

# The Berean Searchlight

Studying God's Word, Rightly Divided

April 2010



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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,

Many years ago, I read an article in *Reader's Digest* magazine entitled, "I'd Rather Have a Man Handy than a Handyman." The item was written by a housewife, extolling the value of her husband, who was not a handyman by any stretch of the imagination! But he always seemed to be able to "jury rig" a household repair in some sort of makeshift manner and somehow make it work. The end result wasn't nearly as polished as it would have been had it been done by a handyman, but this homemaker was more than content. You see, she had a friend who was married to a professional handyman, who after a long day of fixing *other* people's household problems never felt like mending his own! And so I guess you could say of the unskilled husband that his greatest ability was his *availability*.

I was thinking about that article after our church recently found itself in need of a new piano player. What were we to do? We knew that one of our members could play to some extent, for Virginia had acted as an occasional backup substitute for us a couple of times in the past. But she would be the first to tell you that it had been many years since she had learned to play at the *International Grace Bible Institute* in the Philippines, and she was more than a little rusty! Nevertheless, she was willing to step up to the plate and give it a try. Imagine our delight when before long she overcame her nerves, and the "joyful noise" of her first few Sundays evolved into a more than adequate weekly contribution to the ministry of our church.

Like the non-handy husband, Virginia Grosskurth's greatest ability turned out to be her *availability*. Once she made herself available to the Lord, He was able to use her in a way that was beyond what even she could have imagined, after not having played publicly for so many years.

How about you, dear Christian friend? It is quite common for God's people to feel inadequate to answer the call to help out in the Lord's work (Ex. 3:11; 4:10; Judges 6:15; Jer. 1:6; I Sam. 9:21). But if you know the full story behind these references, you know that in each case God was able to mightily use every one of these saints who protested their inability when first they were approached. And there is no question in my mind that He can also use *you*—if you'll just make yourself available for the Master's use.



Yours in Christ,  
Pastor Ricky Kurth



# Mind Your Magistrates!

**“Put them in mind to be subject to principalities and powers, to obey magistrates...” (Titus 3:1).**

Who are these “principalities and powers” to whom we must be subject? Well, we know there are different *kinds* of principalities and powers, since in Ephesians 6:12 we are told to “*wrestle*” them, while here we are told to “*be subject*” to them! Ephesians, of course, speaks of the unseen demonic host, “*the rulers of the darkness of this world,*” who wrestle with us as we proclaim God’s Word. But Titus 3:1 speaks of the *human* rulers of this world, the “magistrates” in government to whom God says we must be subject (Rom. 13:1-7).

You wouldn’t think Christians would need to be told this, but once we learn we are already citizens of heaven (Phil. 3:20), it is easy to think that this somehow negates the responsibilities of our earthly citizenship. But remember, while there is “neither bond nor free” in Christ (Gal. 3:28), Paul still tells servants to “be obedient unto their own masters” (Titus 2:9). While there is also “neither male nor female” in Christ (Gal. 3:28), Paul still tells wives to “submit yourselves unto your own husbands” (Eph. 5:22). And while in Christ we are already citizens of heaven, we must still be subject to magistrates.

Solomon warned, “fear thou the Lord and the king; *and meddle not with them that are given to change*” (Prov. 24:21). This refers not to voting men out of office, but rather to getting involved in subversive anti-government activities. God has said that the meek in Israel will inherit the earth (Matt. 5:5), and so He plans to fix all of earth’s governments for them prior to the establishment of His kingdom (Rev. 11:15). But this world is not *our* inheritance, we’re “just a-passing through” it, and so fixing her governments is *not our fight*.

An example from Israel’s past might serve to illustrate this. As Israel was passing through the wilderness on her way to the Promised Land, Edom refused to let her pass through their land (Num. 20:14-22). Why didn’t Israel fight, as they later fought those who resisted them in Canaan? Because God had instructed them to “*meddle not with them,*” since Edom was *not their inheritance* (Deut. 2:1-5)—they were just a-passin’ through! Just so, this world is not *our* inheritance, and so we should “meddle not with them that are given to change” its governments. We are called to “fight the good fight *of faith*” (I Tim. 6:12), and “no man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier” (II Tim. 2:4).

—Pastor Ricky Kurth

# Studies in the Book of Revelation

## Revelation 3:7-13

By Paul M. Sadler

**“And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth.” —Rev. 3:7**

If there has been any question as to whether or not the Apostle John has been addressing Jewish kingdom assemblies, all doubt is completely dispelled in his letter to the church at Philadelphia. Both the terminology and phraseology of this communication are deeply rooted in the prophetic program. For example, in these seven verses, John makes reference to “the key of David,” “the synagogue,” “the hour of temptation” (Great Tribulation), “the temple of my God,” “the city of my God, which is the New Jerusalem,” etc.

The coming tribulation will be characterized by unholy acts and lies, which stand in stark contrast to Christ who is *holy* and *true*, as

noted by the apostle in his introduction. The attribute of holiness has to do with Christ’s moral excellence; He always does what is *right*. It is the one attribute that encompasses all others. For instance, because Christ is holy, He always speaks the truth. While every believer rests in this fact, this will be particularly reassuring to the tribulation saints who will live in a day of unbelievable deception. They will be able to trust what Christ says, based on the premise that God cannot lie! (Titus 1:2).

John’s reference to the “key of David” harkens back to the days of King Hezekiah. Due to the arrogance of Shebna, the treasurer and principal officer of the king’s court, God stripped him of his position and sent him into exile. In his place He appointed Eliakim. Interestingly, according to Gardner, Eliakim means, *God raises up*, of whom the following is said:

**“And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy [Shebna’s] robe, and strengthen him [Eliakim] with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder [Eliakim’s]; so he shall open, and none shall shut; and he shall shut, and none shall open” (Isa. 22:20-22).**

As is the case with many Old Testament prophecies, there was a short-term fulfillment and oftentimes a long range fulfillment, which is certainly true of these words. Notice, the *government* and the *key of the house of David* were laid on Eliakim’s shoulder. Clearly Eliakim was a type of Christ. Christ, then, is the fulfillment of this prophecy, simply because we know the government will be placed upon His shoulders in the millennial kingdom (Isa. 9:6 cf. Jer. 23:5). Furthermore, the Lord reveals to the church at Philadelphia that He possesses the key of David (Rev. 3:7); He is the rightful heir to the throne of David—He alone is the supreme authority, as the key of David implies.

The same spirit of arrogance that compelled Shebna to rebel against God will also consume the Anti-Christ. He, like Shebna, will be sent into exile (lake of fire) when the Lord returns to overthrow his kingdom and establish His kingdom of righteousness.

But what is the significance that the one who possesses this key has the authority to “openeth, and no

man shutteth; and shutteth, and no man openeth.” Normally this is taken to mean the Lord will open and close doors of opportunity to serve Him in the tribulation. Although this is sometimes true in other portions of the Word of God, it cannot be the case in this context. Instead, we are to understand that the Lord has the power to open and close doors of *deliverance*, as we are going to see.

**“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my Word, and hast not denied my name” (Rev. 3:8).**

### **A Portrait Painted**

In his book, *Many a Tear Has to Fall*, Wayne Hudson tells a touching story about a farmer who lived in Kansas.

“It was 1898 and Ben had left the east 8 years ago to head out west in hopes of making his fortune. Well he wasn’t rich, but he had accumulated over 300 acres of good land and built a comfortable farm house on it. He raised wheat, corn, and all of his vegetables. He had managed to build his herd of cattle to over 200 head. Having accomplished all of this in only 8 years, he decided that it was now time.

“The ad that he placed in the New York newspaper said, ‘Wanted: A good woman willing to be a pen pal. Marriage is a possibility for the right woman.’ Before long, he began receiving letters from Molly. Their correspondence soon turned into love for each other. Now, here he stood in the Kansas City train station waiting to finally meet her.

“When the train arrived, there were a lot of women getting off. Suddenly, he yelled, ‘Molly—over here!’

“She looked his way, walked over to him, smiled and held out her hand. He took it for a moment, then let it go. She said, ‘How did you know who I was?’

“He then reached into the back pocket of his overalls and said, ‘From these here letters.’<sup>1</sup>



“But there are no pictures in them.’

“He dropped his head a bit and said, ‘Oh yes there are! There are lots of pictures in your words.’

“You see, he had spent hours reading every word—looking for every little clue that would tell him who Molly really was. He had fallen in love with her words—words that had painted her portrait.

“God’s precious Word paints a vivid portrait of who He is. We... should fall in love with His Word so that we can then fall in love with its Author.”<sup>2</sup>

Since the beginning, the Word of God has been under attack (Gen. 3:1-5) and things haven’t changed much down through the centuries. Today, when spiritual leaders say, “Let’s not emphasize the blood of Christ, it’s too

repulsive, someone might be offended,” this is a direct *assault* on the Scriptures (Gal. 5:11). Those who say, we’ve had enough doctrine, we only want to hear about Christian living, are *ignoring* the Word of God (Titus 1:9; 2:1). When men challenge the preaching of Jesus Christ according to the revelation of the Mystery, they are *denying* a clear command of God’s Word (Rom. 16:25 cf. Eph. 3:8,9).

These are all serious departures from the faith, but they pale by comparison with what lies ahead in the future tribulation when Satan will attempt to completely corrupt the Word of God, and kill those who preserve, defend, and proclaim it (Rev. 6:9; 13:4-6; 22:18,19). In spite of the consequences, the believers at Philadelphia will *keep* His Word and not deny His name, for which they are commended by the Lord. Like the farmer who loved to read the words of his fiancée, these saints will fall in love with the words of their first love. They will store them in their hearts that they might not sin against Him (Psa. 119:9-11).

**“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (Rev. 3:9).**

Our Lord was confronted with the same problem when He entered the synagogue at Nazareth. When He shared the truth with them they were filled with wrath and took Him outside the city and tried to throw Him off a cliff (Luke 4:28-30). In similar fashion, because these kingdom saints

at Philadelphia uphold the truth and refuse to deny Christ is the Messiah of Israel, they will be denied access to the synagogue to worship. They will be ostracized by their own countrymen. But the Lord exposes these Jews of the synagogue of Satan as those who are living a *lie*.

At the judgment of Israel and the nations these very Jews who persecuted the believers at Philadelphia will fall at *their* feet, as they bow to worship the Messiah they blatantly rejected. At that day, they will give an account of their sinful actions and will be made to acknowledge the Lord's love for these Philadelphian saints (Matt. 24:45-51 cf. 25:24-36).

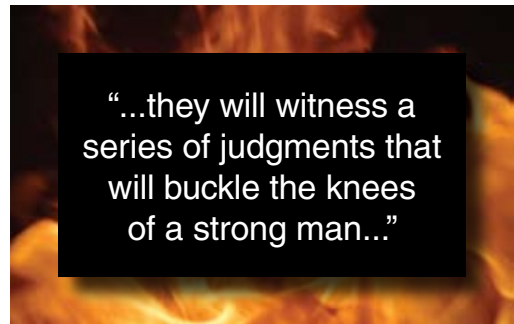
### THE HOUR OF TEMPTATION

**“Because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev. 3:10,11).**

Most dispensationalists stand united that the *hour of temptation* or trial spoken of here by the Lord is a clear reference to the latter part of the tribulation period known as the Great Tribulation. We, of course, would concur! The problem is, since most of them believe John is addressing the Church, the Body of Christ, they conclude the Lord is speaking about the catching away of the Church sometime before the Great Tribulation. This is nothing short of a failure to rightly divide the Word of truth and leaves the door

wide open for a mid-tribulational Rapture.

Whether you believe John was writing to believers in his day or in the future, as we hold, in either case he is addressing the *kingdom church*, not the Church, the Body of Christ. Therefore, the passage before us must be interpreted in relation to the earthly ministry of Christ to Israel. If you remove Paul's epistles from your thinking for a moment, you will find that the four Gospels and the Book of Revelation dovetail together perfectly. This is because they are both dealing with the same subject matter—Christ and the kingdom to come!



It is very important to read closely the Lord's words to this assembly, "I also will keep thee from the hour of temptation." Notice the promise to the saints at Philadelphia is not to sustain them through the Great Tribulation, but to *keep them from it*. Unlike the other assemblies in Asia, the church at Philadelphia will not enter into unholy alliances or compromise the faith. This assembly is commended for keeping the Word of His patience in the face of death; therefore, they are promised *deliverance* from the last 3½ years of the tribulation.



In the body of this letter, we learn the Lord has the key of David and the authority to open a door of deliverance and the power to close it. We are then told the believers at Philadelphia will have set before them “an open door, and no man can shut it.” This is followed by the promise that the Lord would keep or deliver them “from the hour of temptation.” We can confidently say *deliverance* is the theme of this letter.

While this promise is primarily intended for the believers at Philadelphia, it will undoubtedly be extended to all those in that day, who like the Philadelphians, keep the Word of God and refuse to deny His name. This is the faithful remnant that will gradually emerge out of the early years of the tribulation. They are the ones who will be promised deliverance from the Great Tribulation.

The Lord says of this period that it will “come upon all the world, to try them that dwell upon the earth” (Rev. 3:10). This statement finds its origin in the Olivet Discourse, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21). Although the wrath of God is clearly witnessed in the early part of the tribulation, it is greatly intensified in the latter half, as God prepares to overthrow the kingdoms of this evil world system and establish the kingdom of His dear Son (Rev. 11:15).

When the inhabitants of the earth pass from the tribulation to the Great Tribulation they will witness a series of judgments that will buckle the knees of a strong man and cause kings to weep and

mourn. Entire cities, including Babylon, will be leveled under the weight of these judgments. Evil will sweep over the world like an eerie fog as Satan and his wicked host roam the earth. Then it will all draw to a climax at Armageddon where there will be a blood-bath of biblical proportions. It is from these catastrophic events that the faithful remnant is promised deliverance.

**“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev. 3:11).**

But is this deliverance out of harm’s way confirmed by other Scriptures? On this point, we will allow the Scriptures to speak for themselves. As we saw in a previous article, the *man child* of Isaiah 66:7-8 and Revelation 12:1-6 are one and the same. Throughout the prophetic Scriptures it is plainly stated that Israel will one day *return* to the Lord, which will result in her ultimate *restoration* in the kingdom to come. The first indication of this approaching day is the birth of the man child in the middle of the Tribulation. We believe this is a reference to a special group of Jewish believers who totally devote themselves to the Lord during the first 3½ years of Jacob’s Trouble. They are the faithful remnant gathered out from the seven churches in Asia, as we have noted in this study of the church at Philadelphia.

In essence, Isaiah says, *before* Israel enters the Great Tribulation, she brings forth, *before* her labor pain begins due to intense persecution, she will deliver a child. Prior to her final restoration there will be a *premature* birth in Israel—a male child. The child,

then, is representative of those believers who will “overcome” the evil one, as a result of their complete obedience to God. Therefore, they are promised deliverance from the Great Tribulation. Interestingly, what is true of this “faithful remnant” is also true of the “man child” (Rev. 2:26,27 cf. 12:5).

This event is a *foretaste* of Israel’s future *restoration*, similar to the resurrection of the saints who arose after the resurrection of Christ. These saints that arose and went into Jerusalem were a *token* of what was yet to come in the first resurrection at the Second Coming of Christ (Matt. 27:52,53).

Like Elijah, who was caught into heaven in a whirlwind without ever experiencing death, the same will be true of this faithful remnant. We should pause here to make it perfectly clear that the removal of these faithful Israelites must **not** be confused with the translation of the Church, which is His Body. The Rapture of the Church will have already taken place years earlier.

After the faithful remnant is removed from the earth, Israel (the woman) will be ushered into the wilderness where Satan will attempt to destroy her. But God will intervene on her behalf and assist her through the remainder of the Great Tribulation, as He did in time past when He protected His people in Goshen (Rev. 12:13-16).<sup>3</sup>

### THE REWARD OF THE INHERITANCE

**“Him that overcometh will I make a pillar in the temple of**

**my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev. 3:12).**



These promises to the kingdom saints are so far removed from the Body of Christ that it is inconceivable how anyone could miss the contrast, but some do. The members of the Body of Christ are not promised to be pillars in the temple of God, *we are* the temple of God in the administration of Grace (Eph. 2:21).

The imagery of pillars is introduced early in the history of Israel, so they were very familiar with the concept and purpose of the pillar. When Solomon had his temple built in Jerusalem, the master craftsmen erected two magnificent pillars at the entrance of the house of God. The one on the right was called Jachin, which means, “He establishes,” and the one on the left was named Boaz meaning “In Him is strength” (II Chron. 3:15-17). This certainly could be said of the church at Philadelphia, who found their strength in Christ and that He alone had

established them in the truth of the kingdom gospel. But we believe the promise here has a far greater significance.

The promise to the saints at Philadelphia is to be a pillar in the temple, which, of course, is a figure of speech in this context. Like the pillars of the *Parthenon* at Athens, they will still be standing when everything else lies in ruins. Since the temple in the New Jerusalem is Almighty God and the Lamb, those who overcome the evil one, and refuse the mark of the beast, will be the eternal pillars of it. The fact that they will “go no more out” has the idea they will never again be exposed to trials and temptation, but will dwell in His eternal presence throughout eternity upon the earth.

As they are welcomed into the New Jerusalem they will step into the eternal state on the new earth. While they are taking in the wonders of their new surroundings, Christ will bestow upon them the distinct honor of having inscribed upon them the following: “The name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” There won’t be any problem identifying these dear brethren.

### A PRACTICAL NOTE

Thankfully, we will never face what these saints will encounter in the future, but this does not mean believers today are exempt from having problems. The important thing is to be prepared in advance for them. The believers at Philadelphia didn’t simply

read the Scriptures devotionally; they were well grounded in the Word. They *kept* the Word of God. In order to “keep the Word,” you must first know it, which will enable you to make an application of it when you find yourself faced with a problem.

You will notice that when you are experiencing a crisis in your life everyone has a word of advice for you. Job encountered the same thing. But the advice he received from Eliphaz, Bildad, and Zophar wasn’t sound counsel, and only served to complicate Job’s suffering. If you are going through a difficult time, the first one you should consult is your pastor. He should be able to give you the assistance you need in the Word to resolve the issue. If your pastor is unable to help, he will know a godly *Christian* counselor who will be in a position to get to the bottom of the matter. But here’s the *key*: you will need to submit yourself to the counsel of the Word of God, even though it may not be what you want to hear.

The more time we spend with the Word of God, the more we will find ourselves falling in love with His words. This will result in a deeper relationship and a closer walk with its Author. Remember the Kansas farmer, it worked for him!

*To Be Continued!*



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### Endnotes

1. ©iStockphoto.com/kemie
2. *Many A Tear Has To Fall* by Wayne Hudson, Padon Press.
3. For a more comprehensive study of this subject, please see the author’s *Searchlight* articles on Revelation in the February 2004 and March 2004 issues.

# Eastern Engagements

## Annual Bible Conference of the Berean Grace Fellowship

**Location:** *Kenbrook Retreat Center*  
Lebanon, Pennsylvania

**Dates:** Friday, April 30th thru Sunday, May 2nd, 2010

**Speakers:** Ricky Kurth, *Berean Bible Society*  
Leon Gilchrist, *Grace For Today*

For additional information, please contact:  
Bill Schaeffer (717) 949-3020 or email: [hitnmis@verizon.net](mailto:hitnmis@verizon.net)

## Grace Bible Fellowship Special Meeting

**Location:** *Grace Bible Fellowship*  
108 Pineview Drive, Ridgeley, West Virginia

**Date:** Sunday Evening Service, May 2nd, 2010

**Speaker:** Pastor Ricky Kurth, *Berean Bible Society*

For additional information, please contact:  
Suzanne Potter (304) 263-2411

**Come sit under the sound  
preaching of God's Word,  
rightly divided!**

HOLY BIBLE



# Moses and Paul

## *The Dispensers of Law and Grace*

By Cornelius R. Stam

This month we are privileged to present a book written by Pastor Stam back in the 1950's. He often said that of all his writings, *Moses and Paul* was one of the very best books to give people to introduce them to the grace message. It might be just the approach you're looking for!

**“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles; I magnify mine office” (Rom. 11:13).**

**“But I certify you, brethren, that the gospel which was preached of me is not after man.**

**“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. 1:11,12).**

Those who have not yet come to understand the distinctive character of Paul's message and apostleship frequently complain that we make too much of him. To put it in the words of one critic: “In the Roman Catholic Church it is *Mary, Mary, Mary*; among these ‘grace’ people it is *Paul, Paul, Paul.*”

One result of this criticism is that some who *do* see quite clearly that Paul was divinely appointed to usher in the present dispensation of grace, begin to refer with apologies and qualification to those passages wherein Paul himself insists upon his apostolic commission and authority, and so they fall, and cause others to fall, into the same trap which has so long crippled and bound the Church: the confusion of the message and program committed to Paul with that previously committed to the twelve.

The simple *fact* is that while Fundamentalists generally, along with Modernists and Roman Catholics, have considered Paul

as merely one of the apostles, entrusted with the same message the twelve were sent to proclaim, the *Scriptures* clearly teach that *this is not so*; that his message and ministry were *distinct and separate* from theirs; that to him was committed the doctrine and the program for a *new* dispensation never before even contemplated, except in the mind of God.

The failure to recognize this fact, we say, is the basic cause of the confusion and division which have gripped the Church for so many centuries.

Perhaps the distinctiveness of Paul's ministry can be best understood and appreciated if we compare it with that of Moses, especially as he himself discusses it in Deuteronomy 4.

This we sought to do in a series of articles published in the *Berean Searchlight* in 1952. At that time the response from our readers was so encouraging, and so many have since urged us to publish them in book form, that we have felt led to do so and now send this volume forth with the prayer that the Holy Spirit will use it to enlighten many of His people and bring them into fields of greater blessing and usefulness.

### PAULINE AUTHORITY

No apology whatever is due for obeying the written Word of God, rightly divided, and it was *by inspiration of God*, not from pride or self-importance, that the apostle declared:

**“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles; I magnify mine office” (Rom. 11:13).**

Indeed, the sad condition of the Church through the greater part of the present dispensation has been directly due to her disobedience to this passage of Scripture and to her almost constant rebellion against the God-given authority of Paul as the Apostle of the Gentiles.

It is true that in our preaching and teaching of the Word we probably refer to Paul more often than to any other human being except our Lord Jesus Christ, who was both God and Man. It must not be concluded from this, however, that we consider Paul to be even nearly as great as Christ, or place the two at all on the same level.

We know that Paul was the chief of sinners, saved by grace, while Christ was the holy Son of God and the Savior of sinners. We know that Paul was *nothing* in himself, while Christ is *everything*, for “*In Him dwelleth all the fullness of the Godhead bodily*” (Col. 2:9). But it was to Paul that the glorified Lord committed the revelation of His message and program for us in this present dispensation.

It is not the *person* but the *position* of Paul that we magnify even as the Scriptures do, and did we yield to the constant clamor of those who minimize, rather than magnify, Paul's office, we should be as disobedient to the truth as they, and also as confused.

Paul rebuked the Corinthians for their carnality, saying: “*Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?*” (I Cor. 1:12,13). “*For while one saith, I am of Paul; and another; I am of Apollos; are ye not carnal?*”

Who then is Paul, and who is Apollos, but ministers BY whom ye believed, even as the Lord gave to every man?" (I Cor. 3:4,5).

Yet after all this the apostle twice urged these *same* Corinthians: "Be ye followers of me" (I Cor. 4:16; 11:1). Was he contradicting himself here? Did he mean that it was carnal to favor Apollos or Cephas or Christ, but spiritual to favor Paul? No indeed. The point is that the Corinthians had begun to turn their backs upon the revelation given to Paul for the Gentiles and had taken sides, some with Paul, some with Apollos, some with Cephas and some with Christ, *as though these were working in opposition to, or at least in competition with, each other*. This was not the case, for the same risen Lord who had sent Peter forth to proclaim His kingdom rights, later raised up Paul to go forth with the message of grace. Peter and the others at Jerusalem had recognized this and, rather than opposing Paul, had solemnly and publicly acknowledged his position by extending to him the right hand of fellowship (Gal. 2:7-9). Thus there was full agreement between them as to the further revelation committed to Paul as there was also between Paul and Apollos (See Acts 18:26; I Cor. 3:6; 4:6; 16:12). In a word, it was not a question of personalities, but of a *divine revelation and a God-given position*. This should be clearly understood, and no apologies should ever be made for acknowledging the spiritual authority of the Apostle Paul over believers today.

When Israel wandered from God, in days of old, it was not

merely because she rebelled against the Word of God in general, but because she rebelled against the Word of God *through Moses* in particular and in the revival under Ezra, for example, the people were not called upon to follow programs in force in former dispensations, but were exhorted to return in obedience to *the law of Moses*. Did this exalt Moses above God? In no wise, for Moses' authority was not inherent; it was *delegated* to him by God.



Just so the present deplorable condition of the Church is due, not merely to rebellion against the Word of God in general, but to rebellion against the Word of God *through Paul* in particular. Nor does God now call upon us to go back to programs in force in former dispensations, but to follow, in obedience, the program of grace, for, remember, as surely as *the dispensation of the law* was committed to Moses, so surely was *the dispensation of the grace of God* later committed to Paul, as he says in Ephesians 3:1-3:

**“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,**

**“If ye have heard of *the dispensation of the grace of God* which is given me to you-ward:**

**“How that by revelation He made known unto me the mystery....”**

We have often felt that those who find it difficult to understand Paul’s unique position as the apostle of grace, would be helped by an examination of Moses’ position in comparison. We therefore submit this brief study of the fourth chapter of Deuteronomy, in which Moses probably has most to say about his commission and authority.

### **THE PERSONAL ELEMENT IN THE PAULINE EPISTLES**

Those who are disturbed by the pronounced personal element in Paul’s epistles should certainly take the time to read the five books of Moses, for while Paul refers to himself by name some thirty times and by the personal pronoun several hundred times in his epistles, Moses refers to himself by name more than six hundred times and by the personal pronoun several thousand times in his writings. The writings of Moses are, to be sure, considerably more voluminous than those of Paul, but even proportionately Moses refers to himself far more often than does Paul, emphasizing again and again his God-given authority over the people of Israel. In Deuteronomy 4:1,2 we have a typical example:

**“Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.**

**“Ye shall not add unto the word which I command you, neither**

**shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.”**

Why did Moses here place all this emphasis upon himself? Was this due to human pride or self-importance? It was not, for we read in Numbers 12:3 the Spirit-inspired statement:

**“Now the man Moses was very meek, above all the men which were upon the face of the earth.”**

As we learn from Hebrews 3:2, Moses was “faithful to Him that appointed him.” Though nothing in himself, Moses had been chosen and commissioned by God to dispense the law to Israel, and His God-given message was not to be confused with the words of other men of God. He was not to be considered merely a godly man, worthy of an equal hearing with others. He was *the* man, the *one* man, to whom God had originally committed the dispensation of the law, and to confuse *his* words with those of others would have been to obscure God’s message and program for that day.

The Lord Jesus, while on earth, amply confirmed Moses in this emphasis upon his God-given position.

After cleansing a leper, the Lord “*straitly [strictly] charged him, and forthwith sent him away;*

**“And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them” (Mark 1:43,44).**

When the Pharisees brought up the question of divorce, He asked them in reply:



**“...What did Moses command you?” (Mark 10:3).**

Denouncing the scribes and Pharisees for their wickedness, He nevertheless insisted:

**“...The scribes and the Pharisees sit in Moses’ seat:**

**“All therefore whatsoever they bid you observe, that observe and do...” (Matt. 23:2,3).**

So with Paul. He did not claim to be anything in himself. He called himself *the chief of sinners* (I Tim. 1:15), “*less than the least of all saints*” (Eph. 3:8) and “*not meet to be called an apostle*” (I Cor. 15:9) but God had originally committed to *him*, to *him alone*, the dispensation of His grace and the divine program for the age in which we now live. Indeed, he himself was the supreme *example* of the grace he was sent forth to proclaim (I Tim. 1:12-16) so that if his apostleship could be called in question, so could the message he proclaimed. He was therefore accountable to God to make all this clear to others, so that the divine message and program might not

be confused with what had gone before.

This is the reason for Paul’s repeated references to himself and his vigorous defense of his own apostleship. This is why, by inspiration of God, he made such strong statements as the following:

**“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,**

**“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed”<sup>1</sup> (Gal. 1:8,9).**

*To Be Continued!*



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## Endnote

1. The professing Church has largely *obscured* the great Pauline message by *confusing* it with divine instructions for *other* dispensations. Even this has been attended by God’s curse instead of His blessing, and no amount of trying to restore the blessing will avail, apart from a recovery of the pure, unadulterated message and program which God, by revelation, committed to Paul for us.

# Northern Grace Youth Camp



## Spring Youth Retreat

**Dates:** April 30-May 2, 2010

**Location:** Northern Grace Youth Camp  
14390 County Road Vv, Gillett, Wisconsin

**Speaker:** Pastor Kevin Sadler

**Theme:** *Godly Relationships*

Visit [www.ngyc.org](http://www.ngyc.org) for more information on camp rates and to register, or call Camp Director Dave Green at 888-999-6492 with any questions.



# West Valley Grace Fellowship Bible Conference

**Location:** *West Valley Grace Fellowship*  
12213 West Bell Road, Suite #211  
Surprise, Arizona

**Dates:** April 23-25, 2010

**Guest Speaker:**

Paul M. Sadler, *Berean Bible Society*

For additional information, please contact:

Pastor Mark Dilley (623) 583-4186  
or email: [jjdster@gmail.com](mailto:jjdster@gmail.com)

Jim Humphrey (623) 466-7636  
or email: [jhumph783@aol.com](mailto:jhumph783@aol.com)

# Alaska Bible Conference



## Grace Bible Church—Homer, AK

**Dates:** Sunday, April 25th - Wednesday, April 28th, 2010

**Location:** *Kachemak Community Center*  
Homer, Alaska

**Speaker:** Pastor Jeff Seekins

**Theme:** *"Consistent in Creed and Character"*

For more information about these meetings, please contact:  
Floyd Seekins (907) 235-0530 or (907) 299-5353



# The Measure of the Ministry

By Pastor Ricky Kurth

(A study of the ministry in II Corinthians 1-6—Part 6)

Last month in our study of the ministry in the first six chapters of II Corinthians, the Apostle Paul gave ministers a new perspective on the troubles, perplexities and persecutions we are called upon to endure in the ministry, assuring us that when our earthly vessels are broken by these things, it is then that the light of the gospel is able to shine forth in ways it could not shine forth otherwise (4:7-12). Now we come to Chapter 5, where Paul gives us a new perspective on *even death itself*, assuring us that even “if our earthly house of this tabernacle were dissolved, we have a building of God” that we can live in (5:1).

Our “earthly house” is of course our physical body, which is made of the dust of the ground (Gen. 2:7 cf. I Cor. 15:47). Your body is the “house” or “tabernacle” in which your soul and spirit live. It is “*dissolved*” when we die, and the body returns to the ground from whence it came (Gen. 3:19).

When that happens, Paul says that as believers “we know” that God has prepared *another* house in which our soul and spirit can dwell, “*an house not made with hands.*” Notice that even *the Corinthians* could know this, for it is to these carnal believers that Paul writes these comforting words! You see, eternal security does not depend on *our* works, but on the work performed by Christ at Calvary.

How *sure* is this house? Well, Paul doesn't say that if we die, we *hope* to get it! He says "we *have*" it. Right now. As a present possession. Just like "we *have* redemption through His blood" (Eph. 1:7) and "we *have* peace with God" (Rom. 5:1). We don't know about you, but we'd call that a pretty sure thing!

But if we have this new body right now, *where is it?* Well, Paul says that this "eternal" body is "*in the heavens*" (II Cor. 5:1). These words have caused many to wonder if Paul is speaking about some kind of intermediate body that will house our soul and spirit after death, to await the resurrection of our bodies at the Rapture. We feel this is rather just another example of how God "calleth those things which be not as though they were" (Rom. 4:17).

You'll remember that before Abraham had any children, God said to him: "I have *made thee* a father of many nations" (v. 17). But how could God say this to the patriarch before he had any children? Ah, since God had *promised* to multiply Abraham's seed, in His mind it was *as good as done*, and so He could speak of it in the past tense! Similarly, because God has promised to give us an "eternal" resurrection body, in His mind *we already have it*, it is already there waiting for us "in the heavens." This is how God can also say—again using the past tense—that He has "*made us sit together in heavenly places in Christ Jesus*" (Eph. 2:6). Talk about being secure in the knowledge that we are going to heaven! As far as God is concerned, *we're already there!*

How *sturdy* will our resurrection body be? Well, Paul calls it "an house *not made with hands*," and so it will be as sturdy as the resurrection body of the Lord Jesus, a house that was also made by God "*without hands*" (Mark 14:58 cf. Dan. 2:34,45). No wonder Paul says our resurrection bodies will be "*fashioned like unto His*" (Phil. 3:21).

How *wonderful* will our resurrection body be? Well, when Paul says of our present house, "in *this* we groan" with pain (II Cor. 5:2), he is implying that in our *next* body we *won't* groan with pain (cf. Rev. 21:4). We don't know about you, but we're looking forward to that!

How easy will it be to move in to this new house? While moving into a new house can be quite a project, Paul adds a metaphor here to say that we are "earnestly desiring to be *clothed upon* with our house which is from heaven" (5:2). Thus we can conclude that your resurrection body will be as easy to slip on as your favorite sweater! A popular legend in Paul's day said that after the Corinthian queen Melissa died, she appeared to her husband and begged him to have



Corinthian women burn some dresses so she would have something with which to cover her disembodied spirit! If this was a concern among these babes in Christ at Corinth, Paul's words here may be his way of assuring them that "being clothed" with our resurrection body "WE shall not be found naked" (5:3).

Of course, just because it is *safe* for a believer to die doesn't mean we *want* to die. Rather, we are eager, "not for that we would be unclothed, *but clothed upon*" (5:4). That is, we're not looking forward to the unclothing that death will bring, we are rather eager for the "*clothed upon*" experience that will come at the Rapture! It is *then* that our "mortality" (our ability to die) will be "swallowed up of life" (v. 4).

What a great image Paul is calling up from the Old Testament with this word "*swallowed*"! The Egyptians were said to "pursue" Israel, but the Red Sea "*swallowed them*" (Ex. 15:9-12). Just so, death pursues *us* all of our lives, but it will be *swallowed up of life* should He come in our lifetime! It is *this* for which Paul says we long, not death!

Was it our own good works that gave us such a glorious hope? No, "He that hath wrought us for the selfsame thing is *God*" (II Cor. 5:5). The word "wrought" is the past tense of the word *work*. Hence Paul is saying that it was *God* who did all the work necessary to secure a resurrection body for us. Then to show how earnest He is about coming back to get us at the Rapture, He "also hath given unto us the earnest of the Spirit" (v. 5). What is an "earnest," you ask?



Well, when buying a home, we make a down payment to show the seller that we are *in earnest* about coming back to take full possession of the house. While some put down large amounts of money, no one ever puts down a member of the family! And yet that is precisely what God did when He gave us "*the earnest of the Spirit.*" Do you think maybe He is *serious* about coming back someday to take full possession of your physical body? We'd say so!

No wonder Paul says that knowing these things "we are *always confident*" (5:6). God wants every one of His blood-bought children to understand these things, so that they can *bask* in this confidence. However, only *grace* pastors are able to *give* this confidence! All others who mix law with grace, works with faith, and Paul's message with the rest of the Bible, can never offer the kind of *consistent* confidence in the afterlife that God *longs* for us to have. Only grace pastors can consistently proclaim that salvation is "of faith, that it might be by grace; *to the end the promise might be sure...*" (Rom. 4:16).

Of course, this confidence only comes when we learn to “*walk by faith, not by sight*” (II Cor. 5:7). But how wonderful it is to learn to walk this way! Years ago when Berean Bible Society was located in Chicago, we commuted to the office each day from our home in the suburbs. One day while we were waiting for the train, a blind man came up the stairs, and strode confidently to the exact spot on the platform where we sighted people knew the train doors would open when it arrived. After he later walked confidently through the train doors and found a seat, I asked him how he knew where to stand and wait for the train. Once he explained that he had simply counted his steps after leaving the stairs, I began to realize that it was possible to learn to walk confidently by something other than *sight*.

Similarly, you may not be able to *see* the eternal house that God has waiting for you, but you can be as confident that it is there as the blind man was of the train door, if like him you learn to walk by something other than *sight*. It is only when we “*walk by faith*” that we can confidently say with Paul, “*to die is gain*” (Phil. 1:21), for walking by sight tells us that dying results in the *loss* of our earthly body, and of all the other things we can see. This confidence makes us even “*willing* rather to be absent from the body, and to be present with the Lord” (II Cor. 5:8). If we were to walk by sight, we wouldn’t be nearly as willing to be absent from the only body that we can see with our eyes!



Now I want you to imagine for a moment what a fulfilling life it would be to be a teacher of the blind, instructing the sightless in such ingenious things as how to fold their tens and twenties in different ways when they receive these bills from the bank teller, so as later to be able to confidently differentiate the paper currency in their billfold when shopping. Now multiply the feeling of fulfillment that you know this would give you in life *a hundredfold*, and you will begin to have some inkling as to the richness of a life spent *as a grace pastor*, instilling in God’s people the *confidence* to know that to be “absent from the body” is to be “present with the Lord” (v. 8), and teaching them how to walk by faith and be *willingly* sightless to the silly distractions of the world. *Glory!*

But at this point we can almost hear religious leaders cry out, “You can’t give people confidence that they are saved and can never be lost! Why, they’ll live in sin!” Compare that to what *the Apostle Paul* goes on to say about this confidence: “*Wherefore we labour*” (II Cor. 5:9), speaking of our labor *for the Lord*. The word “wherefore” here means Paul is drawing a *conclusion* from the reality of our confidence, and the

conclusion he draws is that eternal security causes us to *labor for the Lord*, not live in sin! Of course, religious leaders will never understand this, because they will never understand *grace*. But while *they* will never understand this, you who *do* know this precious truth can get into the ministry and inspire God's people to *labor for the Lord!*

And laboring for the Lord is precisely why God has left us here! While we are at home in this body we may be absent from the Lord, but we are not what the military calls AWOL—"absent without official leave." God *could* have chosen to individually rapture us home the moment we believed, but He has rather chosen to give us "official leave" to remain here and labor for Him.

And so we labor, that "whether present" with the Lord "or absent, we may be accepted of Him" (5:9). While every believer is already "accepted in the Beloved" (Eph. 1:6) as far as his *salvation* is concerned, Paul here is talking about our *labor*, i.e., our *service* for the Lord, and this can either be acceptable or unacceptable in His sight (Rom. 12:1; 14:18; Eph. 5:10).

One thing is certain: "we must all appear before the judgment seat of Christ" (II Cor. 5:10). Here we have yet *another* great verse on eternal security! You see, only *saved* people will appear at this judgment seat, and yet Paul does not hesitate to tell *even the carnal Corinthians* that they "*must*" appear there in that day!

Why? "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (5:10). When we compare Scripture with Scripture, we personally believe that Paul speaks here not of our sins, all of which were judged at Calvary, but of "every man's *work*" for the Lord (I Cor. 3:13), i.e., his *labor*, for which we will "receive a reward" (v. 14) if it is "good." If our workmanship is "bad," however, we must "suffer *loss*" of reward (v. 15). The Greek word for "judgment" here in our text is *bema*, and refers to the winner's platform at Corinth's version of the Olympic games, where "good" and "bad" performances were not judged *guilty* or *innocent*, but according to the quality of their performance.

Why then does Paul speak of "the *terror* of the Lord" in the next verse (II Cor. 5:11)? Ah, here we must remember that even in *this* life Paul tells us to "work out your own salvation with *fear and trembling*" (Phil. 2:12). How much more will we tremble when we stand in the actual presence of the triune God!

Don't forget, God was not even mildly upset with Israel when He gave them the Law (Ex. 20:1-17; Deut. 5:1-21), but they responded: "if we hear the voice of the Lord our God any more, *then we shall die*" (Deut. 5:22-25). We then ought to be *terrified* at the thought of standing at His judgment seat and seeing His disapproval, *all because we failed to give Him our best*. While Americans are naturally concerned with the *possibility* of terror activity in our homeland, God's people should

be more concerned with the *certainty* of terror at the Judgment Seat of Christ! No wonder Paul says that grace pastors are to “persuade men” to consecrate their lives to the Lord Jesus (II Cor. 5:11).

With these words, we believe the apostle is summing up his presentation of a man’s  *motive* for entering the ministry. Paul’s motive was to shine the light of the gospel (4:5,6) so that all men might be saved and given the confident assurance of eternal security (5:1-8) that will cause them to labor for the Lord (v. 9) and be rewarded of Him (v. 10).  *Our* motive for entering the ministry should be nothing more, nothing less, and  *nothing else!*

It was of course “manifest unto God” that this was Paul’s motive for pouring his life out in the ministry (v. 11), and he felt the Corinthians knew him well enough to add, “and I trust also are made manifest in your consciences” (v. 11). Because of this, he could say to them that “we commend not ourselves again unto you” (v. 12). That is, Paul was not recounting his motive for being in the ministry for the sake of the Corinthians, for  *they* were not wondering why he was pouring his life out serving the Lord (4:8-12).

But if the Corinthians weren’t wondering about this, why was Paul taking the time to explain his motivation to them in such detail? Well, as he goes on to explain, it was “that ye may have somewhat to answer them” who  *were* questioning his motive (v. 12).

Who were they? Well, whoever they were, Paul describes them as “them which glory in appearance” (v. 12). We believe Paul speaks here of his critics in Corinth, unscrupulous religious leaders that were vying with Paul for the allegiance of the Corinthians. Then as now, such leaders love to glory in the appearance of  *the size of their following.*

Why would such men question Paul’s motive in the ministry? Surely it is because religious leaders who are motivated by the glory of appearances believe that  *all* ministers are motivated by the glory of appearances! They then argued that since Paul did not have a huge following despite all of his efforts, he must be  *beside himself* or  *mad* to continue to pour out his life with so little to show for it by worldly standards! We know that this is what they were thinking when Paul answers, “whether we be  *beside ourselves,* it is to God” (v. 13 cf. Acts 26:24).

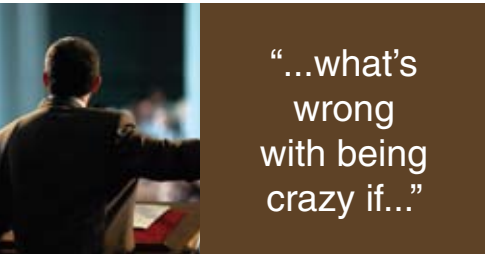
But Paul wanted to give the Corinthians more than just “somewhat to answer” these critics. He wanted to give them, as he told them, “occasion to  *glory* on our behalf.”

These shallow men who gloried in appearance didn’t think Paul had anything to glory about in the ministry,  *but they were wrong!* Because he preached  *the truth,* Paul’s ministry  *exceeded* in glory (3:9), it  *excelled* in glory (3:10), and was working for him “a far more exceeding and eternal  *weight* of glory” (4:17). If the apostle were motivated by a hunger for a large following, it was true he didn’t have much in which to glory, and was mad for continuing to devote himself so tirelessly to



Christ. But if he were motivated by a desire to shine “the light of the glorious gospel of Christ” into men’s hearts, and instill in them the confidence that inspires men to labor for the Lord, then he had *plenty* of occasion to glory!

Should you decide to join Paul in the ministry of this blessed gospel, “them which glory in appearance” in our own day will think *you too* are “mad” for pouring out your life only to obtain results that pale in comparison with what they appear to have achieved. When that happens, according to this passage you will have more than “somewhat to answer” these critics, you will have “*occasion to glory*”! Grace pastors need never feel embarrassed when evaluated by them that glory in appearance, they rather have reason to *boast* about what God is doing in the lives of His people as a direct result of their efforts.



“...what’s  
wrong  
with being  
crazy if...”

And so Paul goes on to say that even if he *were* mad, that was okay, “for whether we be beside ourselves, *it is to God*” (5:13). In other words, he is asking: what’s wrong with being crazy *if you are crazy about the things of the Lord*! This reminds us of how years ago when Senator Barry Goldwater ran for president,

he responded to criticism that he was too extremely conservative by saying, “Extremism in defense of liberty is no vice.” Similarly, when a grace pastor gives himself to the ministry in extreme measures as Paul did, this is not madness, this is *dedication*! This is *devotion*!

It is interesting in this regard that even the Lord’s “friends” thought He was “beside Himself” (Mark 3:21) when they saw how tirelessly He gave Himself to the ministry (v. 8-20), and if you become a self-sacrificing grace pastor, your friends may think this of you. But when accused of being crazy for the Lord, the best response we can give just might be the one David gave when charged with getting carried away in expressing his joy to the Lord. “It was before the Lord,” he explained, “*and I will yet be more vile than thus*” (II Sam. 6:21,22). Similarly, when accused of being mad for selflessly serving the Lord, we can respond, “If you think me crazy for the Lord, *you ain’t seen crazy yet!*”

In Paul’s day, just as it is today, the way to gather a following that will allow you to glory in appearance is to conduct a ministry that is loud, flashy and ostentatious. By contrast, the apostle Paul was “*sober*” (II Cor. 5:13), but as he was quick to point out to the Corinthians, “whether we be sober, *it is for your cause*.” The Hollywood-style performances conducted at many churches will bring the results that those who glory in appearance are looking for, but soberly fortifying the souls of God’s people with sound doctrine will bring spiritual stability to the hearts of the few who will gather to hear it, and this

is a “cause” that is too great to neglect. No wonder Paul insisted that spiritual leaders be “sober” (I Tim. 3:2; Titus 1:7,8).

Like you, this writer receives a lot of junk mail related to his profession. Plumbers get plumbing junk mail, accountants get accounting junk mail, and ministers get junk mail relating to the ministry. Much of it offers to sell you the secret methods of how to grow your church, and gain the kind of following that would make it easy to glory in its appearance. While we’ve never purchased any of these plans, we would hazard a guess that *none* of these methods involve preaching the unadulterated gospel of the grace of God, and teaching the Word of God rightly divided. And yet this is the gospel that saves men’s souls, and this is the message that sets them free from the heavy shackles of religion. May God give us more men willing to preach it!

*To Be Continued!*



## Question Box

*“Who is ‘the disciple whom Jesus loved’?”*

Some believe it was Lazarus, but it seems to us that the evidence points to the Apostle John.

First, John is the only one who mentions this mysterious disciple (13:23; 19:26; 20:2; 21:7,20). And while John is mentioned by name 19 times in the other three gospels, he is not once mentioned by name in John. It doesn’t seem likely that such a prominent figure in the Lord’s life would not be mentioned in a record of His life. It seems more likely that John was just too humble to identify himself as the only apostle who remained near the cross (John 19:26) when the others fled.

Next, this disciple was “leaning on Jesus’ bosom” at the last supper (John 13:23), so he had to be one of the twelve (Luke 22:14). We know that *only* the twelve ate this supper from what we read in Mark 14:20, and from the fact that those who ate it were the same ones the Lord sent out years earlier (Luke 22:35 cf. 9:1-3). Also, those who ate it were told they would sit on thrones judging the twelve tribes of Israel (22:30).

Finally, the disciple is mentioned in John 21:20, where John says of him, “this is the disciple which testifieth of these things, and wrote these things” (v. 24). From this it seems conclusive that the writer of John’s gospel is the disciple whom Jesus loved.

—Pastor Kurth



## BBS Letter Excerpts

### **From our Inbox:**

"I'm a newcomer to the 'Pauline' teachings, but it didn't take very long to see that it's the truth. So now I want to pass it on."

### **From Colorado:**

"I have just read your article about our 'epistleness.' That article is going to the blogs I visit. It is so worthwhile for the many who need to read material (me included) on practical sanctified living."

### **From our Inbox:**

"I learned things from BBS I would not learn anywhere else. Keep the revolutionary work up for God's grace!" (That's what we need, a grace revolution!—Ed.)

### **From Idaho:**

"Thank you for your continuing fine publication, and especially for Paul Sadler's series on the book of *Revelation*."

### **From Facebook:**

"Let Pastor Sadler know how much I have enjoyed his series on *Revelation*. Outstanding study!"

### **From Texas:**

"Really enjoying your articles on *Revelation*!"

### **From Minnesota:**

"I appreciate your magazine so much, and find it is an excellent tool to get others interested in learning to rightly divide the Scriptures. I find that is so difficult to do...your magazine...gives one the opportunity to let some of these people realize there are others who believe as I do."

### **From West Virginia:**

"We enjoy the monthly *Searchlight* and watching *What It Means to Be a Grace Believer*. Thank you all for the good teaching!"

### **From our Inbox:**

"That [answer on I Tim. 5] is perfectly laid out. I could not figure this one out for nothing. Thanks, Bro!"

### **From Wisconsin:**

"We enjoy reading the articles and often use them for discussion in our fellowship groups. It is a real source of encouragement to us."

### **From Illinois:**

"I have years of copies of the *Berean Searchlight* on my bookshelves. Praising God for the Mystery of Grace which allows me to live relaxed in the liberty and freedom of the Word, rightly divided. Keeping you in my prayers always."



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# 25th Anniversary!

## Paul, His Apostleship and Message

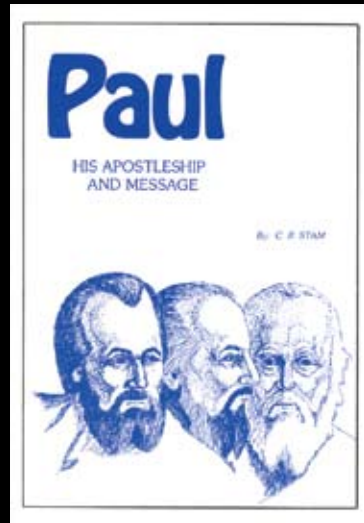
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# News and Announcements

**Southeast Regional Bible Conference:** Our good friends Sam and Ruth Castrova are taking time out from conducting our BBS Lending Library to host this gathering at the *Holiday Inn RDU Airport* of Morrisville, NC. Guest speakers Pastor Paul M. Sadler and Pastor John Fredericksen have already marked May 21,22 on their calendars, and so should you! You can reserve your room by calling (919) 465-1910, or contact Sam for more information at (919) 639-6015, or at [srcastrova@nc.rr.com](mailto:srcastrova@nc.rr.com).

**Alaska Bible Conference:** Grace Bible Church of Homer will host a Bible conference that will run from Sunday through Wednesday (April 25-28) at the Kachemak Community Center. Guest speaker Pastor Jeff Seekins, secretary of the Board of Directors here at Berean Bible Society, will bring messages that will address the theme: *“Consistent in Creed and Character.”* For further information on your opportunity to visit this scenic state, contact Floyd Seekins at 907-235-0530 or 907-299-5353.

**Something Had to Give:** We had so much we wanted to share with you in this issue of the *Searchlight* that we only had room for one page of letter excerpts (See Page 27). But we know that many of our readers love to hear how God is working in the lives of His people, and so we plan to be back to two-page strength in May.

**Looking for Grace Fellowship in the UK?** *Things To Come Mission* representatives Barry and Kathy Pumphrey would love to hear from you! You can email them at [bjp06kp@yahoo.co.uk](mailto:bjp06kp@yahoo.co.uk), or ring them up at +44 (0)121-342-0451.

**Clarification:** A few have written in to ask about the *Wrath or Respite* article in our February issue, in which we said: “the presence of even ten believers in New Orleans would have prevented God from destroying it” (Gen. 18:23-33). We didn’t mean to imply there weren’t ten believers there. We meant that even if God *were* judging sin today (which He isn’t), He wouldn’t have judged New Orleans because there *were* ten saints there. We sincerely apologize for any misunderstanding.



Brigitte Wilson took our cover photo of *Low Head Lighthouse* on Tasmania’s northern coast. The original light, only the third erected in Australia, was built by convicts in 1833 and manned by a headkeeper and two convict assistants who were locked in their quarters by night. The current light was rebuilt in 1888.

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that men are established.” —William R. Newell

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