing the Word of Truth.’ I remember reading that and was jaws agape struck by a truth bomb that shined a light of truth...I can’t recall a single life event that was even remotely as pivotal as that single post was.”

**From Wyoming:**

“This donation is just a little something to help tide you over until the Rapture!”

**From Maine:**

“The *Berean Searchlight* has become part of the Bible study I am doing here in prison. I am teaching 15 men how to rightly divide God’s Word.”

**From Arizona:**

“I’ve been a Christian for over forty years, but I just came across mid-Acts dispensationalism around four months ago. I have a great deal to learn and a great deal to unlearn.”

**From Oregon:**

“What I remember most about Paul Sadler is that he answered our questions with Scripture! We had been Southern Baptist for years, and yes, we have lost friends. But we have gained so very much to now know the finished work of the cross, that our apostle is sent to us Gentiles, we don’t need Israel, and we are one in Christ’s Body.”

**From our Inbox:**

“I’ve read Pastor Paul Sadler’s first and second books of Revelation and have started now on the third volume. These are wonderful and easy to understand commentaries, giving the reader a deeper understanding of Biblical end-times prophecy (rightly divided), and explaining well specifically how what Jesus taught in the four Gospels relate to God’s fulfillment of prophecy and His promises to Israel in Revelation.”

**From Arizona:**

“The June issue of the *Searchlight* has a great article on the Mystery. The multifaceted aspects of the mystery can make it a little difficult to explain to others in just a nutshell.”

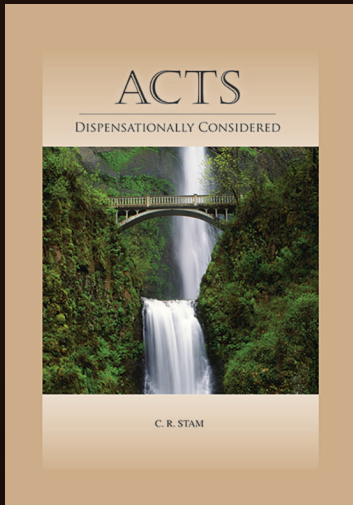
**From our Inbox:**

“You guys are the best. A bright light of spiritual truth indeed! Can’t wait to visit your store there in Wisconsin some day soon.” (We’ll leave the light on for you! –Ed.).



**Your gifts help to keep  
the Searchlight shining!**

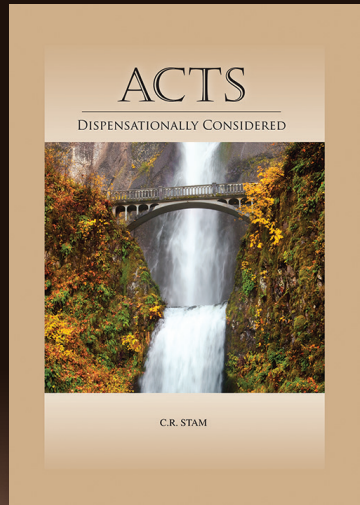
If you found it helpful to study Acts 6 dispensationally considered on page 5, just wait until you study the rest of Acts that way!



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# THE ACTS OF THE APOSTLES

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard me say by the mouth of the prophets, that ye should say, 'Thou shalt be baptized with the Holy Ghost, and thou shalt receive gifts, which shall be poured out upon thee from heaven: and thou shalt see signs and wonders, and thou shalt be clothed with power, and thou shalt speak of the things which are concerning the kingdom of God, with all confidence, and I will give unto thee signs and wonders, and thou shalt be able to do all things, whichsoever thou shalt say.'

toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

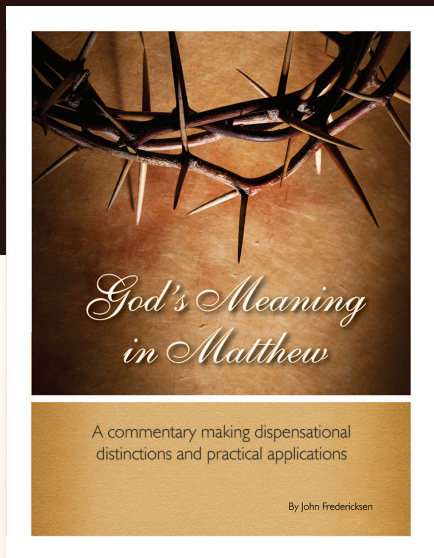
13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, and Thomas, Bar-



If Pastor Kevin's study of Matthew 24 on page 11 left you hankering to learn more of God's meaning in Matthew, we've got just what you're looking for!

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# News *and* Announcements

**Tired of Waiting for Your Searchlight?** The post office has been so overwhelmed in this era of Covid concern that our readers often write us to say they're convinced their issue has been lost in the mail. We respond by sending out replacement copies, only to hear from them later to say that their original copy finally arrived. To avoid this additional handling time and shipping expense, and to help eliminate your angst in the first place, we've asked our printers to mail the *Searchlight* out earlier. This may result in some of you receiving your issue earlier than the first of the month, but we hope it will address the problem of copies arriving so late in the month.

**Old Copies of the Searchlight:** We often receive boxes of old copies of our magazine from helpful readers in response to past pleas we've made for used literature that we can share with prisoners and others who can't afford to buy our works. However, we generally ship old *Berean Searchlights* to *Things To Come Mission* to use in their ministry, and *Prison Mission Association* to share with prisoners. To avoid this double shipping, we would encourage you to send old *Searchlights* directly to these ministries that share our doctrinal position. Please continue to send us old copies of our books and booklets, however, for we share these directly with prisoners and overseas believers who can't afford to buy new copies of these, along with old Bibles.

**The Cost of Transformation:** Isn't it exciting to read the letter excerpts that describe all the ways God is blessing *Transformed By Grace*? Many of the people reached by our broadcast have become donors, and as a result our giving has been up the past few years. However, the tremendous cost of this new outreach is so high that we have actually been running a deficit despite this influx of contributions. With that in mind, if you'd like to help us with the expense of helping more and more people be transformed by God's grace, why not consider becoming a regular contributor to *Berean Bible Society*? That way when you read the excerpts from viewers who are rejoicing to have found our ministry, you'll know that you had a part in making that happen. What greater joy could there be than to know your contributions are making an eternal impact in the lives of others?



## UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

BBF Conference, June 19-23, 2022, Tipp City, Ohio

BBS Regional Conference, September 17, 2022, Gillsville, Georgia

# Bible Study Books

## Written by BBS Presidents

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

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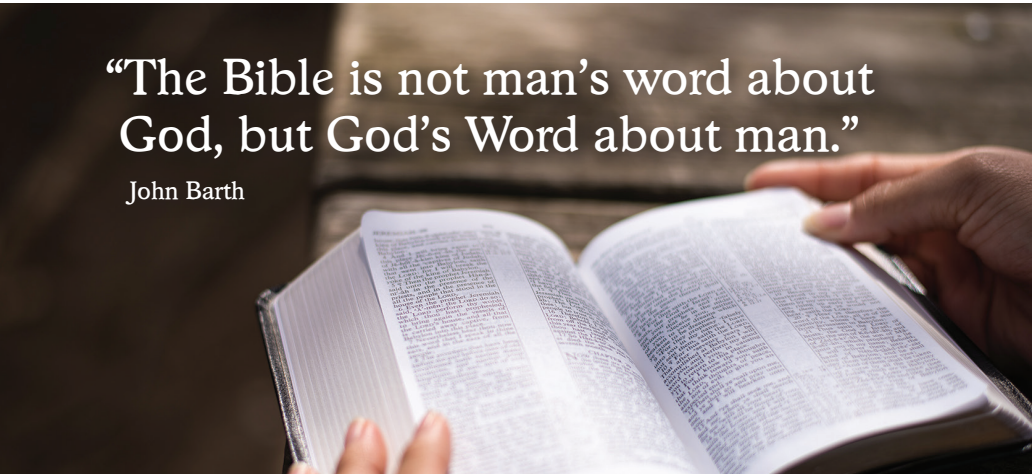
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*\*Revelation, Volume 4 was authored by Kevin J. Sadler and Paul M. Sadler*

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