

The Berean Searchlight

Studying God's Word, Rightly Divided

April 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,

The year 2011 marks the *four hundredth anniversary* of the *King James Version* of the Bible. Authorized by England's king in 1611, the KJV is also known as "the Authorized Version," and to this day remains *the gold standard* of all English translations. While no true friend of the KJV will *overstate* the case for this majestic translation, when asked what version of Scripture we recommend here at *Berean Bible Society*, I never hesitate to endorse, without reservation or qualification, the *King James Version*.

When asked *why* we recommend the KJV, people are surprised to learn that the *King James Version* and the *New King James Version* are the *only* English translations based on the correct Greek text of the New Testament, the *Textus Receptus*, or *Received Text*. All other English versions follow a corrupt Greek text that was *rejected* by the early church, rather than being *received*. This text is *demonstrably* corrupt, and has prompted countless serious errors in these newer translations. We favor the KJV over the NKJV since the latter chose to forsake the use of *thee*, *thou*, *thy*, and *ye*. These words had already fallen out of use in 1611, but were retained by the KJV translators to help the reader differentiate between singular and plural pronouns when these differences appear in the Greek text.

While KJV critics claim it is hard to read, an honest evaluation will reveal it is made up of mostly one and two syllable words, and reflects a beautiful style that easily lends itself to Scripture memorization. This beloved version was not only the product of the Protestant Reformation, it was also the Bible used more than any other in the reclamation of the grace message. This is understandable, since the word *dispensation* does not even appear in the majority of newer Bible versions, versions that also try to harmonize the contradictory statements made by Paul and James about justification. I'll never forget a time in my teens when I tried to share the grace message with a friend by "playing dumb" and asking him to help me reconcile Romans 4 and James 2. Imagine my frustration when his Bible version made it sound like these passages were saying the same thing!

Because of this, grace believers, more than any other believers, have reason to bow their heads and thank God for the version of Scripture that stands head and shoulders above all others, the all-time best-selling book in the history of mankind, *the King James Version of the Bible*.



Yours in Christ,
Pastor Ricky Kurth



How Do You Wrestle a Spirit?

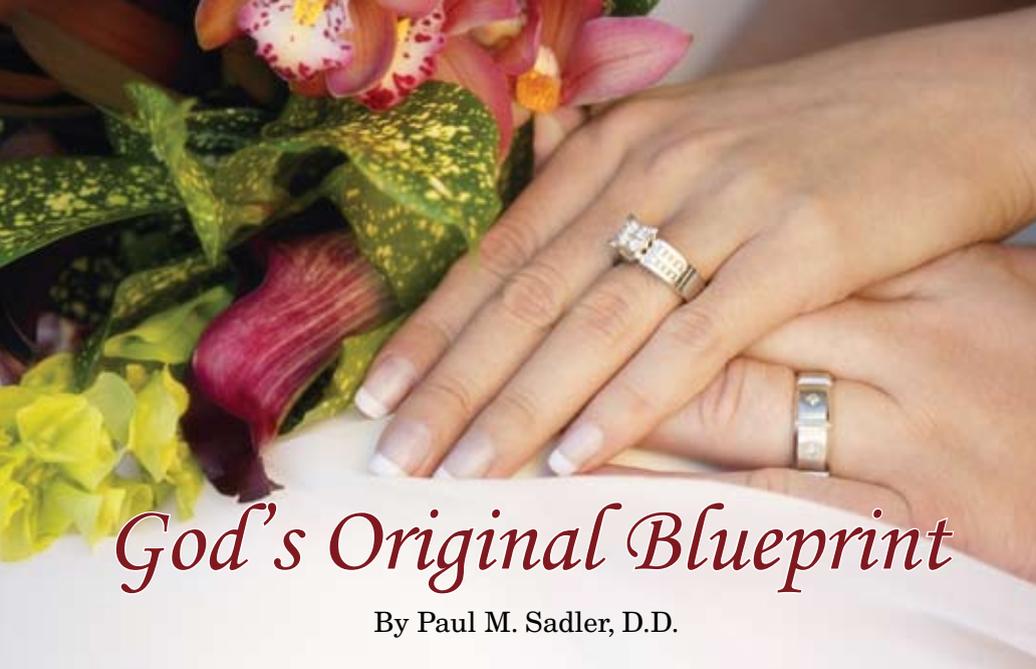
“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

Wrestling is a sport that is usually associated with boys and men, only a few of whom engaged in organized wrestling in high school or college. But whether you are a man or a woman, the Apostle Paul says that you are engaged in a life-long wrestling match against the members of Satan’s host.

But did you ever wonder how you are supposed to wrestle *a spirit*? And what is this wrestling match all about, anyway? Paul doesn’t say, but we believe he was thinking of Daniel 10. Here an angel was sent to Daniel to deliver a message from God, but a fallen angel “withstood” him for 21 days (vv. 11-14). Since Paul says of *our* wrestling match that *we* must “withstand” (Eph. 6:13), we feel he had this passage in mind, especially when we consider what was happening in Daniel 10. The Prince of Persia, one of “the rulers of the darkness of this world,” was fighting to keep a message from God from getting through to a man of God. It is our firm conviction that “the rulers of the darkness of this world” are *still* fighting to keep a message from God from getting through to men and women of God—the *grace message*. Today, however, God is not using *angels* to deliver His message to His people, He is using *grace believers*. Because of this, the members of Satan’s host are no longer withstanding angels, *they are withstanding us*.

And so if you’ve been wondering *how* you are supposed to wrestle against the devil’s principalities and powers, *wonder no more*. Every time you share the grace message with someone, you walk out onto the wrestling mat. Every time you try to “make all men see what is the fellowship of the mystery” (Eph. 3:9), you engage your wicked opponent. And every dollar you invest in grace ministries helps defeat the adversary’s attempts to keep men and women of God from obtaining the message that unlocks the Scriptures, *the preaching of Jesus Christ according to the revelation of the mystery*. Why not reach someone with the message *today*, and know the thrill of pinning a Satanic combatant to the mat, and liberating a bewildered believer from the dark shackles of religious tradition that envelope every saint who has not yet learned to *rightly divide the Word of truth*.

—Pastor Ricky Kurth



God's Original Blueprint

By Paul M. Sadler, D.D.

There are essentially two models of how life came to be on the earth. You either believe the Biblical record of Creation, that God created all things, or you believe in the theory of evolution. Both are basically faith systems in that neither can be proven scientifically. Each of these systems of belief, however, has a distinct effect on one's worldview.

If you hold to evolution, for example, *humanism* will guide your life and marriage. In the grand scheme of things, it's a philosophy that says there are no absolutes. Morals, justice, right and wrong are all determined by human reason. It's nothing short of remarkable how humanism has influenced the Church of our day. On the other hand, if you believe that God is the Creator and Sustainer of all things, then the Word of God should govern all your relationships, including your marriage.

The very first passage of the Word of God is a profound declaration to all who will hear: "In the beginning God created the heaven and the earth" (Gen. 1:1). Interestingly, the Hebrew name for God here is *Elohim*, which is more of an *impersonal* designation. As *Elohim*, God is supreme, almighty, and all-powerful. He created all things in heaven and earth without lifting a hand; He merely spoke and worlds came into being. To exhibit His almighty power, God purposely waited until the fourth day to create the sun, moon, and stars. Why? He wanted to demonstrate that He could sustain His creation apart from these heavenly bodies. God is greater than these celestial objects which men historically worshipped. And He's greater in power!

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the

breath of life; and man became a living soul” (Gen. 2:7).

Here, with the word *LORD*, we are introduced to a new name of God: *Yahweh* or “Jehovah,” the self-existent One who now is about to make Himself known to His creation. This clearly shows a change in purpose. As God, He desires to relate *personally* to His creation. This is seen in His discourse with Adam and Eve and His long-standing relationship with Israel. We must bear in mind that Jehovah Elohim, the LORD God of the Old Testament, is the Christ of the New. As in time past, He desires to have a *personal relationship* with all those who call on His name and believe His Word. He is interested in every detail of your life including your marriage and your family. After all, God is the architect of both.

It has been correctly said that there is a vast difference between a Christian home and a place where Christians dwell. Simply because a number of family members know the Lord does not necessarily mean that there is peace, harmony, and a spiritual climate in that particular home. Unfortunately, we are witnessing some very troubling trends today when it comes to the Christian home. Many marriages are in trouble and much of the secular counsel given by the world is *unsound*.

The problem is that many couples have departed from God’s original design. His design has either been changed or ignored altogether. The blueprint of a house gives a detailed description of the structure. It shows the floor plan, the dimensions of the rooms, and the materials that are to be

used. In like manner, the Word of God gives us the *blueprint* for marriage. Since marriage and the home originated with God, we can avert many problems by simply following God’s original design.



It isn’t surprising that when a couple departs from the divine Architect’s guidelines, their marriage fails to pass the test of time. But there is hope! Repairs are costly and time consuming, but we can be thankful that the Scriptures provide all the answers for us! We need to faithfully commit to our children and grandchildren what God requires of them when they become adults and enter into the marriage relationship.

The *National Center for Health Statistics* has determined that newlyweds today have a greater than 50 percent chance of being divorced at some point in the future. Although studies differ, the current rate of marriages ending in divorce is estimated to be as follows: first year of marriage—61.6 percent end in divorce; five years—51.9 percent; and ten years—40 percent. Those are sobering statistics that should cause each of us to ask the question: What can be done to turn the tide?

The solution is really quite simple: We must submit ourselves

to the Author and Finisher of our faith, who *designed* marriage in the beginning. Of course, the skeptic is quick to point out that there are no easy answers to deeply rooted marital problems. We've all heard it said: "You don't understand." Well, after thirty-some years of counseling couples, we have found that it usually boils down to one of four things: pride, stubbornness, carnality, or a *failure* to apply God's roles consistently in the marriage relationship.

The Christian home is far from being a perfect environment. Why? Imperfect sinners live there—sinners who are saved by the *grace of God*. It should be a place where husbands and wives desire to be conformed to the image of Christ and, when problems do arise—and be assured they will—they go to the Word of God *together* to find a *Biblical* solution.

THE IMPORTANCE OF GOD-GIVEN ROLES

"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Savior of the Body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Eph. 5:21-25).

Let's suppose for a moment that you own an old Chevy that has a major electrical problem. You consult the next door neighbor,

who is a backyard mechanic, but he's completely baffled. So you take it to the garage where you have most of your repairs done. However, they too are unable to get to the bottom of the problem. Finally you go the GM dealership where you purchased the vehicle. The dealership represents the company that *designed* and *built* it. Therefore, they quickly resolve the matter, simply because they engineered and assembled the electrical circuits that originally went into the vehicle.



Similarly, since God *designed* the institution of marriage, wouldn't it be prudent to consult Him concerning the blueprint of the marriage relationship? God has established roles within the relationship that, if obeyed, will ultimately bring marital bliss. Although this may seem rather simplistic, most marital problems can be traced back to a failure to follow these guidelines. With this in mind, husbands and wives must ask themselves if they are *fulfilling* their God-given roles.

Husbands are to love their wives with a sacrificial love and, in so doing, they emulate the love of Christ for His Church. Wives, on the other hand, are to submit themselves to their husbands, which symbolizes the Church's submission to Christ. As we will see, this does not mean that she is to grovel at the feet of a husband

who may have confused his role with that of a tyrant. Before we address this matter, perhaps we should examine a few general principles that God has established in regard to the marriage relationship.

God's Creative Genius

“And God said, Let Us make man in Our image, after Our likeness....So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:26-28).

That man was created in the image of God is significant for a number of reasons. First and foremost, God is a *Trinity*: Father, Son, and Holy Spirit. When God molded man from the dust of the earth and breathed into his nostrils the breath of life, He created him a trichotomous being: body, soul, and spirit (I Thes. 5:23). Second, God possesses the characteristics of *personality*; therefore, He created him with an *intellect*, *emotions*, and *will*.

In these two senses, it can be correctly said that the man and the woman are created *equal*. The woman as well as the man is a trichotomous being, which means that she too possesses a personality consisting of intellect, emotions, and will. But here is where equality gives way to diversity. In many ways, men and women are as different as fingerprints.

In regard to the roles that God gave to the man and woman to uphold in marriage, they are equally important, but they are *not* identical.

We should carefully note from the above passage that “in the image of God created He him; male and female created He them.” In other words, the woman is *also* created in His image and, to abuse her in any way, whether physically or emotionally, is to show *contempt* for the image of God.

Peter writes, “Likewise, ye husbands, dwell with them [your wives] according to knowledge” (I Pet. 3:7). It is the responsibility of the husband to *know* everything there is to know about his wife. He should be familiar with everything she fears and be especially astute concerning her likes and dislikes. A husband should also be sensitive to his wife’s *emotional* makeup, which is considerably different from his own.

She often wears her emotions on her sleeve, as they say, and can be brought to tears simply by reading a sad novel. That’s how God made her! Husbands who callously snap, “Get a hold of yourself! You’re being ridiculous!” are gluttons for punishment. Such insensitivity will usually leave a husband searching for the right words of apology later. A word to the wise here should be sufficient. A woman’s memory is indelible: She never forgets those unthoughtful words and unkind actions. A husband will be old and gray, only to be reminded from time to time of how insensitive he was thirty years ago! Emotional scars, like physical scars, are *permanent*.

Peter adds that husbands are to honor their wives “as unto the weaker vessel” (Ver. 7b). I know this isn’t politically correct today, but a woman is not equal to a man physically. God never intended her to bench press two hundred pounds. A husband needs to be cognizant that, when he expects his wife to pull her part of the load, it doesn’t mean she should be pushing a wheelbarrow full of concrete across the yard. Nor should she be expected to throw a fifty pound bag of potatoes over her shoulder and carry it to the basement. The woman’s strengths and abilities are generally concentrated in other areas.

You will recall that when God placed our first parents in the Garden, He gave *them* “dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” This indicates that the woman is just as *intelligent* and capable of making decisions as the man. But it is helpful to understand that men and women think differently. Although the jury is still out, medical science has discovered that a man tends to think with only one hemisphere of the brain at a time, whereas a woman uses both hemispheres simultaneously.

This may explain why men are so *focused*. Ladies, have you noticed when your husband is reading the newspaper it’s like talking to a brick wall? Dear, how was your day at the office? “Fine!” Did you call your sister today about dinner this weekend? “No!” Your son fell out of a tree today and broke his leg. “That’s nice!” *He’s focused!!*

The mind of a woman is like a *scanner*. She handles three or four things at one time. She’s a great multi-tasker! If we are planning a trip, I’m usually studying the road atlas, oblivious to everything else going on around me. I’m focused! Then there’s my wife: She’s paying bills online, talking on the speaker phone with the dog kennel, and pointing to the mailbox to remind me to get the mail before we leave. She runs through the preparations for the trip in her mind every hour on the hour. I must admit, though, that upon arriving at our destination, I’m likely the one to say, “I think I forgot my razor!” to which my wife softly replies from the other room, “It’s in the back compartment of the small suitcase.” She’s good!



So then, if a wife understands that her husband is not necessarily ignoring her, but merely being focused, it will save her a tremendous amount of *frustration*. She must learn the importance of getting his attention first, before addressing world issues. Next, the husband who helps his wife at home with all the things she needs to accomplish will win her affection on a daily basis. This may seem like a small matter to some, but if husbands and wives

are *attentive* to the fact that they function on different wavelengths, it will greatly ease tension within the marriage relationship.

In every marriage, there are certain things that the husband does that drives his wife to distraction. The same is true of a wife who at times causes her husband to say to himself, “Come quickly, Lord Jesus!” Here we must remember that we are creatures of habit and old habits die hard. For example, you’ve asked your husband, who has a certain habit that really annoys you, to please try not to do that. He gladly complies with your wishes, but it isn’t long before he unconsciously lapses back into the old habit. The wife needs to understand that her husband isn’t knowingly defying her or trying to make her life miserable. He’s simply returning to something he has done all his life. It’s a hard habit to break. The operative word here is understanding! Husbands and wives need to work together in a loving way to resolve these types of issues gradually. A little humor is usually what the doctor ordered!

Leaving and Cleaving

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof: And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his

wife and they shall be one flesh” (Gen. 2:21-24).

Upon removing a rib from Adam’s side, God created the woman. Interestingly, the Hebrew word for “rib” here is *plural* and literally denotes “Adam’s *side*.” In short, God removed *both* bone and flesh from the man’s side and created the woman. Hence Adam states, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman.” Adam (Heb. man *Ish*) recognized the woman (Heb. *Isha*) was taken from him, and like him was a *person*. Thus, the woman was a suitable help fit for the man, one who would be a perfect *complement* to him.

“A little humor
is usually what
the doctor
ordered!”



In the very fullest sense of the word, she *completes* the man physically, emotionally, and spiritually. We should also note here that by *order* of creation the man is given the position of *headship*. In addition to God’s creative genius, He ordained the institution of marriage. Marriage was not a product of primitive man, often portrayed as dragging a woman by the hair with one hand and carrying a club in the other. Of course, the evolutionist believes this to be the beginning of a monogamous relationship. Mankind has indeed established many institutions; however, marriage isn’t one of them.

It was God who established the marriage relationship and gave us the regulations to govern it. In fact, God Himself walked the first bride down the aisle (“and brought her unto the man”) and presented her to her husband-to-be. Consequently, marriage is “not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.”

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh” (Eph. 5:31).

In this verse, the Apostle Paul quotes directly from the Book of Genesis. Although we are living in the dispensation of grace, the Holy Spirit reminds us that the blueprint of marriage remains the *same*. The first rule of thumb for beginning the marriage relationship on the right foot is what has been called the “leaving and cleaving” process. The Lord is very clear that the man and the woman are to *leave* their father and mother; that is, they are no longer directly responsible to them.

On the basis of this passage, when our children came of age my wife and I instructed all of them that they were more than welcome to remain at home with us as long as they so choose. However, the day they marry, they would no longer be permitted to live with us. Of course, if their house were to burn down, they would be more than welcome to return home until they could make other living arrangements. And of course, they are always welcome to visit, but not to return home to live with us permanently.

This may seem rather harsh to some, but there are two good reasons for this rule. First, once a young adult experiences his or her independence, they are less inclined to obey the wishes of their parents if they return home. In short, it teaches them *responsibility*. Second, it gives them more *incentive* to make their marriage work, understanding that they can’t come running home at the first sign of a problem.

When newlyweds come together in the holy bonds of matrimony, they are creating a *new* home. I’ve often said as a pastor that the best wedding gift mothers and fathers can give their children on their wedding day is TO LET GO!! You will always be Mom and Dad who deserve their love and respect, but you must *never* interfere. There will be times when newlyweds will naturally seek the counsel of their parents, and parents should stand ready to help. But parents must also be prepared to accept the fact that their children may decide the counsel they are given is inappropriate for their home.

The three most common areas of marital problems that couples face during the first five years of marriage center around *family*, *finances*, and *intimacy*. Sometimes it is difficult to stand back and see your children heading for a crash course with reality, but it is always best, as a parent, to follow the guidelines of God’s Word, even though experience can be a hard schoolmaster.

The goal of every married couple—indeed, every Christian home—should be to make Christ the Head, the Counselor, and the Guide. 

43rd Annual Berean Bible Fellowship Conference

“REJOICE IN THE LORD ALWAYS”

(PHILIPPIANS 4:4)



Location: Cedar Lake Bible Conference Center
13701 Lauerman Street, Cedar Lake, Indiana

Dates: Saturday, June 18th thru Thursday, June 23rd, 2011

Bible Hour Teacher: Pastor Timothy Baker

Guest speakers from around the country will be present to proclaim the riches of God's grace!

Music Director: Pastor Wes Barteck

At the Piano: Mrs. Debbie Barteck



Accommodations: BBF recommends that reservations be made early, although accommodations are often available for latecomers. For reservations, please write: Cedar Lake Conference Center, Reservations Manager, PO Box 665, Cedar Lake, IN 46303, or phone: 219-374-5941, or email: info@cedarlakeministries.org.

Facilities for travel trailers, motor homes, and tent camping include electric/water hook-ups, dump station, showers, etc.

For additional information or to receive a brochure, please contact Pastor Dick Ware (BBF President) at 870-941-6110 or rnware@aol.com, or visit the BBF website at: www.bereanbiblefellowship.weebly.com.

Baptism for the Dead

By Pastor Ricky Kurth

Back in 1963, Pastor Stam published an article in the *Searchlight* entitled “Interpretation Number 27,” an article based on the following puzzling verse:

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (I Cor. 15:29).

The writer of the article, an old friend of Pastor Stam’s, claimed he had read at least 26 different interpretations of this verse and, finding himself dissatisfied with all of them, determined to offer yet another. The writer of *this* article, finding himself dissatisfied with Interpretation Number 27, is determined to offer still another construal for your consideration.

The Mormon View

Of course, probably all Bible-believing Christians are dissatisfied with the explanation of this verse set forth by the Mormon Church.

Mormons believe that God offers people a second chance of salvation after death, and that Mormon missionaries are working hard to reach lost souls in the spirit world. But Mormons also believe that water baptism is required for salvation. Since a physical rite such as water baptism is naturally unavailable to people in the spirit world, the Mormon Church has concluded from our text that the living can be baptized “for the dead,” i.e., *in their stead*.

A Key

Now, it is true that the word *for* in Scripture can mean *in the stead of*, as when Paul tells us that “Christ died *for* us” (Rom. 5:8). But the dictionary lists numerous definitions of this simple word, and some of these other meanings are found in Scripture as well. In Daniel 10, for example, an angel told Daniel that “from the first day” he began praying,

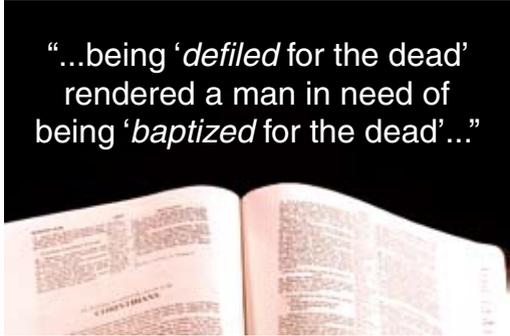
his words “were heard” (v. 12). So when the angel concluded, “and I am come *for thy words*,” we know that he was not saying he was sent to gather *more* of the prophet’s words. The angel was rather saying that he had come *because of* or *in response to* Daniel’s words. We know this is the case, for after saying “I am come *for thy words*,” he goes on to say, “I am come to *make thee understand what shall befall thy people in the latter days*” (v. 14). Clearly, coming for his words here means the angel came *because of* his words, *in response* to his prayers.

Now if we apply this definition of the word *for* to our text, being baptized *for the dead* is a reference to being baptized *because of* the dead. Under the law, contact with a dead body caused a Jewish believer to be “defiled *for the dead*” (Lev. 21:1); that is, he became defiled *because of* contact with the dead. This ceremonial uncleanness had to be purified by the sprinkling of water baptism (Num. 19:13,18). Thus being “defiled *for the dead*” rendered a man in need of being “baptized *for the dead*,” and we feel that Paul is alluding to this practice in our text.

How the Key Fits

If this be the correct interpretation of this difficult text, it prompts us to ask why Paul would be talking to Corinthian members of the Body of Christ about such things. After all, members of the Body are “not under the Law” (Rom. 6:14,15), and so have never needed to be concerned with the Law’s various defilements and

their remedies. While this is true, we believe Paul is referring here to baptisms that were going on among leftover Kingdom saints, believers who were saved under the Law and who continued to be under the Law many years after the beginning of the dispensation of grace.

An open book is shown from a top-down perspective, with its pages slightly curved. The text is overlaid in white on a dark background that covers the top half of the image.

“...being ‘defiled for the dead’ rendered a man in need of being ‘baptized for the dead’...”

We are aware that some teach that Kingdom saints became members of the Body of Christ after the dispensation of grace began. While we have nothing but respect for those who hold this position, we see evidence in Scripture that suggests that these saints retained their identity as Kingdom saints.

Leftover Kingdom Saints

Many years after the inception of the Body of Christ, Paul wrote, “But he *is* a Jew, which *is* one inwardly” (Rom. 2:29). The Apostle’s use of the present tense here suggests that while there was neither Jew nor Gentile *in the Body of Christ* (Col. 3:10,11), there were believers *outside* of the Body of Christ, leftover Kingdom saints, who were still considered Jews.

Then, in the same epistle where Paul tells us there was neither circumcision nor uncircumcision in

the Body (Col. 3:10,11), he makes reference to brethren who were “of the circumcision” (Col. 4:11). This too suggests that Kingdom saints did not become members of the Body.

Finally, remember when James pointed Paul to the thousands of believing Jews who were “all zealous of the law” (Acts 21:20)? Did you ever wonder why Paul did not protest to James that these believers were no longer Jews, and were not under the Law? While he courageously stood against any who would put members of the Body of Christ under the Law, Paul recognized that these Kingdom saints were still Jews, and still under the Law.

Kingdom Saints in Corinth

As for why Paul would be speaking *to the Corinthians* about Jewish Kingdom saints, we believe we see evidence of the presence of Kingdom saints in the church at Corinth. Remember, this church was right next door to a synagogue (Acts 18:7). Any Kingdom saints in the synagogue who disagreed with the rejection that the unbelieving Jews gave Paul (v. 4-6) would naturally follow him to the church next door. Also, any Kingdom saints who relocated to Corinth would naturally seek fellowship in the synagogue, but finding it filled with unbelieving Jews, would find themselves much more comfortable with the believing Gentiles in the church next door.

This would explain why Paul reminded the Corinthians that “*the saints shall judge the world*”

(I Cor. 6:2), speaking of the Jewish Kingdom saints that will reign on earth with the twelve apostles over the “cities” of the Gentiles (Mt. 19:28; Luke 19:17,19). When he then adds, “if the world shall be judged by *you...*,” we know Paul is addressing the Kingdom saints in Corinth here. But notice that he changes the pronoun from *you* to *we* when he says that “*we* shall judge angels” (I Cor. 6:3). Paul includes himself, of course, when speaking of members of the Body who will be raptured and taken to heaven, where we will rule and reign with Christ over the angels in the heavenly realm.



Menorahs from a Corinth synagogue

The presence of Kingdom saints in the Corinthian grace church would also explain I Corinthians 7:17-20:

“...as the Lord hath called every one, so let him walk....

“Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

“Let every man abide in the same calling wherein he was called.”

Human nature being what it is, some of the Kingdom saints in Corinth were apparently envious of the liberty enjoyed by the grace believers, while some of the grace believers envied the rituals of Judaism. If there were no kingdom saints in the Corinthian church, Paul would not have to counsel every man to abide content in the calling in which he was called.

The presence of Kingdom saints in the Corinthian church might also explain why some claimed to be “of Cephas” (I Cor. 1:12), and why Paul said “all our fathers” passed through the Red Sea (10:1). Paul is speaking to the Kingdom saints here, for the fathers all belonged to Israel (Rom. 9:4,5). This understanding would also explain I Corinthians 15:11, a verse often used by those who say Paul preached the same gospel as the twelve apostles. We feel this verse is rather saying that some of the Corinthians had believed the Kingdom gospel preached by the twelve, making them members of the Kingdom church, while others believed the gospel of grace preached by Paul, which made them members of the Body of Christ.

All this might be why Paul had to write the Corinthians about how to handle the disputes that arose between them (I Cor. 6:1-8). The Jewish Kingdom saints would naturally want the church to handle such quarrels according to the instructions they received from the Lord (Mt. 18:15-17), while the Roman background of the Gentile members of the Body would prompt these new believers

to want to go to civil court. It is also possible that this is why the Lord’s Supper is given to us in the Corinthian epistle. It may have been Paul’s way of introducing the observance to the members of the Body, while assuring the Kingdom saints that they too should continue to remember the Lord in this way, even though the Kingdom program was “on hold.”¹

The Argument

Now that we know why people were being baptized “for the dead,” we are better able to understand Paul’s argument in I Corinthians 15:29. The Kingdom saints in Corinth were still observing the law, as were their brethren in Jerusalem (Acts 21:20). So when family members died, these saints would prepare them for burial and, having been “defiled for the dead,” they would then have to be “baptized for the dead.” The “present distress” about which Paul wrote (I Cor. 7:26) was no doubt some sort of persecution that was going on in Corinth at that time, a persecution that would naturally cause the handling of dead loved ones to be more than just an occasional occurrence.

But if family members of the Corinthian Kingdom saints were being killed for their faith, being baptized for them would be dangerous, for such baptisms would identify the ones being baptized as believers as well. It would be hard to hide the entire cleansing procedure (Num. 19:16-19) and this, combined with the isolation period that followed contact with the dead (Num. 5:2,3; 31:19,20),

would paint a giant bulls-eye on the back of any Hebrew who might comply with these requirements of the Law.



This would not sway faithful Kingdom saints, of course, for they would rather die than break any of the tenets of the Law. But if there was no such thing as the resurrection of the dead, as some of the Corinthians were alleging (15:12,29), *what would be the point of such dedication?* Why should these dear saints continue to hazard their lives by baptisms that would identify them as believers if there is no such thing as the resurrection of the dead? If their faith was all a hoax, such baptisms were nothing more than silly religious rituals, for which it was not worth dying.

We know that this is Paul's point, for he goes on to argue in the same vein, "And why stand *we* in jeopardy every hour?" (v. 30). "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (v. 32). Can you follow Paul's line of thought here? If there is no such thing as resurrection of the dead, then it made no sense for Paul to continue to hazard his life by following his faith. Likewise, it made no sense

for the Corinthian Kingdom saints to continue to follow *their* faith, if continuing to be identified as believers by being baptized for the dead would only hasten an early death from persecution, an early death from which there would be no rising.

The Application

In closing, there is no longer any reason for believers in the present dispensation of grace to seek the cleansing of being "baptized for the dead," since contact with a dead body does not render *us* ceremonially "defiled for the dead." However, sin is a defilement to every believer, and so all of us should seek to "cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. 7:1). Of course, "if the dead rise not," then there is no advantage in cleansing ourselves from sin, so "let us eat and drink; for to morrow we die" (I Cor. 15:32). But if there *is* such a thing as resurrection—and we know there is—let us diligently follow the Pauline admonition to cleanse ourselves from sin, "perfecting holiness in the fear of God" (II Cor. 7:1).

But Paul's argument here affects more than just your personal sanctification, it affects your service for the Lord as well. As you battle the unbelieving "beasts" in your life that would silence your testimony, you never need ask yourself, "What advantageth it me to be engaged in this battle?" Every time you share the grace message or a word of testimony, there is a *decided* advantage to you at the Judgment Seat of

Christ. Every dollar contributed to the Lord's work is *an investment*, an investment *in eternity*. Every humble act of service for the Lord that you provide is an incontestable advantage, not just to you personally, but also to the Lord Himself.

The Only Hope

We dare not close this article without *driving home* the point that if you leave this life without Christ, *there is no second chance for salvation*. Hebrews 9:27 says that "it is appointed unto men once to die, *but after this the judgment.*" The Word of God knows nothing of missionaries in the spirit world. All opportunity to believe the gospel and be saved from an eternity in the lake of fire ends when you draw your last breath. Do not fall for the false hope that some spirit-world missionary will share the gospel with you after you die, and after you believe it, some living believer can be baptized for you. There is no indication anywhere in the Word of God that anyone was ever baptized for anyone else, living or dead, and baptism is no longer required for salvation in the present dispensation of grace.

Some have imagined that Paul was teaching salvation by proxy when he told the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*" (Acts 16:31). However, when we read that the jailor "rejoiced, believing in God *with all his house*" (v. 34), we know that Paul was saying that what was true for the jailor was true for

his house as well. That is, if they believed on the Lord, they too would be saved.

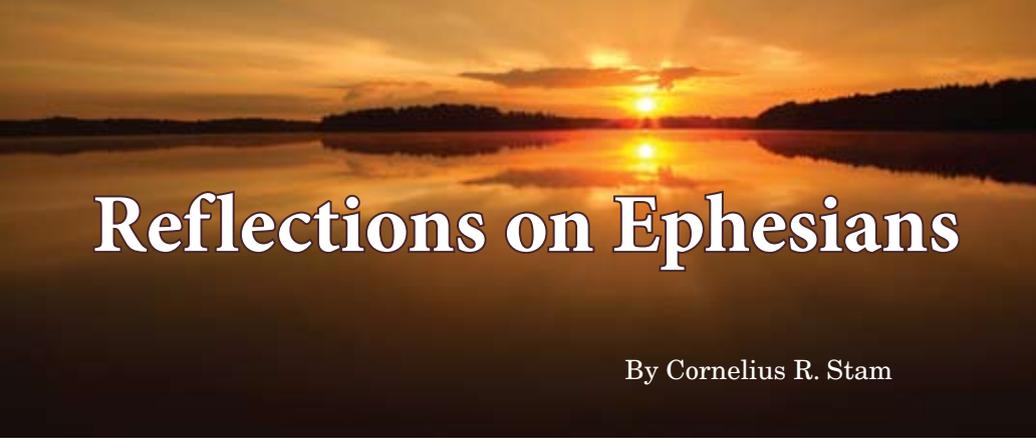
The story is told of a Navy seaman during World War II who faithfully wore his lifejacket during every battle in which his ship engaged. When the end of the war was announced, he jubilantly threw his lifejacket overboard—only to watch it disappear beneath the waves! He shuddered as he thought of the worthlessness of the thing he had trusted to save



him during all those perilous battles. Similarly, if you are trusting the worthless religious traditions of men that have assured you of a second chance at salvation after you die, we urge you to abandon that hopeless hope and begin to trust the One that "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "Believe on the Lord Jesus Christ and *thou shalt be saved*" (Acts 16:31). 

Endnote

1. The reader need not be convinced of the presence of Kingdom saints in the Corinthian church to accept the interpretation of I Corinthians 15:29 set forth in this article. Paul could have been referring to believers being baptized for the dead in the synagogue next door or elsewhere, although this doesn't seem as likely to us.



Reflections on Ephesians

By Cornelius R. Stam

There is no epistle in which we find more about the *grace* of God than that great and wonderful epistle of Paul to the Ephesians! It is one of his prison epistles and, interestingly enough, he was actually and literally in jail *for telling a secret*, the secret of *the mystery* (Eph. 6:19,20). Evidently he had a great deal of opposition in trying to make this secret known. That's rather unusual, isn't it?

The Ephesian epistle was probably written about 64 A.D., and was evidently sent by the hand of a man named Tychicus (6:21,22), along with two other letters, one to the Colossians (Col. 4:7-9), and that to Philemon (Col. 4:7-9 cf. Phile. 10-12). Never, never were more valuable documents entrusted to human hands!

Now, in the earlier epistles of Paul, we learn a great deal about dispensational change and development, but in Ephesians we have arrived, and find ourselves on the highest, broadest spiritual ground. Here the Holy Spirit reveals to us, in all their fullness, those blessed truths which distinguish this dispensation from others.

For example, the mystery or the *sacred secret* is here revealed in all its fullness. He says that this secret *is now made known* (1:9) through him (3:1-3), but it is for all to see (3:9), for it concerns our close relationship to Christ (5:30,32). And since Satan will oppose the proclamation of this secret, boldness is needed to proclaim it (6:19,20).

In this epistle, the one Body of Christ, the Church of this dispensation, is emphasized throughout. The whole body, he says, is the fulness, the *complement*, the fulness of Christ (1:23). He says God is making one new man today (2:15), reconciling Jews and Gentiles to Himself in one body (2:16), a *joint* body (3:6), in which we are to keep the unity of the Spirit (4:3,4). The Body, he says, must *grow up*, and it must *build itself up in love* (4:11-16). Christ is the Head of the Body, and its Savior (5:23), and we are the members (5:30). How *close* that brings all believers to each other! How close it brings us *to Christ!*

Our position in the heavenlies is prominently brought out in this epistle. We read that, immediately upon conversion, we are blessed

with all spiritual blessings in the heavenlies (1:3). We're told that God's power in raising Christ from the dead and exalting Him far above all is now extended to us-ward who believe (1:19-21). Positionally, he says, we've already been raised from the dead and seated in the heavenlies (2:6). Now, he says, it is ours to occupy this position by faith, as a witness to the principalities and powers in the heavenlies (3:10). Hence we must wrestle with the rulers of the darkness of this age, wicked spirits in the heavenlies (6:12). And for this, he says, we're going to need the whole armor of God (6:10,11).

In this epistle, all is *grace*. Read Ephesians and see how it is *permeated* with grace. Even the salutation speaks of *grace and peace* (1:2). Compare that with what we read about the second coming of Christ to this earth, where He will come *to judge and make war* (Rev. 19:11). Grace and peace is the exact *opposite* of judgment and war! Thank God He hasn't declared war *yet*. He hasn't visited this world in judgment *yet*. He still offers to sinners everywhere, and to saints, of course, in greater measure, *grace and peace*.

Now the doxology—oh, what a doxology of *grace!* The doxology in the Ephesian epistle is the longest of all of Paul's doxologies, and in the original it is his longest sentence. We're blessed because we are *chosen by God the Father* to the praise of His glory (1:4-6). We're *made accepted in the Son* to the praise of His glory. We're *sealed by the Spirit* to the praise of His glory. Glory to the triune God! *Glory for His grace!*

We read individual things, too, about the Father, and the Son, and the Holy Spirit. All throughout this epistle, everything emanates from the Father. The Father is always the source. The Father has chosen us (1:3,4) according to the good pleasure of His will (v. 5), according to the riches of His grace (vv. 6,7), according to His good pleasure (v. 9), according to the purpose of Him who worketh all things after the counsel of His own will (v. 11), according to the working of His mighty power (v. 19), and according to His eternal purpose (3:11). There's more about that in the epistle, showing that everything finds its source in the will of God.

Then we see how our salvation centers in the Son. He's always the second person in the Trinity. His place is always in the midst. We read, for example, that we're blessed with all spiritual blessings in Christ (1:3), and have redemption through His blood (v. 7), in whom we are greatly enriched (v. 11), in whom also we are *saved* (v. 13), and *sealed* (v. 13). Think of that! We are *in Christ*, and because of His finished work, the believer is sealed until the day of redemption.

Then we come to the Spirit. It all comes down to us through, or by the operation of, the Spirit. We're sealed by the Spirit (1:13), and we have access to God the Father by the Spirit (2:18). We are an habitation

of God through the Spirit (2:22), and we're strengthened by the Spirit (3:16). We must not grieve the Spirit (4:30), but rather bear the fruit of the Spirit (5:9). We must be filled with the Spirit (5:18), use the sword of the Spirit (6:17), and we must *pray* in the Spirit (6:18).

What a tremendous, tremendous epistle!



Question Box

“We have a question which needs answering. We often hear from grace believers and pastors that, in heaven, we will recognize those saints we have known on earth. Please show us from Paul’s epistles where this might be found.”

We believe there will be recognition in heaven, which, as we are going to see, can be substantiated from Paul’s revelation. But it should be remembered that the subject of recognition in eternity is a biblical principle that transcends the ages and dispensations.

In Paul’s epistle to the Philippians, the apostle reveals to these dear saints, some of whom were suffering persecution, that their “conversation [citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body” (Phil. 3:20,21a). The key phrase here is that these old bodies of humiliation will be “fashioned like unto His glorious body” in the secret resurrection at His coming—the Rapture. In other words, what was true of our Lord’s glorified resurrected body will be true of ours as well. Of course, we know the disciples *recognized* the resurrected Christ when He appeared to them in the upper room.

“Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side....And Thomas answered and said unto Him, My Lord and my God” (John 20:27,28). There was no question whatsoever in Thomas’ mind that the One standing before him was the Lord. He clearly *recognized* Him. In similar fashion, we will be known in glory even as we are presently known, as members of the Body of Christ.

Additional support for people recognizing each other in eternity can be found in Matthew 8:11, Luke 16:19-31 and John 11:21-26.

—Pastor Paul M. Sadler

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Theme: *Six Miracles of Calvary*

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Ohio-Penn Bible Conference

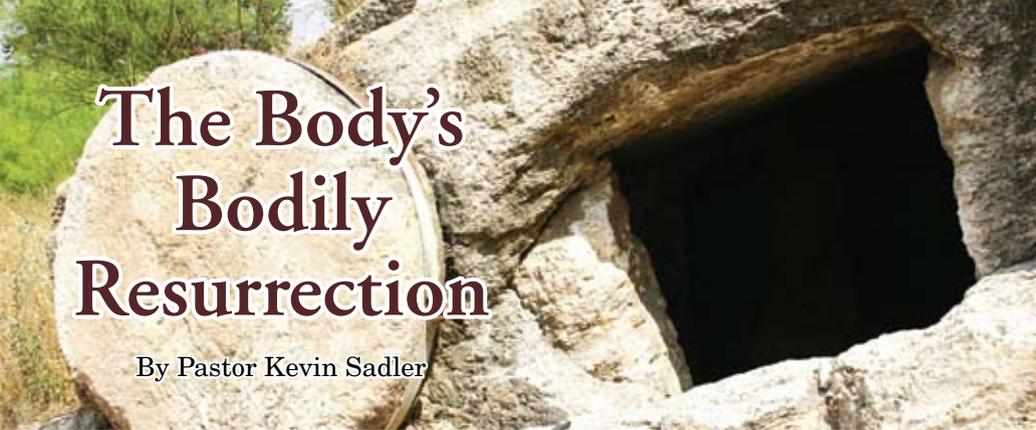
Location: *Grace Gospel Church*
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Dates: May 27-29, 2011

Speaker: Paul M. Sadler, *Berean Bible Society*

For additional information, please contact:
Pastor David Adams at 440-992-9008

May God bless these meetings to the praise of His glory!



The Body's Bodily Resurrection

By Pastor Kevin Sadler

“But now is Christ risen from the dead, and become the firstfruits of them that slept” (I Cor. 15:20).

To carry the news of the Battle of Waterloo to England, a ship signaled to a man on shore, who relayed the word to another on a hill, and so on across Britain. The first word, “Wellington,” was signaled. The next word was “defeated.” Then a fog closed in, and the message was interrupted. Across England, people wept over the message: “Wellington defeated.” Then the fog lifted. The communication continued with two additional words: “the enemy.” And Englishmen celebrated the victory.

There was great sorrow when the body of Jesus was carried from the cross to the tomb. The signal seemed to say, “Jesus Christ defeated.” But three days later the fog lifted and it was announced, “Jesus Christ defeated *the enemy!*” Through Christ we have complete victory over our enemies of sin, death, and Satan, and we have new life, a glorious hope, and the certainty of our own resurrection one day. But the subject of *resurrection* in God’s Word is one that needs to be rightly divided.

“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at His coming” (I Cor. 15:23).

In the fifteenth chapter of I Corinthians, Paul speaks of the resurrections, both prophetic and according to the revelation of the mystery. In verses 23-28, Paul outlines the prophetic “order” of resurrections, and he begins with Christ’s. As Paul spoke of the gospel of salvation in verses 1-4, he made it clear that Christ’s resurrection was prophesied: “He rose again the third day *according to the Scriptures*” (I Cor. 15:4 cf. Psa. 16:10). In verses 20 and 23, Paul refers to Christ’s resurrection as being the “firstfruits,” meaning that His resurrection is a foretaste of what is to come. Christ’s bodily resurrection guarantees the great harvest of bodily resurrections yet to come for both the kingdom saints and the Body of Christ.

Notice though how Paul says “*they* [not “we”] that are Christ’s at His Coming” (I Cor. 15:23), speaking of the resurrection of the prophetic saints after Christ’s second coming. These saints will be raised and ushered into the earthly, millennial reign of Christ. This is the

“first resurrection,” and it includes all the saved from the prophetic program, or in other words, all the saved from the past, prior to this dispensation of grace, and all the future martyred Tribulation saints. As Revelation 20:6 states,

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

Following the thousand-year Kingdom, when Christ “must reign, till He hath put all enemies under His feet” (I Cor. 15:25), comes the time when “The last enemy that shall be destroyed is death” (I Cor. 15:26). After the Great White Throne, “death and hell” will be “cast into the lake of fire” (Rev. 20:14) and “there shall be no more death” (Rev. 21:4). The second resurrection, or “resurrection of damnation” (John 5:29), of all the unsaved of all ages will take place at this time, when they will be fitted with bodies to endure everlasting punishment.

After Paul gives this prophetic sequence of events regarding resurrection, in verse 51 he brings up a secret coming and a secret resurrection that wasn’t ever before revealed.

“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” (I Cor. 15:51,52).

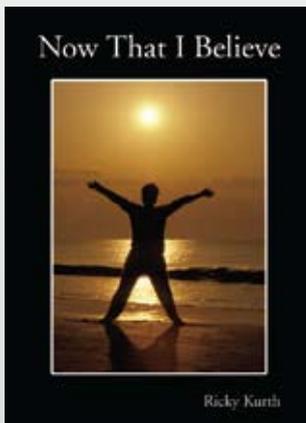
The “first resurrection” and this *secret* resurrection are two different resurrections. The prophesied “first resurrection” will take place after Christ’s prophesied second coming. The *secret* resurrection will take place at Christ’s *secret* coming, the Rapture (I Thes. 4:13-18). This coming of Christ and its resurrection is part of the “revelation of the mystery” (Rom. 16:25), the message which had been hid in the mind of God and revealed first to the Apostle Paul (Eph. 3:1-9). All the previous resurrections, such as Christ’s resurrection, the first resurrection, and the resurrection of damnation were all revealed in the Old Testament (Isa. 53:10; Dan. 12:2), but not the resurrection of the Body of Christ.

Notice how the personal pronouns change from “they” to “we” here as Paul applies this coming of Christ and resurrection to the Church, the Body of Christ: “We shall not all sleep, but *we* shall all be changed” (I Cor. 15:51). The Rapture is the bodily resurrection day for the Body of Christ only, which is not referred to or revealed outside of Paul’s letters. The Rapture and its secret resurrection is part of the mystery program while the second coming and its first resurrection belong to the prophetic program. As we praise our living Savior for His resurrection on Resurrection Day this month, may we also rejoice that we can be looking for His coming and the Body’s resurrection day also!

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body” (Phil. 3:20,21). 



Works by Pastor Kurth



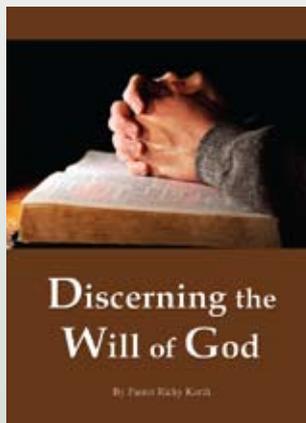
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BBS Letter Excerpts

From Indiana:

“I thank God for the truth I now embrace. Can you imagine what that means to me at this stage of life? I celebrated my 91st birthday last month. I have peace and joy that I never experienced before.”

From Indiana:

“I appreciated your article in the *Searchlight* with your ‘Personal Testimony.’ I read it twice and want my grandson to read it. Also, it always perks up my ears when you comment: ‘Mark these words, and mark them well,’ in your articles.” (See Ezekiel 44:5.—Ed).

From New York:

“The truth I receive puts me on a higher plane of living. Thank you for rightly dividing the truth. Here is my 1st donation to you. I hope it’s not my last.”

From Indiana:

“Today’s *Two Minutes* was just what I, a mother and wife, needed to hear. My adult children are believers and were reared in God’s Holy Word. As African-Americans in this country, we are still persecuted for the color of our skin and are rarely seen for the content of our character...But by God’s grace my family daily seeks to overcome these persecutions and proclaim His grace and mercy in our lives. It is because of the gospel of the grace of God that we endure and prosper and are not afraid to proclaim His message to others, no matter who they are.”

From our Inbox:

“I think your reply was inspiring enough to carry on the battle more properly now. It all once again makes sense.”

From Kansas:

“Now that I have had time to continue in my study of your approach to Scripture, the way God intended it, His plan for mankind, where we are in this time, and how He instructs us to live, it heals previous misguided teachings that have brought much frustration and pain...We were doing things all wrong...Your *Searchlight* continues to bring further healing, and strength to press on. The revelation of a heavenly focus was a critical missing piece of my doctrinal understanding of God’s plan for me at this time.”

From Illinois:

“Thank you so much, Pastor Sadler, for taking the time to respond to my letter concerning the transition period in the Book of Acts. Pastor, it was so Christ-like for you to continue to serve Christ and the gospel of the grace of God even while you are in the process of regaining your good health and strength.” (That’s our boss!—Ed).

From New York:

“The January *Searchlight* was very interesting. Pastor Sadler’s testimony ministered to me. Most interesting of all was the section for kids. I hope this will be a regular part of the *Searchlight*.”

From New Mexico:

“Why aren’t the Bereans the most popular group in the world?...The more I read, the better I feel. I know one thing for sure: The Bible is God’s Word. As a Catholic, I’m obligated to obey the Pope in Rome...So who do I obey, a mortal man in Rome or the Word of God? I’ve chosen the Bible.”

From Virginia:

“I can always look forward to a super-sized serving of spiritual superfood when I open the *Berean Searchlight* or any of your other resources, and I am never disappointed. Praise God for His wonderful Word, rightly divided.” (And you don’t even have to say “Super-size me!”—Ed).

From our Inbox:

“I just wanted to email and say how blessed I have been by reading the works of C. R. Stam and other Grace authors. His book *Things That Differ* has really been a blessing to me. I am a young man training for pastoral ministry, and the literature that *Berean Bible Society* offers has caused me to grow in my knowledge of the Holy Scriptures.”

From California:

“I want to thank you for your February 2011 article ‘A Spiritual Workout,’ by Kevin Sadler. It was short, sweet, but 100% meat.”

From our Inbox:

“I just read your article on tongues in the January *Searchlight*. You have made some interesting points on a very difficult subject. I want to let you know that as a former linguistics professor, I have labored over the issue of tongues, having had first-hand experience with the phenomenon.”

From Pennsylvania:

“Please send me 3 copies of Pastor Sadler’s Personal Testimony. I really enjoyed it and want to give them to my nephews to read.”

From North Carolina:

“Thank you for the article by Pastor Ken Lawson called ‘The Mystery of God’s Will.’ It really has helped me to connect the dots better. It’s on the occasion of that wonderful article that I send this one-time donation, but I hope to be able to afford other support due to all the instructive articles.”

From North Carolina:

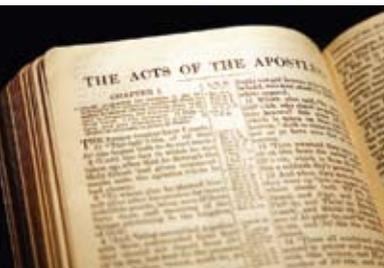
“Thank you for responding so quickly. I was really expecting the usual put-off answer, or a defensive answer...My wife and I understand everything you wrote. It all makes sense, and explains why so many things just didn’t seem to fit...We thank you for your words, which have been another blessing in our journey in God’s Word.”

From Tennessee:

“I’m a stay-at-home mom and don’t have an income. Here is money received as a birthday gift. You give me so much joy and knowledge that I wanted to give it to you.” (We are moved at how the grace of God has touched your heart.—Ed).

From Georgia:

“I recall back in the early 1950’s being introduced to BBS by a family friend in our small West Texas town...I do believe it is important to keep the distinctions between law and grace. I am happy to hear that you are still holding to these truths even though most churches and Bible schools have abandoned them.”



“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

Growing Up In Grace BEACON



Growing Up In Grace (GUIG)—Bible lessons for youth by the Berean Bible Society.

A Clear Gospel Presentation: Our youth deserve, and believers demand, a clear Gospel presentation in all Bible lessons. In 1987, Pastor Stam stated very clearly (in the *Searchlight*) what the gospel of salvation is, and how easily it can be twisted. While there are many great doctrinal truths that we should believe as we learn from the Word, saving faith rests upon simply believing, “Christ died for our sins.” Parents and teachers can be sure that the gospel of our salvation will be clearly presented in our lessons. Accordingly, we will use a wide variety of verses to assure that the richness and truth of God’s Word are taught on this most important matter.

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WANTED

We have an opening for the position of *Business Manager* here at the *Berean Bible Society*. We are specifically looking for someone who has a working knowledge of accounting procedures. While it is not necessary to have worked with *Corporate QuickBooks*, it would be helpful. Training is available! The responsibilities of the position include: banking, receipting, accounts payable, purchase orders, etc. This is a full-time position (40 hrs. per week) with some benefits. If you know the Lord Jesus Christ as your personal Savior and have a general knowledge of Paul's gospel, you would love to hear from you. You can contact us via email at: berean@bereanbiblesociety.org or call the office (262-255-4750) Monday through Friday between 9 a.m. and 5:30 p.m., CT.

Paul M. Sadler, President
Berean Bible Society

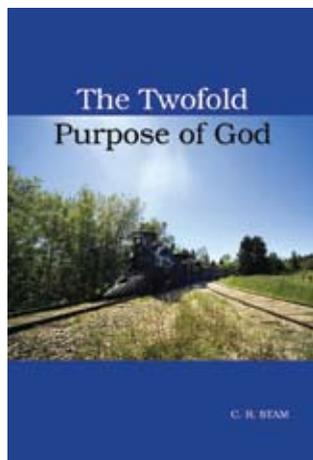
The Twofold Purpose of God

By Cornelius R. Stam

In this work, Pastor Stam contrasts the two programs of God in relation to the incarnation, death, resurrection, ascension, and second coming of Christ.

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News and Announcements

Special Important Announcement: By now you have received a letter from us asking you to renew your free subscription to the *Berean Searchlight*. It is important that you fill out the enclosed form and return it to us **by May 31st**, or else your name will be removed from our mailing list. You can also renew your subscription at www.bereanbiblesociety.org/ssubscribe.html. While you can always renew your subscription later, beating the May 31st deadline will ensure that you won't miss a single issue of the *Searchlight*.

BBS President Pastor Paul Sadler has been gaining strength daily, and his doctor has now given him the green light to honor all of the speaking engagements that he has scheduled. This he plans to do, "ye also helping together by prayer" (II Cor. 1:11).

The Graduation and Awards Ceremony of the *Berean Bible Institute* is scheduled for May 21st. Graduating students Justin Becker and our own Kevin Sadler will receive their diplomas, and others will receive certificates that are awarded upon completion of the first and second year curricula. In addition, Dr. Robert Nix will be officially recognized as the new president of BBI, as Dr. Ed Bedore steps down from his position as Director. Brother Bedore will now turn all of his attention to teaching his BBI classes and editing the *BBI Bulletin* and *Bible Answers to Bible Questions*.

Midwest Grace Fellowship would like to invite you to their Spring Bible Conference, scheduled for June 3-5 at the *Miracle Hills Ranch* in Bethany, Missouri. What better way to start the summer than to join the happy fellowship as the conferees consider this year's theme: *The Teaching of Grace*. Dan Heyle (660-425-6853) or Ken Lawson (217-498-6958) can tell you everything you need to know about this annual blessed event.

Grace Music: If you like grace music with a contemporary sound, stop by www.jango.com, type in "Henry Clarke Jr.", and enjoy the musical stylings of this dear brother, the former music director at *Grace Bible Church* in Brooklyn, New York, where our brother Dennis Kiszonas is pastor.



The cover lighthouse photo of *Pigeon Point Lighthouse* was taken by Mike Szafranski. Located 50 miles south of San Francisco, the 115-foot light is the tallest lighthouse on the Pacific coast. The light was named for the ship *Carrier Pigeon* which sank off the point in 1853.

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**“We shall all stand before the judgment seat of Christ”
(Romans 14:10).**

“Let us live *every day* with *that day* in view.” —C. R. Stam

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