

The **Berean Searchlight**

Studying God's Word, Rightly Divided

October 2011



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

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From the Editor to You

Dear Friends in Christ,

Everyone that follows professional football knows that fans of the Seattle Seahawks are known as “the twelfth man” because of the way their thunderous cheering encourages the eleven men on the field and distracts the opposing team. How loud are they? Well, after a dramatic touchdown run helped the Seahawks advance in the playoffs last season, a seismologist noticed that the stomping and screaming that accompanied this great run had registered a slight earthquake on the Richter scale! Now *that’s* intensity!

The passion exhibited by these fans reminds me of the feeling I get as I look through the earliest editions of the *Berean Searchlight*. As the various truths of the grace message were being recovered in those early years, there was an *excitement* in the air, an excitement that is positively *infectious* to read about. Pastor Stam and other champions of the faith knew that *they had found the answer* to the religious confusion that had gripped the church for nearly two millennia, and they were *excited* about it!

But like any newly kindled fire, the fire of spiritual enthusiasm tends to go out if left unattended. Knowing this, the Apostle Paul made a point of reminding us to be “*fervent in spirit*” (Rom. 12:11). If you’re not sure what that means, it was said of Apollos: “being fervent in the spirit, *he spake and taught diligently the things of the Lord*” (Acts 18:25). This is what made him such a valued servant of the Lord. Sure, he was “mighty in the Scriptures” (v. 24); but he determined to do more than simply bask in the light of God’s truth; he allowed it to cultivate a *burning desire in his heart* to share it with others.

Pastor Stam was a modern-day, Apollos-like coworker of the great apostle of the Gentiles. *How about you?* Never one to pull punches, Pastor Stam often issued compelling challenges like, “What are *you* doing to get the message out to others?” and “Are you doing *anything* to get the unadulterated message of God’s grace out?” In 1950, he wrote:

“Too often God’s people seem to feel they ought to be complimented for having *seen* the truth! The fact is that we deserve no credit whatever until we have done our part to make it known.”

Just imagine what might be accomplished for the Lord if each of us were to come down with a severe case of *Apollos Fever!* We *still* have the answer to the religious confusion that has had a chokehold on the Body of Christ for far too long! *Let’s get it out!*



Yours in Christ,

Pastor Ricky Kurth

MAILBAG EXTRA



From the Dominican Republic:

“I was saved over twenty years ago, and was fed the milk of the Word by a pastor who knew the message of Paul. And thank God I was! I am blessed with the clarity of understanding God’s Word through the dispensation given to Paul. Oh how easy it is to apply the Word when you know who it was written to. My heart cries for those who still walk in ignorance.

“I recently arrived in the Dominican Republic and have been seeking a ministry. I have looked at children’s homes, the homeless, and recovering drug addicts and ex-inmates. I lay awake at nights with hundreds of thoughts going through my mind. And I become convinced more each day that my ministry here will be teaching everyone the revelation of the mystery.

“I am surrounded by loving, giving, and misguided Christians who love the Lord and yet still have Mark 16 as their call to minister. They are lovers of Christ, but still walk in the darkness of uncertain commands, telling young brothers to go and heal the sick in the streets. I weep when they ultimately fail, and am preparing myself to share with them the true commands of today.

“Once I am employed and settled, I am going to start buying books so I can better prepare to share with others. Meantime, thank you for the materials available on your web page. I can use them to begin my studies.”

From Portugal:

“The work done by BBS through the books, magazine, and preaching recordings available on your website, has been of great help to me these last years. I started collecting books by Brother Stam after I signed up for the *Searchlight* seven or eight years ago. I grew up listening to the grace message, but I took it for granted, in that I believed it, but I was not grounded in it.

“Four years ago I moved to Belgium, away from my comfort zone and my church and family. I was confronted with not being able to find a church preaching according to the Mystery, and ended up being exposed to a lot of unclear and wrong teaching here. But that ended up being helpful, because it made me search on my own, reading and listening to sermons online.

“Roughly two years ago, influenced by this, I started a translation work for my churches in Portugal, in order to make accessible to the brethren there good articles available in English, like the ones published in the *Searchlight*. I put them together in a simple way, and I send it through the churches to be copied and printed according to their needs. I write for your rejoicing on how the Lord has been using your work in other countries.”

PAST

NOW

FUTURE



Faith + Works = Justification

By Pastor Ricky Kurth

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).

As this verse clearly affirms, salvation in the dispensation of grace is by grace through faith, apart from works (Eph. 2:8,9; Titus 3:5). However, just because salvation is by faith without works *today*, it must not be assumed that salvation has *always* been by faith alone. Compare Paul’s words in our text above to the words of the psalmist:

“Then stood up Phinehas, and executed judgment...And THAT was counted unto HIM for righteousness” (Psa. 106:30,31).

See the difference? Paul says that our *faith* is counted for righteousness, but the psalmist says that Phinehas’ *work* was counted for righteousness. Of course, we know that Phinehas’ faith in God’s Word, which said that “all”

the idolaters must die (Num. 25:1-4), is what *prompted* him to execute the last two offenders when it looked as if Israel might spare them (vv. 5-8). But the fact remains that God’s Word says that his *work* was what was counted to him for righteousness.¹

This should come as no surprise to all who are familiar with the Old Testament, and with the encapsulation of the Old Testament found in Hebrews 11. Each of the heroes of faith mentioned there in God’s Hall of Fame of Faith is said to have exercised faith in God, for “without faith it is impossible to please Him” (Heb. 11:6). But the faith of each of these heroes also prompted them to *express* their faith by doing whatever work God required of them. Abel brought a sacrifice (v. 4), Noah built an ark (v. 7), Abraham obeyed when God called him to leave his homeland (v. 8), and so on.

How Works Saved

We feel the case of Noah is particularly instructive in understanding *how* works saved in time past:

“By faith Noah...prepared an ark to the saving of his house; by the which he...became heir of the righteousness which is by faith” (v. 7).

Here we clearly see that righteousness for Noah was “by faith,” but we also see just as clearly that God required a work of him as an expression of his faith. Noah was an heir of the righteousness which is by faith, to be sure, but the preparation of the ark was the means “by the which” he *became* heir of the righteousness which is by faith.

Today, when salvation is by grace through faith without works, we express our faith by simply resting in the finished work of Christ on Calvary. When a sinner tries to bring works to God for salvation, it expresses that he really doesn’t believe God when He says salvation is by faith alone. Just so, when God required faith plus works for salvation, if a sinner refused to bring the required work, it expressed that he really didn’t believe God when He said that He required a work.

A New Testament Example

Here we should point out that justification by faith plus works is not just found in the Old Testament. John the Baptist preached “the baptism of repentance *for the remission of sins*” (Mark 1:4; Luke 3:3), and the Lord Jesus repeated this requirement for salvation in

the so-called Great Commission, where He affirmed that “he that believeth *and is baptized* shall be saved” (Mark 16:16). Nor did anything change at Pentecost, where Peter faithfully repeated the terms of salvation the Lord had given him in that commission, saying, “Repent, and be baptized... *for the remission of sins*” (Acts 2:38). Clearly a man could not be saved under the kingdom program without being baptized.

We know it is often objected that baptism is not what saved men in those days, but Peter says that “baptism doth also now save us” (I Pet. 3:21). Of course, by the time he wrote those words, he knew *how* baptism saved his Jewish readers. It was “not the putting away of the filth of the flesh”; i.e., the water didn’t wash away sin the way it washed away dirt. It rather saved as “the answer of a good conscience toward God.” That is, since God required baptism for salvation, a good conscience would answer by being baptized. Ultimately Peter now understood that baptism saved “by the resurrection of Jesus Christ.” But despite the fact that he now knew *how* baptism saved, he still insisted that “baptism doth also now save us.”

An objection to this is often raised concerning the thief on the cross, who was saved under the kingdom gospel *without* being baptized (Luke 23:39-43). But who can deny that the thief would have gladly been baptized had he not been nailed to a cross! Rather than disproving that water baptism was required for salvation,

his instance rather joins with the example of Noah to demonstrate *how* works saved when they were required. *Berean Bible Society* founder C. R. Stam used to illustrate the case of the thief with the following scenario.



Imagine a man standing in line to be baptized by John the Baptist, but as he nears the front of the line, he gets so excited that he suddenly clutches his chest and drops dead of a heart attack *before* being baptized. Would such a man be saved? Of course! God “knowest the hearts of the children of men,” and knew that such a man would have been baptized had he lived to do so! And the same was true of the thief on the cross.

When God required works as expressions of faith, He always graciously made provision for believers for whom the required work was not possible to perform. For instance, when David was on the lam from those who sought his life, and found himself far from the temple in Jerusalem, God accepted his prayers in lieu of the temple sacrifices that were required as expressions of faith in that day (Psa. 141:2). This

explains why Daniel flatly refused to cease his daily prayers (Dan. 6:1-10), for he too was far from the temple, and knew that he dare not forego the only expression of faith he had left.

Paul vs. James

All of this helps us to understand a much misunderstood passage in the epistle of James. It begins:

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” (James 2:14).

Here James asks a question that Paul would have answered with a resounding *yes*, for as we saw in Romans 4, salvation for us Gentiles is by faith without works. But as James continues, it is obvious that the terms of salvation were different for the Jews to whom he wrote (James 1:1).

“Even so faith, if it hath not works, is dead, being alone” (2:17).

We know that it is commonly taught that Romans 4 and James 2 do not really conflict, but that Paul speaks of justification before God, who knows our hearts, and James speaks of justification before men, who can only see our works. But this cannot be, for God never asked anyone to be justified before men; in fact, He condemns it (Luke 16:15).

It is also commonly taught that James was not talking about salvation, but we don’t know how this could be, since he opens this passage by asking of the man who has faith but no works, “can faith *save* him?” We feel it is better to

just let James mean what he says, but to remember that he is not saying it to Gentiles in the dispensation of grace, but to Jews in the coming Tribulation.

We say that James wrote to *Tribulation* Jews since that is our understanding of the position of his epistle in the New Testament. The books of our New Testament are not laid out in chronological order; that is, they do not appear in our Bible in the order in which they were written. They are rather presented in a *logical* order ordained by God Himself, an order that reflects the flow of New Testament history.



The four gospels begin the New Testament, and record the Lord's proclamation of Israel's kingdom. The book of Acts comes next in the New Testament, and records God's offer of the kingdom to Israel (3:19), her rejection of that kingdom at the stoning of Stephen, and the raising up of Paul to minister to Gentiles in the dispensation of grace. Paul's epistles then follow the Book of Acts in the New Testament, and are written to the people of this dispensation. But the epistles that come *after* Paul's epistles in

the New Testament are written to *the people* who will come after us, i.e., the Jews in the Tribulation.

Here we should add that the Hebrew Epistles were of course initially written to first century Jews, but had the dispensation of grace not interrupted God's prophetic program, those Jews would have lived to see the Tribulation. As it is, those Hebrew epistles are now in place there in the Bible, ready to guide Tribulation Jews through the most horrific time of trouble the world has ever seen (Matt. 24:21).

One of the most daunting times in the Tribulation will come when the Beast issues his mark, and proclaims "that no man might buy or sell, save he that had the mark" (Rev. 13:16,17). This will naturally result in a great number of believing Jews who will be unable to buy such necessities as food and clothing, and this is where James 2 comes in.

The Need for the Works

Did you ever notice the *kind* of works of which James spoke? Right after asking if faith alone can save a man, he presents this scenario:

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15,16).

James then finishes that thought by saying, as it were, "Even so faith, if it hath not *these kinds of works*, is dead, being

alone” (v. 17). You see, God has not only predicted that the Antichrist will issue this mark, He has also prepared a gracious plan by which believers in that day will be able to sustain themselves when they find themselves unable to buy food or clothing without taking the mark. That plan includes having His people share their provisions with one another, and having “all things common” as they did at Pentecost (Acts 2:44). Indeed, the communal living implemented by God for the saints at Pentecost was His way of preparing those saints for the issue of the Beast’s mark, which would have come in their lifetime, had the dispensation of grace not interrupted the prophetic program.

Knowing that His people might be reluctant to share their provisions, since without the mark their own supplies will be limited, God has determined that *the very plan of salvation* for Jews in that day will involve expressing their faith by helping their brethren with these works of benevolence. It is significant that, right after teaching the apostles to pray, “Give us day by day our daily bread” (Luke 11:3), the Lord proceeded to tell a parable about a man in need of daily bread, and of his friend’s reluctance to provide it (vv. 5-8). In response to this prayer for daily bread, God plans to send manna to those who are able to escape to the wilderness (Micah 7:14,15), but He also plans to have His people sustain one another, as the man in this parable did for his importunate friend, and as they did at Pentecost.

God also plans to have the Gentiles help with this crisis among His people, and has made compliance with this plan the basis of salvation for them as well. We know this because of the judgment of the Gentiles described in Matthew 25:31-46, where the Lord judges the Gentiles on the basis of whether or not they provided food and clothing for, as He says, “these my brethren” (vv. 40,45), i.e., the believing Jews.

You see, in the Tribulation, the Abrahamic Covenant will again be in effect, the covenant God made with Abraham wherein He promised to *bless* those that bless him and *curse* those that curse him (Gen. 12:1-3). Did you notice that the Gentiles who helped the Lord’s brethren are called “blessed” (Matt. 25:34), and those who refused to help them are called “cursed” (25:41)? And did you also notice that the Gentiles here are blessed with everlasting life or cursed with everlasting punishment on the basis of their works? Nothing is said about their faith. While their faith is what triggered their works, they are judged solely on whether or not they performed the mandatory expression of their faith.

The Practical Aspect

This passage in Matthew was the cause of a lot of religious confusion during the Great Depression, when churches and religious organizations opened soup kitchens to help feed and clothe the needy. While that was a good thing, many of them accompanied these good works with the preaching of what

was called a social gospel. This gospel stated that *the way to get saved* was by helping the needy. If you are wondering where they got such a crazy idea, *they got it from God's Word*, from Matthew 25 and James 2. They just didn't get it from God's Word *rightly divided*.

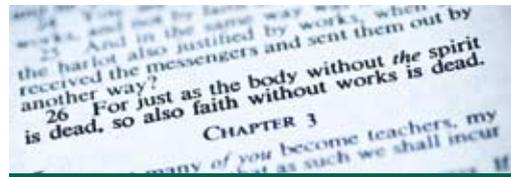
We often hear that dispensationalism is "interesting" but "not very important," or "not at all practical." That being said, we wonder how many of those who hold this view would consider *the very gospel of salvation* to be an unimportant and impractical doctrine! As we have seen, unless you rightly divide God's Word, you cannot even be sure how to tell a lost soul how to be saved.

The Answer to Abraham

Now getting back to James 2 and the case of Abraham, perhaps the reader is still wondering how James could say, "was not Abraham our father justified by works" (James 2:21), yet Paul could say, "if Abraham were justified by works, he hath whereof to glory" (Rom. 4:2). We know that God imputed righteousness to Abraham on the basis of faith alone, long before he offered his son Isaac on the altar (Gen. 15:6), and yet we also know that Abraham was "justified by works, when he had offered Isaac his son upon the altar" (James 2:21). How could both be true? And yet both *must* be true, for God's Word plainly affirms both statements to be so.

We propose this simple solution. We believe God justified Abraham on the basis of faith

alone, knowing his heart, and so knowing that Abraham would perform any work God asked of him, just as He justified the thief on the cross. That being said, Abraham still had to offer up his son when asked, as the thief also would have had to be baptized had he lived to do so.



"...it is better to just let James mean what he says..."

When Abraham offered Isaac, God said, "now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me" (Gen. 22:12). God of course knew from the moment Abraham believed that he feared God (Gen. 18:19), but now God knew it *empirically*, "and the Scripture was *fulfilled* which saith, Abraham believed God, and it was imputed unto him for righteousness" (James 2:23).

The Assurance of Works

Works also made it possible for kingdom saints to enjoy eternal security. Writing to Jews who were about to enter the Tribulation, the Apostle John gave them the same advice found in James 2, i.e., that they must be willing to help those in need of worldly goods like food and clothing (I John 3:17,18). John then added:

“And hereby we know that we are of the truth, and shall assure our hearts before Him” (v. 19).

Here we see that feeding and clothing those oppressed by the Antichrist will provide the Tribulation believer with all the assurance of salvation that he needs. From this we can extrapolate and determine that when God required faith plus works for salvation, simply bringing the required work could give believers in any age the assurance of salvation that God has always wanted His people to enjoy.

Don't Forget To Go To Work!

While we rejoice that salvation today is by grace through faith apart from works (Eph. 2:8,9), we mustn't forget that we are “created in Christ Jesus *unto* good works” (v. 10). Paul told Titus to “affirm constantly, that they which have believed in God might be careful to maintain good works” (Titus 3:8), “that they be not unfruitful” (v. 14). In the dispensation

of grace, believing and receiving Christ are the *root* of salvation (Col. 2:6,7), but good works are the *fruit* of salvation (Col. 1:10).

In closing, sometimes when we teach Ephesians 2:10, we are asked about the *kind* of works unto which we are created. If you too are unsure about this, a brief study of Paul's use of the phrase “good work(s)” should help you see that the apostle did not leave us in doubt as to the kind of works of which he was thinking. With that in mind, we have presented just such a study in the following article, entitled “Which Works To Walk In.” If you long to be “fruitful in every good work” (Col. 1:10), we hope you'll consider the article carefully and prayerfully, to the praise of the glory of His grace. 

Endnote

1. This reminds us of how “the people of Nineveh *believed* God” in Jonah 3:5, but it wasn't until “God saw their *works*” that He “repented of the evil, that He had said that He would do unto them” (v. 10).



Florida Bible Conference

Location: *Grace Bible Fellowship*
4979 East Arbor Street, Inverness, Florida

Dates: October 22-23, 2011

Guest Speaker:

Pastor Ricky Kurth, *Berean Bible Society*

Theme: *Living the Grace of God*

For additional information, please contact:
Pastor John Fredericksen at (407) 952-0510
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There's always a warm welcome in Florida!



Which Works To Walk In

By Pastor Ricky Kurth

Every true believer knows we are saved by grace through faith, apart from good works (Rom. 4:5; Titus 3:5). This does not mean, however, that good works have no place in the dispensation of grace, for right after affirming that we are saved without works (Eph. 2:8,9), Paul quickly asserts that, as new creatures in Christ (II Cor. 5:17), we are created to walk in the good works He has ordained for us (Eph. 2:10). If you have ever wondered what kind of works God expects us to “maintain” (Titus 3:8,14) in our Christian walk, we hope the following brief study of the phrase “good work(s)” in Scripture will help.

For the Ladies

To begin with, in Acts 9 we meet Dorcas, a woman “full of good works” (9:36). She was evidently quite the seamstress, for her good works are later defined by a reference to “the coats and garments which Dorcas made” (v. 39). In those days, it could be said of many a virtuous woman that “she seeketh wool, and flax, and worketh willingly with her hands” (Prov. 31:13 cf. vv. 22,24). Thus we know that when a Christian woman performs the many duties of a wife and mother, she is walking in the good works in which she was created to walk.

To this must be added the testimony of the Apostle Paul, who speaks of widows who were “well reported of for good works” (I Tim. 5:10). He then goes on to describe things like bringing up children, hospitality, and caring for the sick as good works with which godly women can adorn themselves (I Tim. 2:9,10).

For the Men

In the natural accompaniment to these instructions to godly women, Paul instructs the man of God to “labour, working with his hands the thing which is good” (Eph. 4:28). Well, if Christian men are told to *work* the thing which is *good*, wouldn’t going to work be a *good work*? You would think so, especially since God plans to reward men for “whatsoever good thing any man doeth” on the job (Eph. 6:8).

We doubt that most Christians consider these everyday responsibilities as good works, but God says they are. And if being good husbands

and fathers and wives and mothers be viewed as good works, it is not a stretch to suggest that being a good citizen would also be found in that category, especially since we are told “to obey magistrates” and, in so doing, “be ready to every good work” (Titus 3:1).

For the Rich

Next, Paul told Timothy to “charge them that are rich...that they be rich in good works, ready to distribute, willing to communicate” (I Tim. 6:17,18). Obviously the financial support of the Lord’s work and less fortunate brethren also constitute good works in God’s eyes (cf. II Cor. 9:6-8). While few of us are rich, all of us can participate in good works of this sort in some measure.

This then opens up a wide field in the category of good works, for we can give our time, our talent, and our efforts to the Lord’s work as well as our finances, and there are innumerable ways we can “do good unto all men, especially...the household of faith” (Gal. 6:10).

For Us All

In time past, rebuilding the temple was a “good work” (Neh. 2:18). Today God’s temple is found in the physical bodies of individual believers (I Cor. 6:19,20), and in the Body of Christ (3:16,17), and so you would think that building up believers and local churches would be good works today. If ministering to the physical body of the Lord was considered a “good work” (Matt. 26:6-10), surely ministering to the Body of Christ would be as well. If the Lord defined “good works” as feeding the multitudes, opening the eyes of the blind, and helping the lame to walk (John 10:32), then surely “to feed the church of God” (Acts 20:28) by opening the eyes of their understanding (Eph. 1:18) so they can “walk worthy” of their vocation (Eph. 4:1) would be good works as well.

Since “all Scripture” is given that we might be “thoroughly furnished unto all good works” (II Tim. 3:16,17), then the reproof, correction and instruction of the saints mentioned here must also be considered “good works.” Of course, it goes without saying that “if a man desire the office of a bishop, he desireth a good work” (I Tim. 3:1). In this passage, Paul is talking about the qualifications of a spiritual leader. Thus if a man is interested in doing good works, we believe the pastoral ministry tops the list of good works in which he can engage for the Lord.

So how about it, Christian friend? Are you walking in the good works you were created to walk in? It is your only hope of a happy, fulfilling Christian life. No creature of God is happy unless he is doing what he was created to do. Birds were created to fly, horses were created to run, and neither are happy when kept from doing what they were created to do. Your only hope for a truly satisfying Christian life is to be “fruitful in every good work” (Col. 1:10)! What’s more, it is the only way to please the One “who gave Himself for us, that He might...purify unto Himself a peculiar people, *zealous of good works*” (Titus 2:14). 



Position Available at *Growing Up In Grace*

There is a job opening for a graphic designer/computer illustrator at GUIG. This position will be part time, paid, and working out of the home or at BBS. The job will require creating original computer illustrations of realistic Bible characters and more. The work involves illustrating and designing from concept to completion, choosing photos, familiarity with licensing rules and copyrights, and preparing computer files for print production. Applicants must have proficiency and work experience in *computer* illustration (not hand drawings or paintings) and pre-press production. Experience in software such as Serif PagePlus, DrawPlus, Adobe Illustrator, and InDesign is required. If interested, please send a short biography (faith, education, experience with computer illustrations, etc.) and also send portfolio samples via email to info@growingupinGrace.com. We ask that only those with faith in Jesus Christ apply, and applicants should be in sympathy with the BBS Doctrinal Statement.

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Central Indiana Regional Bible Conference

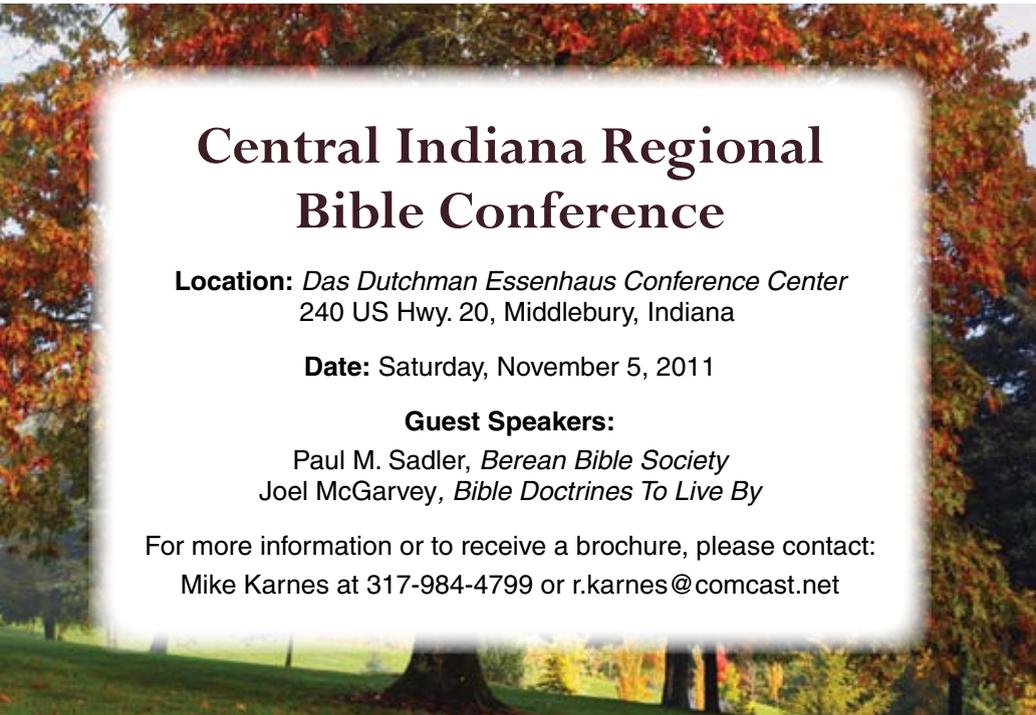
Location: *Das Dutchman Essenhaus Conference Center*
240 US Hwy. 20, Middlebury, Indiana

Date: Saturday, November 5, 2011

Guest Speakers:

Paul M. Sadler, *Berean Bible Society*
Joel McGarvey, *Bible Doctrines To Live By*

For more information or to receive a brochure, please contact:
Mike Karnes at 317-984-4799 or r.karnes@comcast.net





The following Sunday school lesson is from the Middle School Book 3, *Christ in My World*. To order, call 262-255-4750 or visit www.growingupingrace.com.



I Thessalonians 4:16-17 "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."

LESSON 39

THE GREAT ESCAPE

By Pastor Paul Sadler

Part 2

Lesson Theme: God's Exit Strategy for the Body of Christ

ENGAGE

Have you ever felt left behind? There is the true story of a man who drove away from a rest stop in the family's motor home, but inadvertently left his wife behind. They are still married, but the experience left her in a state of despair at the time. Those who spurn the love of God and turn their back on the Lord Jesus Christ will find themselves in despair as well, when the Lord removes the Church from the earth. The unsaved will be left here to face the horrors of the coming Tribulation. However, there's still time to escape the wrath to come, but it will be very important for you to follow the instructions of your teacher at the end of this lesson.

ENLIGHTEN

Introduction

In the glory days of American sports, when athletes competed for the love of the game or event, Jim Thorpe stands out as perhaps the greatest all-around athlete our country has ever produced. Born near Prague, Oklahoma in 1887, Thorpe began his athletic career at a small school in Carlisle, Pennsylvania, where he established himself as an outstanding football player, both at the college and professional level. However, he was probably best known for his remarkable achievements at the 1912 Olympics held in Stockholm, Sweden.

At the Stockholm games, Jim Thorpe, a Native American Indian, became the first athlete to win both the pentathlon and the decathlon. The pentathlon is a one-day event which includes five different events. The two-day decathlon is a rigorous 10-event competition, in which both track and field events are included. Needless to say, these were amazing accomplishments.

Sadly, Jim Thorpe, was disqualified when it was learned that he had played baseball for a small salary some years earlier. The *Amateur Athletic Union* ruled that he was, therefore, "a professional athlete and ineligible to compete in the Olympic Games." He was subsequently stripped of his gold

medals for failing to observe the rules.¹

Paul says that those who participate in these games “do it to obtain a corruptible (a fading) crown; but we an incorruptible (imperishable one).” What we accomplish for Christ now in the Christian life, which is likened to a race, will echo throughout eternity, as we’re going to see.

A Secret Resurrection

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52).

A blessed feature of our blessed hope is the bodily resurrection from the dead. Notice that the Apostle Paul refers to the resurrection of the Body of Christ as a *mystery* or a secret. The secret resurrection taught in Paul’s Epistles should not be confused with the first resurrection of prophecy. They are **not** one and the same! The resurrection at the Rapture of the Church only pertains to the members of the Body of Christ; once again, from the conversion of Paul to the last member placed into the Body, which could happen today.

There are three future resurrections. The **secret resurrection** of the Body of Christ at the Rapture. The **first resurrection** of all the saved prophetic saints such as Abel, Noah, Abraham, Isaac, Jacob, Moses, David, Isaiah, the Twelve Apostles of the Kingdom, Stephen, and those who die or suffer martyrdom during the coming Tribulation Period. The first resurrection takes place at the close of the Great

Tribulation when Christ returns in His Second Coming (Rev. 20:1-6). The **second resurrection** or the *resurrection to everlasting condemnation* will occur at the close of the thousand year reign of Christ. All the *unsaved* will be raised in this resurrection from Adam to the end of time as we know it.



If you take a moment to thoughtfully observe your aged grandparents you will have some idea of what awaits you in the years to come. While the resurrection probably isn’t high on your list of things to think about, the older you get the more precious this truth will become, when the years are unkind to you. Before there can be a resurrection we must first die. What actually happens when death lays its icy grip on your shoulder? Death in the Scriptures always means *separation*, without exception! There are three types of death taught in the Word of God:

Physical death: Separation of the soul and spirit from our body.

Spiritual death: Spiritual separation from God.

Eternal death: Eternal separation from the life and existence of God, which awaits all those who reject the gospel.

The timeless question raised by the patriarch Job is still relevant today: “If a man die, shall he live

again?” We would respond with an emphatic, “YES!” You see, the world views death as the end of existence as we know it, but the Word of God holds out the hope of the resurrection for those who place their faith in Christ. Why is it that so many have difficulty believing God can raise the dead? There are three very important things that we need to remember in this regard:

First: Nothing is impossible with God (Luke 1:37).

Second: In the beginning God created man from the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul (Gen. 2:7). If this is true, and it is, it will be a small matter for God to raise us from the dust of the earth at the Rapture.

Third: If our ashes were scattered over a two-mile square area, it should be remembered that nothing is ever lost in God’s creation (Neh. 9:6), He will simply gather the atoms/molecules back together, reunite our soul and spirit with them, and raise us from the dead. After all, He knows our DNA code, wherein lies our identity.

Discussion:

Can the same power that raised Christ from the dead help us live a victorious life in Christ?

(Teacher, point out to the young people that they experienced this power the day they trusted Christ as their personal Savior. In addition, it transforms their lives daily. With this mind, as they yield to the Spirit of God, He will enable them, through the power of God, to live lives pleasing to God, Romans 13:14.)

Here’s the good news: We are going to receive a glorified, resurrected body at the Rapture. Our bodies are going to be fashioned like Christ’s resurrected body when He rose from the dead (Phil. 3:20,21). If you would like to see what that will be like, see Luke 24:13-45. Thankfully, we will be delivered from this body of humiliation—no more pain, sickness, sorrow, tears or death. The sin nature will finally be removed, which, as we know, was put to death at the Cross. Throughout eternity our new nature will be controlled by the Holy Spirit; therefore, we will naturally glorify God in word, thought, and deed.

Another Dimension of the Great Escape

According to Paul’s Gospel, there is one generation living on earth at the time of the Rapture that will *escape* death. This generation of believers will be transformed in a moment, in a twinkling of an eye, given a resurrected body, and be transported into the presence of our Lord. There are two portions of Scripture that confirm this beyond a shadow of a doubt.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52).

“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” (1 Thes. 4:16-17a).

Notice carefully the order here; the members of the Body of Christ who have preceded us in death have the privilege of being resurrected first, then the members of His Body who are alive and remain will be transformed and caught up to meet them and the Lord in the air. For those who might be thinking that this is far-fetched, we need to remind them again that nothing is impossible with God; His ways are past finding out! Furthermore, did not Enoch, who walked with God, escape death? God supernaturally removed him from the earth before he died (Heb. 11:5). This was also true of the Prophet Elijah who was transported from this life to the next without closing his eyes in death (2 Kings 2:9-12).

The Judgment Seat of Christ

“For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be good or bad*” (2 Cor. 5:10).

The themes of redemption and judgment are woven throughout the Scriptures. So it is important to rightly divide the Word of truth to ascertain which judgment pertains to us. Since Paul uses the personal pronoun “we” in the foregoing passage, we can safely conclude that he is addressing the members of the Body of Christ. The *Judgment Seat of Christ* is a phrase that is only used in reference to the age of Grace, which shows it has a special meaning just for us today. This particular judgment will be a review of the believer’s conduct and service, which takes place at the Rapture of the Church. According to 1 Thessalonians this is a *planned meeting*

(according to the original language) that was kept secret since the world began (Rom. 14:12, 16:25 cf. 1 Thes. 4:17).

“*For we must all appear.*” Every believer in Christ has an appointment with the Lord. While Paul makes frequent references to the *Judgment Seat* in both his earlier and latter Epistles, he deals extensively with it in the Corinthian letters. This isn’t without rhyme or reason; the Apostle wanted the Corinthians to understand the gravity of their ungodly conduct. They seemed oblivious to the fact that someday they were going to stand before the Lord and give an account of their actions. The Corinthians would one day have to answer for the turmoil they caused in the local assembly due to their envy, strife, divisions, carnality, and immoral lifestyles. This begs the question, are we living up to God’s expectations?

Discussion:

Discuss some areas where your conduct needs to be improved—for example, talking back to your mom and dad.



The question is often asked, will there be tears in Heaven? (Thoughts: Most likely there will be tears of regret and remorse over what could have been if we had only remained faithful to Him who loved us and gave Himself for us. The emotion at times is going to be overwhelming. However, the greatest regret of all will be when we see the sorrow on our Savior’s face for how we mistreated one

another as members of the Body of Christ. Thankfully these tears will be wiped away at the close of this judgment—there will be no more sorrow or crying. “Then shall every man have praise of God.”)

ENERGIZE

Summary

There is a secret (unknown until told to the Apostle Paul) resurrection from the dead. This resurrection is called the Rapture; it is not taught by most churches. Only members of the Body of Christ participate in this resurrection. There is more. All believers alive at that time will be “caught up” to meet the Lord in the air. This secret “catching-up” is not the same as the first resurrection (for the saved of previous ages); this is taught by most churches. At the Rapture all believers are raised up and given a whole and perfect body. Those who were dead will be rejoined with their souls and spirits. After the Rapture we all must appear before the Judgment Seat of Christ to give an account of our lives.

Application

Sadly most believers have little interest or concern regarding the *Judgment Seat of Christ*. They live as though they will never stand before the Lord and give an account of their lives. Certainly we all look forward to receiving a new, glorified body when we are resurrected (1 Cor. 15:15-42). However, while the clock is ticking, there is still time to take our conduct more seriously, especially since there are major areas that will affect us throughout eternity—rewards (1 Cor. 3:13-14), reigning position with Christ (2 Tim.

2:11-13), and crowns/honors (2 Tim. 4:8). May the love of Christ motivate us to live for Him rather than ourselves.

Gospel

If you are standing at the crossroads of *destruction* and *life everlasting*, perhaps you need some directions. The way of destruction is the “way which seems right to man.” It promises worldly pleasures, acceptance, security, glory, and numerous avenues to try to earn your own salvation. This road is paved with good intentions, but it leads to eternal damnation.

Thankfully, there is *another* path. It promises deliverance from the bondage of sin, and offers peace, hope, and eternal life. According to the Scriptures, Christ is “**the way, the truth, and the life: no man cometh unto the Father, but by [Him].**” This is God’s way, the way of *faith*. Simply believe on the Lord Jesus Christ, that He died for your sins, and your journey will begin down the *right* road (Acts 16:31; 1 Cor. 15:3-4).

Encouragement

It’s not easy living the Christian life, but God has given us His Word and His Spirit to guide us through the treacherous waters of this world’s system. He has also placed around us other believers to support us during those times when everything seems to go wrong. A good passage to remember is Romans 8:31: “**What shall we then say to these things? If God *be* for us, who *can be* against us?**” 

Endnote

1. Source: *World Book* Electronic Reference Library—Millennium 2000.



The Haunted House

By Cornelius R. Stam

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

“Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. *Even so shall it be also unto this wicked generation*” (Matt. 12:43-45).

Much has been written on this puzzling passage of Scripture, but most of it has been in the way of application, and *application* is generally easier than *interpretation*. It is far easier to draw spiritual lessons from this passage than to explain; for example, just what our Lord meant when He said, “*Even so shall it be also unto this wicked generation.*”

A POPULAR APPLICATION

As to *application*, this passage certainly teaches the danger of reformation without Christ. A man may hear the gospel—the knowledge of Christ may drive the evil spirit out, so to speak—he may stop his wickedness, clean house, even adorn it and still be worse off than he was at first. He may stop his blasphemy and immorality and speak kind words and do good deeds instead, but that is not enough. *Christ Himself* must fill that empty life. If He does not take the evil spirit’s place, that swept and garnished house is just the place for more and greater trouble.

How many sinners have swept and garnished their houses only to invite something seven-fold worse! The poor, fallen creature who thinks he has overcome his sins and made something of himself invariably falls harder the second time.

Cleaning house is not enough. Christ Himself must enter in, received by faith.

But all this is merely an *application*, a lesson we might draw from the passage. What is the *interpretation*? What was our Lord particularly warning those Hebrew leaders of? What did He mean when He said, “*Even so shall it be also unto this wicked generation*”?

WHAT IS THE INTERPRETATION?

One of the most familiar interpretations is that our Lord referred to the spirit of idolatry which had been cast out of Israel by the Babylonian captivity. Since that time they had never again worshipped idols as such. But *true worship of God* had not displaced this idolatry, so that the Lord now warned them that they were ripe for worse evils, having in mind the return of idolatry, seven-fold worse, in the worship of Antichrist.

This interpretation has never fully satisfied us for several reasons: 1. Idolatry is not exactly demon possession. 2. This interpretation does not account for the restlessness of the evil spirit. 3. It does not harmonize with the context, for our Lord had not been discussing idolatry.

Let us look at the whole picture again and see what further light we might find.

DEMON POSSESSION

When our Lord came preaching the gospel of the kingdom, there was a great epidemic of demon possession. It seems clear that these demons sought to possess human bodies to use them as the vehicles for their sins. So loathe were they to be disembodied that on one occasion they even requested the privilege of entering into swine.

Some of these demons were more wicked than others. We read of the one in this passage, “Then goeth he and taketh with himself seven other spirits *more wicked than himself*” (v. 45). In Matthew 17:21 our Lord Himself said of a certain demon, “This kind goeth not out but by prayer and fasting.”

In Luke 8:2 we find that seven demons had been cast out of Mary Magdalene. Whether or not it is just to associate her former life with impurity, as is so often done, this much is clear; that demons in Scripture are constantly described by such words as *wicked, evil, foul, unclean (impure)*. Probably they were guilty of all types of sin.

In the context of the passage before us it is important to notice that these demons were the representatives of Beelzebub, the prince of the demons (Matt. 12:25,27). Beelzebub is none other than Satan, for in answer to the Pharisees’ charge that Christ cast out demons by Beelzebub their prince, our Lord answered: “If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” (v. 26).

And to this He added, “*But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you*” (v. 28).

So then it was the kingdom of God against the kingdom of Satan, the kingdom of heaven against the kingdom of hell. Our Lord was backing up his words with works. As He preached the good news of the kingdom, He cast out demons and every demon cast out spoke of the ultimate casting out of Satan himself by Christ, God’s anointed.

This exactly agrees with the stated purpose of Christ’s coming.

I John 3:8: “...For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

Heb. 2:14: “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.”

Satan had wrested the authority from Adam and had ruined the world, but Christ was now manifested to cast him out and destroy him.

How was our Lord to accomplish this? “*Through death.*” And when? In the shadow of the cross we find Him saying, “*Now shall the prince of this world be cast out*” (John 12:31).

True, the cross would not yet be his complete destruction—neither was the casting out of the demon in our passage, for he returned to his house and decided to bring others with him. But Calvary was Satan’s undoing.

At Calvary, Christ did for Israel (and Israel represented the world) what had been done for the demon-possessed man. He cast out Satan, stripping him of his rights, guaranteeing his ultimate destruction, and acquiring for Himself the right to reign.

It cannot be too strongly emphasized that “*through death*” Christ defeated Satan and his hosts. “*Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it*” (Col. 2:15).

Since the death of Christ, Satan has had no claim whatever to the title, “*prince of this world.*” Do you ask why he then controls the course of this world? It is because this age *worships* him as its *god* (II Cor. 4:4). Christ has stripped him of his rights but *the people* want him! They actually go on serving this wicked tyrant. They do not want a change in government. They have so long suffered and died for the glory of their rulers that they are too blind to recognize the love of the



Ruler who suffered and died for them, to bring them to glory! Much less can they understand how His death was any display of power, or how it could redeem for man his God-given authority.

Yes, Christ stripped Satan of his claims, but the people want him. Satan rules only by the permission of God and the will of the people, for while God *“worketh all things after the counsel of His own will,”* it is also a fact that He made man in His own image, with a heart and a mind and a will, and God does not manipulate man or mechanically force him to obey. The stubborn, disobedient will of man will yet bring him to the place where he will be branded with the mark of the Beast and forced to worship Antichrist.

But let us get back to our passage. Our Lord said: *“Even so shall it be also unto this wicked generation.”*

SO SHALL IT BE TO THIS GENERATION

The nations had long been alienated from God, and for centuries only Israel sustained a covenant relationship with Him. Israel, as it were, represented the world before God. But as the Gentiles “did not like to retain God in their knowledge” (Rom. 1:28), so Israel too, even now, was turning against Messiah.

Satan was cast out for Israel at Calvary, and the resurrected Christ was offered to them as King. Peter declared that Christ was raised from the dead to sit on the throne of David (Acts 2:30,31). He declared that if Israel would repent, “the times of refreshing” would come and God would “send Jesus Christ” (Acts 3:19,20).

But alas, Israel rejected the One who had cast out their oppressor for them! As they had closed their eyes to the powerful demonstrations of His early ministry, so now they closed their eyes to the resurrection itself and its demonstration of His power over death and the devil.

Satan was cast out but Christ was not accepted, and Israel (and the world with her) became a vacant house, open to far worse evils. Even to this day, the world, and especially Israel, remains a vacant house, haunted by Satan, who will surely return to impose a seven-fold tyranny.

Our Lord said, *“I am come in my Father’s name and ye receive me not: if another shall come in his own name, him ye will receive”* (John 5:43). And such an one *will* come in his own name. Paul tells us about him in II Thessalonians 2:3,4:

“Let no man deceive you by any means: for that day [the Day of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

In the Book of Revelation, the dreadful picture is still more fully unfolded. There Antichrist is associated with none other than Satan himself, who is cast out “into the earth,” and comes down “having great wrath, because he knoweth that he hath but a short time” (Rev. 12:9,12).

Thus Israel brings upon herself, and the world with her, the fierce wrath of God. Before the lesson is learned, no one less than Satan incarnate sits in the Holy Place of the temple and infernal hosts hold sway while sin and blasphemy hasten death and judgment. Christ has been rejected for Antichrist, and this is the result.

Surely the last state of “this generation” will be worse than the first.

We emphasize our Lord’s designation of “*this generation.*” The word “generation” in the original means *breed, progeny, product, offspring,* and is used to denote a *class or type* of people. Our Lord used it in this sense when He spoke of “an *evil generation,*” “a *sinful generation,*” “a *wicked generation,*” “an *adulterous generation,*” “a *faithless generation,*” “a *perverse generation.*” Our Lord and John the Baptist both called these very Hebrew leaders “a generation of vipers,” and Peter at Pentecost pleaded with individuals, “Save yourselves from this *untoward generation*” (Acts 2:40).



“This world, and especially Israel, is still a vacant, haunted house.”

THE AGE OF GRACE

This present evil age! (Gal. 1:4). How significant the phrase!

Yet it is also the age of grace! “Where sin abounded, grace did much more abound” (Rom. 5:20).

Satan has been cast out and individuals may receive Christ into their hearts by faith.

“He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (John 1:10-12).

Those who take their stand with the rejected Christ are “*translated...into the kingdom of [God’s] dear Son*” (Col. 1:13), “*being justified freely by His grace through the redemption that is in Christ Jesus*” (Rom. 3:24).

Thank God, those who trust Christ today escape the fate of “this generation,” “*For God hath not appointed us to wrath, but to obtain*

salvation by our Lord Jesus Christ...that, whether we wake or sleep, we should live together with Him" (I Thes. 5:9,10).

This world, and especially Israel, is still a vacant, haunted house. "This generation" is ripe for Antichrist and the worship of Satan. A new generation must be born, and will be. A nation shall be born in a day! When regenerated Israel receives Christ as King, then shall the promise be *fulfilled* (filled full) which God made to Abraham, saying, "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:4). 



The Haunted House is found in Pastor Stam's book, *Satan in Derision*. If you enjoyed this article, you'll probably enjoy the other Bible studies in *Satan in Derision*. To order, see Page 29.

Question Box

"Someone suggested that only Paul and the other apostles were ambassadors, not all believers (II Cor. 5:20). True?"

In Verse 18, Paul says, "God...hath reconciled *us* to Himself.. and hath given *to us* the ministry of reconciliation." Here we see that the people who have been given the ministry of reconciliation are the same people who have been reconciled to God. This cannot be limited to Paul and other leaders; it must include all believers, for we have all been reconciled.

Paul then *defines* the ministry of reconciliation as that which takes place when "ambassadors" say to the lost, "be ye reconciled to God" (v. 20). This means that the ambassadors proclaiming reconciliation in Verse 20 must consist of all the reconciled people who were given the ministry of reconciliation in Verse 18.

This also points out that, while "the world" has been reconciled to God (v. 19), the unsaved have not been reconciled in the same sense as believers, or else they would *also* be Christ's ambassadors. The reconciling of the world is that which God gave Jews and Gentiles *corporately*, once the Jews had been cast away (Rom. 11:15), just as the Gentiles had been at the Tower of Babel.

—Pastor Kurth



BBS Letter Excerpts

From Florida:

“I was introduced to the *Berean Searchlight* a few years back, and it changed my walk with the Lord and the way I was thinking.”

From California:

“This kind of information is what I’ve been looking for, searching out, and hoping to find!”

From Wisconsin:

“I was exposed to dispensational truths the past few days by a brother in Christ who receives the *Searchlight*. This very small exposure to studying God’s Word, rightly divided, has opened my eyes and mind!”

From the Philippines:

“Thank you for your wonderful ministry of sharing the gospel of God! Your wonderful write-ups on how to live in the Grace dispensation greatly inspires our family.”

From Florida:

“I recently had the honor to read the *Berean Searchlight* and was thrilled to read something that connected with me to the utmost. I’d like to receive the free subscription.”

From Pennsylvania:

“Dr. Stam’s *Things That Differ* has really answered a lot of questions I had on several topics, and I have ordered other books from BBS. I would ask if you could please pray for my family and I as I prepare for the gospel ministry.”

From the Philippines:

“Though I don’t understand completely about the dispensation of grace, I sincerely believe this is the truth, for it is only then that I find the Bible in harmony.”

From Colorado:

“It appalls me that I could have been hoodwinked by Satan to buy into what Paul warns against in Colossians 2:8. Now that I see clearly how to view the Bible, it makes so much more sense. Rightly dividing the Word has helped me see why things had been so confusing to me in the past. All this has brought about a renewed excitement when I read the Word.”

From Facebook:

“I’ve been reading Pastor Sadler’s book on *Peter* and it is awesome. He is not just very educated on the Bible, but he is an awesome writer and has great stories in all of his books.” (Thanks, beloved, but I’m only a poor sinner saved by grace who is surely unworthy of such thoughtful comments. We are merely instruments in the Lord’s hand, thankful to be used of Him. May all praise go to Him Who is above all others!—PS).

From Florida:

“I am responding (gently and in love!) to a doctrinal error that was passed around our Sunday School class, and it was what I learned through the *Berean Searchlight* that enabled me to offer this important correction to the class.”

From our Inbox:

“Thank you so much for sharing *Two Minutes* with me each morning. It truly feeds the soul.”

From Pennsylvania:

“An awesome message! You hit every point that I needed reinforced in regard to salvation, growth, and our life in Him.”

From Arizona:

“Thank you for your article on baptism....My daughter...was sharing the article with her five-year-old son, who had memorized Romans 10:9. When she read Mark 16:16, which was used in the article, he said ‘That’s a lie.’ My daughter was shocked...but this opened the door to explain to her son that there are no lies in the Bible, but one must rightly divide the Scriptures.”

From Missouri:

“Thank you for the many *Searchlights* throughout the years. One recently really grabbed my eye; the one with *Comparative Religions* by Ken Lawson is remarkable, and is needed here in Kansas City.”

From Wisconsin:

“Thank you for your comments in the *Searchlight* about your father’s passing. Your words are an encouragement to continue to try to witness to my grandmother in her last years.”

From Ohio:

“Thank you for your lengthy answer....It will take some time to digest it all and run the many verses. My pastor asked me to preach in our church...some of your thoughts may find their way into the message.”

From Wyoming:

“I have enjoyed your book on *Philippians*, Pastor Sadler. It has been of great help to me!”

From our Inbox:

“I just read your *Baptism for the Dead*....It really explained something in Scripture that never made sense before....Your explanation gives further harmony to Scripture.”

From Mississippi:

“I really enjoyed your article on ‘Trafficking in Time.’ It made me feel you were talking about me, and gave meaning to what I have been doing all these years.”

From Oregon:

“It was great to read Paul Sadler’s article about how he came to accept Christ, and the issue that followed on how the Lord led him to the Grace message. Part of his story has been our story, when we learned about the message four years ago....We heard Pastor Sadler speak at a conference in California when we first began to sort through and understand the Pauline way to see the Scriptures.”

From Illinois:

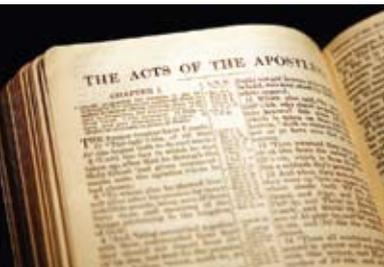
“Thanks for that .mp3 audio series on Philemon.”

From Wisconsin:

“I’m 89 years old, so you can put me down for one more year of the *Searchlight*. Having lots of ailments, I probably won’t last that long....All I know is, I’m the happiest old lady in the world.”

From Texas:

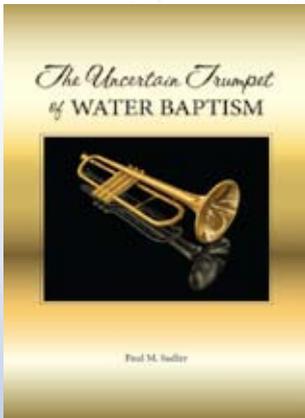
“God bless you all. You have changed my life.”



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

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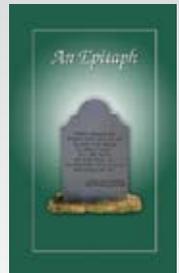
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Book of the Month

October

Satan in derision

or THE HEART OF THE MYSTERY

and other Bible studies
by C. R. STAM

Satan in Derision

By Cornelius R. Stam

PAPERBACK

190 PAGES

Special Price: \$7.00

Imagine how Satan must have been held up to angelic ridicule for his part in the crucifixion of Christ when a short while later, the twelve, the one hundred twenty, yes, and “more than five hundred brethren” went everywhere crying from the housetops: “*He is alive! He is alive!*” But if this was distressing and embarrassing to him, imagine his dismay when he discovered that Christ’s death was the divinely appointed payment for sin, on the basis of which God was now offering to all men “*redemption through His blood, the forgiveness of sins, according to the riches of His grace*”!

THIS OFFER ENDS OCTOBER 31, 2011

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www.bereanbiblesociety.org

News and Announcements

Pastor Art Matychuk is now answering roll call in glory. Art graduated from *Milwaukee Bible College* when Pastor Stam was teaching there, after which he and his wife served as youth directors under Pastor Charles Baker at *Fundamental Bible Church* in Milwaukee. Then came four years as missionaries in Bolivia, followed by pastorates at *Highland Bible Church* in Burnsville, Minnesota, *Lakeview Bible Church* in Carter Lake, Iowa, and *Bethesda Church* in Minneapolis. Greatly used of God to help all men see what is the fellowship of the mystery, he can now rest in a place where the grace message is known and loved by all.

New Grace School: Southern grace believers will surely want to know about the opportunities that are now available to them in the Augusta area at *Southern Bible Institute & Seminary*. If you wish to prepare for the ministry, or just grow in your understanding of God's rightly divided Word, direct your inquiries about the school to Dr. Ronald E. Drawdy: southernbibleseminary@yahoo.com, (706) 726-4150. Distant study inquiries should email distantlearning@southernbibleseminary.org.

New Church: *True Grace Bible Ministry* would like to invite any and all *Searchlight* readers near Coal City, Pennsylvania to visit and experience their warm fellowship and the good teaching of Pastor Michael Marcheskie. To find out when and where they meet, contact Brother Marcheskie at (570) 648-9776, or at Truegracebibleministry@hotmail.com.

A Study of James in Georgia: Dr. Tom Miles has just begun teaching the book of James, using our *Studies in James* as a guide. If you live near Gainesville, be sure to contact him at tmiles_2@hotmail.com (770-535-8103) to learn how you could be spending your Tuesday evenings gathered around the Word with the saints of *Grace Bible Fellowship*.

Our cover this month features a photo taken by Ken and Barb Wardius, a couple who travel extensively in search of unique photo opportunities. You can view some of their impressive gallery of photographs and email them with any questions at their website: www.crestwoodcreek.com.



The *North Point Lighthouse* is located in Milwaukee, Wisconsin. It is one of only a handful of lighthouses located within a major city. The 39-foot upper portion of the light was placed on a 35-foot base in 1912 because of growing trees reducing the visibility of the light.

PRICE LIST

BIBLE STUDY BOOKS BY CORNELIUS R. STAM—FOUNDER

(Hardcover—Gold Stamped)

Acts, Dispensationally Considered, Vol. 1 (originally Vol. I & II)	\$21.50
Acts, Dispensationally Considered, Vol. 2 (originally Vol. III & IV)	21.50
Author's Choice, The	11.50
Colossians (Commentary, w/Bible Index)	14.50
I Corinthians (Commentary)	12.50
II Corinthians (Commentary)	12.50
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Present Peril, The	9.00
Satan in Derision	9.00
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Two Minutes with the Bible	11.00
Twofold Purpose of God, The (w/Bible Index)	7.00

WRITINGS BY PAUL M. SADLER—PRESIDENT

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True of You? “The harvest is past, the summer is ended, and we are not saved” (Jeremiah 8:20).

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