

The **Berean Searchlight**

Studying God's Word, Rightly Divided

June 2009



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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,

For over forty years, the month of June has meant something special for grace believers: the annual *Berean Bible Fellowship* conference in Cedar Lake, Indiana. I can remember my first BBF conference in 1971. Newly saved and just learning the grace message, how encouraged I was to meet so many people who believed the unique truths I had recently come to know and love. And what an impression it made on me to hear Pastor Stam speak that year on *The Importance of Speaking the Truth*.

As the years passed, many things changed in my life, but one thing remained the same. No matter how spiritually drained I became during the year, I could always count on the Cedar Lake conference to recharge my spiritual batteries. The warm fellowship of the saints, the special music and congregational singing, and the discussions around the Word never failed to produce fond memories once the week was over, and bright expectation of the conference to come. In those days, the grounds were known as the “Rest-a-while Conference Grounds,” after the Lord’s instructions to His disciples to “Come ye yourselves apart...and *rest a while*” (Mark 6:31). While the name has changed, what has *not* changed is the opportunity the Lord’s people have to just take a few days and *rest* under the sound teaching of the Word.

Of course, like all Bible conferences, BBF’s has seen its share of controversy. But as Paul put it, “there *must* be also heresies among you, that they which are approved may be made manifest among you” (II Cor. 11:19). God has ordained that the process of coming to a knowledge of the truth “*must*” include the rise and fall and winnowing away of error. But even this is inspiring to behold as men of God stand for their convictions.

In closing, something should be said about the conference’s “children” and even her “*grandchildren*.” Nineteen years ago George and Suzanne Potter enjoyed their visit to Cedar Lake so much they introduced an annual conference of their own in Manns Choice, Pennsylvania. This conference in turn recently prompted William Shaeffer, Bud Reed and Carl Kline to launch a conference in their neck of the woods in Lebanon, Pennsylvania. And so it is that only eternity will show the multiplied blessings brought about by this annual lakeside gathering of grace believers. Why not call BBF president Dick Ware (870-941-6110) and make plans to join us this month as we come together again to feast on the riches of God’s grace.



Yours in Him,
Pastor Ricky Kurth

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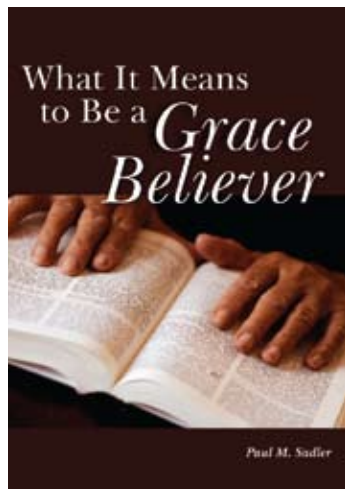
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Paul's Rebuke of Peter

By Paul M. Sadler

The following message, which has been expanded, was delivered last summer at the *Annual Berean Bible Fellowship Conference* held at the *Cedar Lake Bible Conference Center* located in Cedar Lake, Indiana.

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” —Galatians 2:11

This evening we are going to be considering the account when Paul withstood Peter to the face, that is recorded for us in Galatians Chapter 2. We receive numerous letters at the *Berean Bible Society*, but every so often we receive one that is truly memorable. If you will bear with me for a moment, I would like to share one such letter with you.

A Touching Letter

Dear Brother Sadler,

Although I'm no Johnny-come-lately, as far as walking with my Lord, I must confess that I am learning truths that I never knew about. I thank God for allowing

me to live this long, and coming to know Him like I've never known Him before since I've started to read His Word, rightly divided.

I've lived in Indiana through the 20's, 30's, 40's, 50's, 60's, 70's, 80's, 90's, and now into the year 2008. I mention this because I am an elderly black female of 88 years. Growing up in Indiana the church was my refuge; however, I blame no one that I came lately to know about God's grace as revealed through Paul. I've lived a life of trying to live by the laws, as I understood them, always trying and miserably failing to please God. When it came to tithing, the Pharisees had nothing on me!

To make a long story short, reading the *Berean Searchlight* I have begun to pray and ask God to give me understanding as I read

and meditate on His Word. I got my answer concerning “tithing” after reading what I learned in your *Searchlight*....I now understand so many things that I was completely ignorant of.

Thanks so much, C. J.

I couldn't help but think after reading this dear sister's letter of the old hymn of the faith—***Once for All!***

Free from the law—O happy condition!

Jesus hath bled, and there is remission;

Cursed by the law and bruised by the fall,

Grace hath redeemed us once for all.

I wanted to share this letter with you simply because we are going to see from our text how things haven't changed much from Paul's day to ours regarding the law.

LAYING THE GROUND WORK

Galatians, of course, was written during the transition period; therefore, it is one of the early epistles of the apostle that was penned before his incarceration in Rome. Paul is essentially addressing two errors in this letter that were introduced into the Galatian churches by the Judaizers, who were legalists. Sadly, we still have a form of them in the Church today. They take it upon themselves to enforce the rules and regulations they believe are necessary to be classified spiritual. Failure to adhere to their standard can have serious consequences. Legalism, however, is the enemy of *grace*, as the apostle clearly exposes throughout the epistle.

The first error the legalists taught at Galatia was basically this: faith in Christ wasn't sufficient; they must return to the law to ensure their salvation. The Galatians were then exposed to the second error, that they could be made more spiritual by keeping the Law of Moses. It will be important to keep these two things in mind as we continue.

“...Cornelius shows us that the winds of change had already begun to blow...”

If we carefully study the Book of Acts we learn that the record is a tale of two cities—Jerusalem was the seat of the Kingdom Church, while Antioch was the headquarters of the Gentile Church or the Body of Christ. Before we can understand the nature of Paul's rebuke we must first place ourselves in the sandals of Peter to see what he understood about the Gentiles at the time.

“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days” (Gal. 1:18).

Three plus years *after* his conversion on the road to Damascus, Paul returned to Jerusalem to specifically see Peter. Why? We believe it was to share with Peter that God was doing something new and different among the Gentiles and that he was called to be the apostle of the Gentiles. Furthermore, God was setting Israel aside in unbelief in favor of a Gentile ministry that continues

to this day. Undoubtedly Peter must have concluded that Paul had been out in the Arabian sun too long, where he supposedly received this new revelation from the Lord (Gal. 1:11-20).

Peter probably reasoned with Paul that this just can't be, we are God's chosen people, the apple of His eye. Nevertheless, it was true! When Paul saw that Peter dogmatically refused to believe that God was turning to the Gentiles, he left the delicate matter with the Lord. This explains what happened next in the Acts record.

THE HOUSEHOLD OF CORNELIUS

“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band” (Acts 10:1).

After Paul departed from Jerusalem he went into the regions of Syria and Cilicia where he established a number of *Gentile* assemblies (Gal. 1:21 cf. Acts 15:23,41). In the meantime, God was about to teach Peter a lesson that he was no longer to call the Gentiles common or unclean.

This brings us to the story of a man by the name of Cornelius. Before we continue, there are two very important things we must remember about this account. First, Paul has been saved for a number of years; therefore the dispensation of Grace was well underway. Second, Peter is not being sent to Cornelius in accordance with the Great Commission, which was already beginning to lose its momentum. Rather, God sends him under a *special commission* that He will later use to confirm Paul's apostleship among the Gentiles.

Cornelius is said to have been a just man, who feared God, and had a good report among the nation of the Jews (Acts 10:2,22). While some have concluded from this passage that Cornelius was saved and a proselyte of Israel, this was far from the case. We know, for example, the angel of the Lord said to Cornelius that Peter would tell him the **“words, whereby thou and all thy house shall be saved”** (Acts 11:14). Cornelius was an uncircumcised, unclean, unsaved Gentile, as far as Peter would have been concerned. But God was about to teach him otherwise.

When Peter experienced the sheet vision which had all manner of clean and unclean beasts, he was instructed to kill and eat. But he replied, “Not so, Lord; for I have never eaten any thing that is common or unclean.” This took place three times. While Peter was pondering what the vision meant, *three unclean Gentiles*, who were sent from Cornelius, were knocking at his door. Peter got the message from God loud and clear, he was no longer to call the Gentiles common or unclean. This is a clear indication that God was beginning to remove the middle wall of partition (the law) that once separated the Jews and Gentiles.

Unsure exactly how to proceed, Peter does the safe thing and tells Cornelius about the Savior—how his enemies hung Christ on a tree, but God raised Him from the dead the third day. To whom “give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins” (Acts 10:43).

Peter no sooner got the words out of his mouth when Cornelius and his household *believed* and “the Holy Ghost fell on all them which heard the Word” (Acts 10:39-44). Peter and those who came with him were amazed at what had just transpired before their very eyes. Now this is *important*: Cornelius, a Gentile, was saved apart from circumcision, and apart from the law with its ceremonial requirements. Peter’s experience with Cornelius shows us that the winds of change had already begun to blow in the affairs of men. God was gradually changing His dealings with mankind, which Peter clearly saw that day.

THE JERUSALEM COUNCIL

“And certain men which came down from Judaea taught the brethren, and said, Except ye [Gentiles] be circumcised after the manner of Moses, ye cannot be saved” (Acts 15:1).

The winds of change blew even stronger at Antioch. Some of the brethren from Judaea who were visiting Antioch began to teach the Gentiles that they had to be circumcised according to the Law of Moses to be saved. In fairness, biblically, they were correct, but dispensationally they were wrong—dreadfully wrong! They failed to understand that the unsearchable riches of Christ among the Gentiles *excluded* religious circumcision. Consequently, Paul confronted them and stood in defense of the gospel of the grace of God that had been committed to him. After disputing with one another for some time, it was determined that Paul and

Barnabas would bring the matter before the apostles and elders at Jerusalem.

When the Jerusalem Council was convened, with representatives of both positions present, they addressed the question: Do the Gentiles need to be circumcised to be saved? After a long and spirited discussion between the groups, Peter stood up and calmed the brethren. He shared with those present that God taught him an important lesson when he was sent to the household of Cornelius. Essentially, Peter told them, I saw it with my own eyes how the Gentiles were saved apart from circumcision and the works of the law. God is **no longer placing a difference** between the Jew and the Gentile. He concluded: “Now therefore why tempt ye God, to put a yoke upon the neck of the [Gentile] disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:10,11).

The final verdict of the Jerusalem Council was threefold:

1. God used Peter’s experience at the household of Cornelius to *confirm* Paul’s apostleship and message among the Gentiles.

2. Circumcision and the law were no longer to be imposed upon the Gentiles.

3. Peter used the keys of the kingdom to release the twelve from the Great Commission. As a result, Peter, James, and John gave Paul the right hand of fellowship that he should go to the Gentiles, and they would confine their ministry to the circumcision (Gal. 2:9).

THE NATURE OF PAUL'S REBUKE

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision” (Gal. 2:11,12).

Have you ever noticed that Peter always seemed to be in trouble? Thankfully the Lord uses us in spite of our shortcomings and failures. Here we find Peter in hot water again—he was to be blamed—he was guilty! With the diminishing of Israel, James became the prominent figure in the Kingdom Church at Jerusalem, replacing Peter. He had a dominant personality and wasn't afraid to speak His mind. James was adamant when it came to the Law of Moses, and he sought, with every fiber of his being, to keep it lawfully, as we see in the Book that bears his name. In all probability, Peter was a shrinking violet when he was in his presence, which seems to be confirmed by what happened next.

Those who came from James to Antioch were zealots or super saints—they were religious fanatics for the law. When Peter heard they were in town he *separated* from the Gentiles with whom he had been fellowshiping. You see, Peter feared those who came from James. He was concerned that they would report back to James that he was eating with the Gentiles and not keeping the law. As the Scriptures say, **“The fear of man bringeth a snare!”** Peter was concerned about appearances

and how he could save face. And this wasn't the first time that he struggled with this problem in his life (See Matt. 26:69-75).

Peter feared he would be publicly ridiculed and lose his credibility among the brethren at Jerusalem. However, when he separated from the Gentiles at Antioch he was clearly going back on what God had taught him previously. As we have seen, it was now permissible for him to eat and fellowship with the Gentiles. God had sanctioned it!

“And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation [hypocrisy]. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:13,14).



When Peter put down his partially eaten “pork sandwich” and abruptly separated from the Gentiles, his actions spoke louder than words.¹ Essentially his actions said to those present, we Jews are better than you Gentiles because we were given the law of God. Doubts would naturally

arise in the minds of these Gentile converts that perhaps they did need to submit to the law to be saved after all, or at the very least they should be keeping it in order to please God.

You see, Peter's *hypocrisy* was bringing the Gentiles under the law. Even though he was a kingdom apostle, as his writings reflect, he, of all people, knew full well that the middle wall of partition (the law) that once separated the Jews and Gentiles was being broken down.

Peter was **not** walking uprightly in accordance with "the truth of the gospel," that is, Paul's gospel. He was clearly guilty of not confirming Paul's message of grace, especially among the members of the Body of Christ whom he had been fellowshiping with at Antioch. For this reason, Paul publicly *rebuked* Peter for causing discord among the brethren. So much so that the Jewish members of the Body of Christ at Antioch separated from the Gentiles along with Peter. Even Barnabas, Paul's companion in travel, departed over Peter's hypocrisy.

This particular portion of Scripture teaches us two very practical lessons. While most problems in the Church are best resolved privately, there are times when something is done publicly, such as in Peter's case, that a public response is required to resolve the matter. Paul then was justified in rebuking Peter publicly to safeguard the truth.

It is also important to notice here that spiritual leaders have a realm of *influence*. This is why it is essential that they align themselves with the truth of God's

Word, rightly divided. Their decisions impact the lives of others who are following their instruction in the spiritual things of God. If they fail to remain consistent with the Word of God, or if they have an ulterior motive, those entrusted to their care will be lead astray. Mark these words and mark them well, God will not hold a spiritual leader blameless at the Bema Seat who had a personal agenda or an axe to grind at the expense of the Lord's people.

JUSTIFICATION

"We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:15,16).

Paul effectively argues, we who are Jews by birth are not merely Gentile sinners, who habitually live in sin. You see, the Jews had the law that showed them the difference between right and wrong. It showed the Jew he was a sinner and needed a Savior. Either way, *both* Jews and Gentiles are sinners who need to be justified! Justification simply means to be "declared eternally righteous by God." As you can see from that statement this is a very important teaching. But how is a man justified? Our eternal destiny hangs in the balance as to how this question is answered. According to the Book of Romans, where we have Paul's primer on the teaching of justification, the apostle affirms:

1. The source of justification is God's *grace* (Rom. 3:24).
2. The righteous basis is the *blood of Christ* (Rom. 5:9).
3. The means by which it is conveyed to us is *faith* (Rom. 3:27).

Paul's argument to the Galatians is this: we are justified by faith apart from the works of the law. Notice the apostle uses two *different* phrases in relation to our justification. We have the "faith of Christ," which speaks of the sovereignty of God and "faith in Christ" that points to our human responsibility. The *faithfulness of Christ* is the heartbeat of our justification. It makes it possible! Christ was faithful to carry out the will of His Father, as recorded in the volume of the Book. He was obedient unto death, even the death of the Cross. We merely have to place our faith in what Christ has accomplished for us at Calvary. The moment we do, we are declared eternally righteous by God on the basis of the shed blood of Christ. That's grace!

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid" (Gal. 2:17).

If it is claimed that we are justified by Christ through faith, but we must also go back under the law which declares us sinners, is Christ then the minister of sin? **Why?** Because He has required us to go back under the law, which says we are condemned and dead in sin. Consequently, would that not then make Christ the minister of sin and death? God forbid the thought! Thankfully, Christ's death at Calvary covered it all! He is the once-for-all

sacrifice for sin—we are complete in Him!

Using himself as an example, Paul says, "For if I build again the things which I destroyed, I make myself a transgressor" (Ver. 18). In other words, if I build again the middle wall of partition that I broke down am I not a transgressor? Sadly, this was exactly what Peter was doing by *separating himself* from the Gentiles!

HOW TO LIVE FOR CHRIST

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:19,20).

We have been crucified with Christ! This is the key to effectively live the Christian life. Have you ever been in the presence of a believer who is spiritually minded? It's like being in the presence of Christ Himself. They have come to this point in their life by simply applying the following:




The Three Rusty Nails of Calvary

One: *Christ nailed the law to the Cross.*² The law sought me out,

stalked me, condemned me and said “you deserve to die.” Christ was crucified to satisfy the penalty of the law. Therefore, I am dead to the law. Suppose for a moment that the police are chasing a bank robber when they receive a call that the would-be thief rolled his car over an embankment and is dead. At that point, the law has no more power over the robber. We don’t take dead robbers before the bar of justice. They’re dead!

Two: The *flesh* was also crucified with Christ the day He died (Gal. 5:24). Our old man has been put to death forever more. Charles Spurgeon once said, “If I had a brother who had been murdered, what would you think of me if I daily consorted with the assassin who drove the dagger into my brother’s heart; surely I too must be an accomplice in the crime. Sin murdered Christ; will you be a friend to it? Sin pierced the heart of the incarnate God; can you love it?” We are dead to sin! May God strengthen us to reckon it to be so in our lives.

Three: Believers are *crucified to the world* and the world to us (Gal. 6:14). We are in the world but not of the world. You want the boat in the water, but not the water in the boat. We are to separate ourselves from this world’s system. If you faithfully and boldly name the name of Christ the world won’t want you around. It will be more than happy to avoid you like the plague.

Paul concludes, **“If righteousness comes by the law then Christ died in vain.”** If keeping the law could declare you eternally righteous then Christ’s death is a mockery. If your good works, church membership, confirmation, or a baptismal ceremony could save you from your sins, then Christ died in vain. Paul was careful, as we should be, not to frustrate the grace of God. Peter did! May the same never be said of us. 

Endnotes

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Water Baptism

(Cont'd)

Is It Included in God's
Program for This Age?

By Cornelius R. Stam



PAUL ON WATER BAPTISM

It will be interesting to examine I Corinthians 1:14-17—one of the very few places where Paul mentions water baptism.

In verse 14 he says “I thank God that I baptized none of you, but Crispus and Gaius”; and in verse 16 he adds also “the household of Stephanas.” Besides these he could not remember baptizing any other Corinthians. The important fact in this portion is that he writes saying he is **thankful** to God he did not baptize any others. Now, please follow me closely: If Paul, like the eleven apostles had been commissioned to go and “teach...baptizing” (Matt. 28:19), could he have written this? Could he properly thank God for neglecting to do what it was his plain duty to do? Our friends who defend the practice of water baptism are quick to point out the reason for his statement as found in verse 15, “lest any should say that I had baptized in mine own name.” This

is true, of course, but **the fact remains** that Paul thanked God he had baptized no others, when he should not, and could not have written such a statement if he had been sent like the eleven apostles to baptize as well as to preach. Peter could not have said this, for he would have been thankful he had broken a distinct command of his risen Lord. People had been saved through Paul who later boasted “I am of Paul,” yet Paul never thanked God that no others had been saved through him. He only thanked God no others had been baptized by him.

But we have not yet considered the most important verse in this portion—verse 17. **“For Christ sent me not to baptize, but to preach the gospel.”** How very different his commission was from that of the eleven! They were distinctly sent to baptize as well as to preach, but Paul says plainly “Christ sent me **not** to baptize, **but** to preach....” There are some who would break the force of

this passage by paraphrasing it, "Christ sent me not **primarily** to baptize, but to preach the gospel," but can they prove that he **was** sent to baptize? They cannot. Their argument is a makeshift and betrays a lack of understanding of the very nature of Paul's ministry.

There are two other Scriptures where water baptism is apparently referred to, which have no bearing on the subject we are discussing. They are I Corinthians 15:29 and I Corinthians 10:2. We have never seen either passage used to support the practice of water baptism in this age.

SOME DEBATED VERSES

There is a danger of assuming that whenever Paul speaks of baptism he means water baptism. We must carefully remember that the words "Baptism; Gr. Baptisma" and "Baptize; Gr. Baptizo" by no means always refer to water baptism. A glance at the following verses will make this clear: Matthew 3:11, Mark 10:38,39, Luke 12:50. These Scriptures are chosen from the very Books where water baptism is most prominent.

Let us then briefly discuss some of Paul's references to baptism which are used a great deal, especially by our Baptist friends, but which certainly have nothing whatever to do with water baptism.

First we will examine the first six verses of Romans six. I quote the passage in full:

Rom. 6:1, "What shall we say then? Shall we continue in sin, that grace may abound?"

2. "God forbid. How shall we that are dead to sin, live any longer therein?"

3. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

4. "Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

5. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

6. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Verse 3 cannot be true of water baptism, for water baptism does not baptize us into the death of Christ, neither can it cause us to walk in the "newness of life" spoken of in verse 4. Only the power of the Holy Spirit can effect these things. But there is more in verse 4 to indicate that water is not referred to, for it tells us "we are buried **with Him** by baptism into death: that **LIKE AS CHRIST WAS RAISED UP FROM THE DEAD BY THE GLORY OF THE FATHER, EVEN SO WE** also should walk in newness of life." Certainly this baptism is not the work of men, but the work of God in baptizing us into the death of Christ. Notice, please, that according to verse 6 we were crucified "**with Him,**" yet we were not physically crucified. Just so we are buried "**with Him**" according to verse 4. If the crucifixion is not physical, neither is the

burial. The burial of verse 4 is the natural consequence of our crucifixion with Christ, "that the body of sin might be destroyed." This crucifixion and burial is naturally followed by the resurrection "with Him," spoken of in verse 8 and Ephesians 2:5. All this is the work of God through the Holy Spirit. The moment water is injected into such a portion of Scripture as this, its whole force and meaning is destroyed.

"How can there be the unity of the Spirit until we all acknowledge the ONE baptism?"

There is another verse which is often used by those who practice water baptism. It is Galatians 3:27.

"For as many of you as have been baptized into Christ have put on Christ."

How often earnest Christians who have not been baptized are urged to "put on Christ" by water baptism! But does the ordinance of water baptism place men "into Christ?" Some argue that the translation should be "as many of you as have been baptized **unto** Christ have put on Christ." But does water baptism place us in any relationship to Christ at all? Is it by this rite that men "put on Christ?" Certainly all Scripture answers "NO!" It is by grace through faith alone that men are brought into or unto Christ. And look at the thousands of

unbelievers who have been baptized with water. The officiating pastor might have been deeply sincere, but he could not by water baptize his candidate into Christ. **Only** believers can be baptized into Christ, and thank God, all believers have been!

Next perhaps we should consider that magnificent statement found in Colossians 2:10-13. This, it seems to me, is one of the most blessed portions of the whole New Testament.

Col. 2:10, "And ye are complete in Him, which is the Head of all principality and power;

11. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

13. "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."

As we consider this portion let us not forget its great theme: **"Ye are complete in Him."** Now let us carefully examine the details:

Verse 11: **"In Whom** also ye are circumcised."

The verse continues with a picture of death. That is what circumcision typified. We are surely not to practice physical circumcision now. Every true believer has died **with Christ**.

Verse 12: **"Buried with Him** in baptism."

We were not circumcised or crucified physically. We did not

die physically. We died **with Christ**. Neither is the baptism here physical burial in water. We were “buried **with Him**,” just as we were crucified **with Him**. It is not water baptism that is referred to here, but identification with Christ in His burial.

Verse 13: “And you, being dead...hath He quickened together **with Him**.”

So I was buried and raised with Him just as I died with Him, when by faith I accepted Him as my personal substitute and representative.

This all agrees with the great theme, “Ye are **complete in Him**.” We are made complete in Him when the Holy Spirit through His regenerating power identifies us with Christ in His death, burial and resurrection.

How blessed it is when believers realize this! How dishonoring to the Lord to add one religious act to make ourselves complete in His sight! We must never forget that in the measure that we add importance to what man does, we take away from the glory of the finished work of Christ.

ONE BAPTISM

In closing let us turn to Ephesians 4:3-6:

Eph. 4:3, “Endeavouring to keep the unity of the Spirit in the bond of peace.

4. “There is one body, and one Spirit, even as ye are called in one hope of your calling;

5. “One Lord, one faith, one baptism.

6. “One God and Father of all, who is above all, and through all, and in you all.”

In this portion the word “one” is found seven times. This is not strange, for in verse 3 we find that precious word “unity.” “Endeavouring to keep the unity of the Spirit in the bond of peace.”




It was David who said, “Behold how good and how pleasant it is for brethren to dwell together in unity.” How can we have this blessed unity in the Church of Christ? That is exactly what this portion of Scripture tells us. We must fully realize that there is “**one** body, and **one** Spirit, even as ye are called in **one** hope of your calling; **one** Lord, **one** faith....” Up to this point most of God’s children agree, but when it comes to “**one** baptism,” there is disagreement. While many of our Baptist brethren agree that it refers to the Holy Spirit’s baptism, others say immersion is the “**one** baptism,” but we have seen the words “**One** baptism” inscribed on baptismal fonts in churches where sprinkling and pouring are practiced. Alas, alas, there are many baptisms in the Church today. Great men of God and mighty defenders of the faith are arrayed against each

other on this important matter. How can there be the unity of the Spirit until we all acknowledge the ONE baptism?

Thank God, “By one Spirit we are all baptized into one body.” God forbid that we should add to that “**one** baptism” which unites

us with Christ and His people, and makes us positionally complete in Him.

We earnestly pray God that this blessed truth which is already dawning on increasing thousands may soon be embraced by fundamental believers everywhere. 

Question Box

“In light of I Corinthians 12:13, how can Pastor Stam say in the March Searchlight (Page 16) that ‘none of us has been baptized with the Spirit?’”

In Matthew 3:11, John the Baptist predicted that the Lord Jesus would baptize people “*with the Holy Ghost.*” Peter later identified the fulfillment of this promise as the filling of the Spirit that took place at Pentecost (Acts 1:4,5 cf. 2:4). This baptism “*with*” the Spirit caused Him to *take control* of the believers, and rendered them incapable of sinning (I John 3:9). But it is important to notice that at Pentecost, *the Lord Jesus* was the Baptizer, and He baptized people “*with*” the Spirit.

I Corinthians 12:13 speaks of a *different* baptism altogether. Here Paul teaches that today, in the dispensation of grace, believers are baptized “*by*” the Spirit “*into*” the Body of Christ. Here *the Spirit* is the Baptizer, baptizing us “*into*” Christ. That is different than at Pentecost, where *Christ* was the Baptizer, baptizing people “*with*” the Spirit.

The *results* of these baptisms differ also. The baptism of I Corinthians 12:13 places us into the Body of Christ, which did not even exist yet at Pentecost. The baptism at Pentecost, on the other hand, enabled them to live without sin.

Finally, the baptism at Pentecost was the fulfillment of the prophecies in Joel 2:28,29 and Ezekiel 36:26,27, while the baptism of I Corinthians 12:13 is *not* found in prophecy, for it is the subject of *the mystery*. Hence while being filled and controlled by the Spirit at Pentecost was a “*promise*” that needed only be “*received*” (Acts 2:33), today it is a *goal* (Eph. 5:18). All the Pentecostal saints had to do was “*wait*” for it (Acts 1:4), while we must *strive* for it. —Pastor Kurth

Grace Believers' Bible Conference

80th Church Anniversary

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Guest Speaker:

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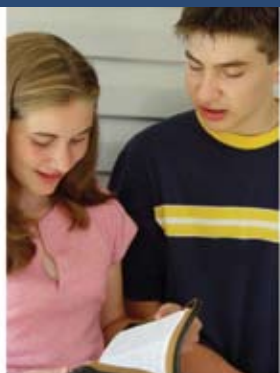
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The following article by Ken Lawson (pastor of *Grace Memorial Church* in Edinburg, Illinois, and a member of the *Berean Bible Society* Board of Directors) is a sample lesson from our *Growing Up in Grace* Sunday School curriculum. GUIG is now preparing lessons for the Middle School (7-9th grade) age bracket, the first year of which will be entitled *The Grace Life*, and is scheduled to be completed by this summer. You may want to share this lesson with teens as you await the Middle School books, which will be priced at an attractive rate.

This lesson is from the Teacher's Manual, and is written at a level that helps the teacher know how to communicate with teens. There are several discussion questions or activities in each lesson, to keep teens involved and participating in class, with less chance for their thoughts to wander. The Take Home Sheet (not included here) will include humor, activities, and a devotional aspect that encourages spending personal time with the Lord. You may order Sunday School lessons by phone (262) 255-4750 or at www.growingupinGrace.com.



Key Verses: Galatians 1:11-12

"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."

LESSON 11

GRACE DOCTRINE

AND ITS SPECIAL IMPORTANCE

Lesson Theme: Paul's Gospel is special because it applies directly to us today.

ENGAGE

Many times various churches have different ideas of what the Gospel is, and what is needed for us to be saved. They can't all be right because the differences are too great. Why is this? How can we know if we are right?

ENLIGHTEN

Introduction

Advertising agencies have learned that the most effective way to sell a product is to come up with a catchy slogan that will stick in people's minds. One advertisement said, "Distinctively different" and "Different is good." They did not mean that everything about their product was different, but that the differences were significant enough for this product to be superior to any of the others. In the following three lessons, we will see from Holy Scripture how Paul's message was distinctively different (clearly seen to be different) from what came before, and that this difference is especially important for everyone alive today.

Paul's Apostleship and Message

For the young people who have been learning from these lessons in the "Growing Up in Grace" curriculum, it has been often pointed out that the Grace Message differs greatly in many respects from what, for lack of a better term, might be called, "traditional Christianity." However, is there one unifying truth that we can point to that will help us understand why it is different, and why so many Christians are confused as to what God is doing in the world today? Indeed there is! It is Paul's unique apostleship and message. Unique means it is one-of-a-kind. It is unique in the sense that he did not receive it from any human on earth but rather from the resurrected and ascended Lord Jesus Christ (Gal. 1:11-12).

Of course, others in the Bible received messages from God, but these people were concerned primarily with the nation of Israel. Paul is special in that he is the Apostle of the Gentiles, and his teaching, instructions, and promises deal specifically with us today in the Dispensation of the Grace of God (Rom. 11:13; Eph. 3:2). Paul spent the greater part of two chapters in the book of Galatians explaining that his apostleship and message were not a part of the original Twelve Apostles' (Gal. 1:1-2:21). When this distinction is recognized, it explains why there are so many different teachings among the churches, and how we can know for sure that we are saved and in God's will. In this lesson, we will be learning about the preaching of the Cross, salvation without works, and grace reigning.

The Preaching of the Cross

God desires to have a relationship with those whom He has created. However, man has erected a wall of sin in his heart that separates him from his Creator. Since no man could fix this problem, God stepped forward with a plan that both satisfied His justice and provided man with a way back to Himself. That the Father sent

His Son, Jesus Christ, to die for man's sins is generally acknowledged by most churches that call themselves "Christian." What isn't generally recognized is that Paul was the first to preach this fact as good news.

After Christ's ascension into Heaven, Peter and the other Apostles preached His Crucifixion and Resurrection as **historical facts**. Still, for them it was not good news, as Peter pointed the finger of accusation at them and **blamed** them for Christ's death, warning them that He will return and judge His people (Acts 2:22-23,36; 3:12-15,20-23). Many people **assume** that the people in the Old Testament must have known that Jesus Christ would someday die for them as the final sin offering. If they did, they knew more than the Twelve Apostles who followed Christ



for most of His ministry. As the time of His Crucifixion approached, only then did He begin to tell them of His coming death and Resurrection. Even then, they did not understand what He was talking about, for it says, "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18:34).

How could they have been preaching the Cross as Good News if they didn't even know that He was to die? On another occasion, Christ began to show to His Disciples how He must be killed and raised again the third day. You would think that the Disciples would have said something like, "Thank you Lord for loving me so much that you are going to die for me so that I can have eternal life." Instead, Peter began to rebuke him saying, "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). The fact is that none of them knew at the time that He was going to die, much less what that death would accomplish for our salvation. Not until Paul was converted and commissioned as the Apostle of the Gentiles does God reveal to him that in Jesus Christ "...we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). The few Old Testament prophecies which tell of Christ's death were purposely written in veiled language where it was unclear who was being spoken of or the purpose of the death. We can **now** look back in hindsight with Paul's revelation of the Cross and rejoice that God had it planned all along.

If this is true, how were people saved before Paul? It was through another message called "the Gospel of the Kingdom" (Matt. 4:23; 9:35). This Gospel centered in Christ's person (**who He is**, the Christ, the Son of God) (Matt. 16:16; John 20:31). Repentance and water baptism were also required for salvation at that time (Mark 1:4; 16:16; Acts 2:38). Of course, we also believe that Jesus is the Christ, the Son of God, but that in itself does not save us. Paul's revelation of the Gospel of the Grace of God centered in **what He did** on the Cross. We must believe, "...on Him that raised up Jesus our Lord from the dead" (Rom. 4:24-25).

Another special aspect of the Gospel of the Grace of God is that the merits of Christ's death transcend Jewish expectations and extend to all mankind. When the Lord Jesus gave the Twelve Apostles the Lord's Supper, He said, "For this is my blood of the new testament, which is shed for **many** for the remission [forgiveness] of sins" (Matt. 26:28 and 20:28, emphasis and brackets added). Notice that it says His blood was shed for many, not all. That is in keeping with the Christ's statement, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). The time was not yet for the revelation that He died for all mankind. Paul was the first who wrote that "Christ Jesus gave himself a **ransom for all**, to be testified in due time" (1 Tim. 2:6, emphasis added; see also 2 Cor. 5:14-15). Later the other New Testament writers wrote of this truth (1 John 2:2; 1 Pet. 1:18; 2:24; 3:18) but even then it was not until Paul had communicated to them that Gospel which he preached among the Gentiles (Gal. 2:2).



Discussion Question: Why do you think God chose the Apostle Paul to reveal these truths?

Thoughts: It was God's time, God's pleasure, to fool Satan, to continue revealing His purpose for mankind, and to show how He could change the persecutor of believers and make him a chosen vessel for Himself.

Salvation Without Works

Yet another unique part of the Gospel of the Grace of God is the teaching that eternal life is received by faith alone, without works of any kind. Faith has always been the way to receive God's salvation for people of all ages (Heb. 11). However, before Paul, faith was accompanied by works as an expression of one's faith. For example, under the Gospel of the Kingdom, water baptism was required along with repentance and faith for the forgiveness of sins, i.e., one's salvation (Mark 1:4; 16:16; Acts 2:38). Paul was the first one who insisted upon faith alone without works. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5, see also Rom. 3:20-22,24,28; Gal. 3:11; 2:16; Eph. 2:8-9; Titus 3:5). We do not have these kinds of statements outside of Paul's letters.

Works that people did in the past and still try to do today include rituals such as: water baptism, circumcision, animal sacrifices, or joining the church. They also include moral living like: keeping the commandments, obeying the golden rule, the Sermon on the Mount, and generally living a good life. While it is admirable to live a good, moral life, it will never save you or give you a relationship with God. Paul said, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). The main thought is that if a person tries to attain a right standing before God by law-keeping, it frustrates (or does away with) God's free gift of grace. If it were possible for us to be saved on the basis of law-keeping, Christ's death would have been for nothing. The whole reason we cannot be saved by living a good life is that we are sinners by nature and by practice, and no one can do it in themselves. Romans 3:12 says: "...there is none that doeth good, no, not one." Anything that we attempt to do to attain God's favor is just a product of a fallen, sinful, nature and is therefore rejected by God. What we need first is regeneration by the Holy Spirit of God (Titus 3:5). Then we can offer our lives back to Him as we allow His Spirit to do His works through us (Eph. 2:10).



Discussion Question: Is it possible to be so bad God will not save a person?

Thoughts: Paul was the chief of sinners and God saved him. There are no unforgivable sins today, all sins can be forgiven, God is willing to save all. He has done everything for our salvation; but we have to accept the free-gift of salvation by faith, it is our choice.

Grace Reigning

We do not want you to think that the people before Paul were saved by works and now we are saved by faith. No way! As mentioned before, salvation had always been by faith but was also accompanied by works as an expression of that faith. If God commanded them to bring a sacrifice or submit to water baptism, what would faith do? It would do as God commanded. Anything else would have been rebellion and unbelief.

Likewise, God's grace has always been present since the Fall of Adam. That is the only way anyone in any age could have been saved. Genesis 6:8 says (emphasis added), "But Noah found **grace** in the eyes of the LORD." The Old Testament "grace" is from a Hebrew word that means "favor." The next words tell us why Noah found this grace. "Noah was a just man and perfect in his generations, and Noah walked with God." He wasn't sinless or perfect but he loved God and wanted to please him. Another passage from the New Testament tells us more, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Notice that although grace and faith were present, it was necessary for Noah to express his faith through works. In his case, he was moved by fear and prepared the Ark that saved him and his family. So suppose Noah had refused to build the Ark; he and his family would have been swept away in the Flood with all the other unbelievers.

Today we live in the Dispensation of the Grace of God, and this was made known to and through Paul as the Apostle of the Gentiles (Eph. 3:1-2). Even though there was grace in other dispensations, ours is the only one specifically called "the Dispensation of the Grace of God." That means grace is now the overriding principle that governs all of God's dealings with man. It extends beyond God's chosen people Israel and reaches the entire world. Its free-gift restricts men to faith only. Paul described it as reigning on the Throne as king. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even

so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:20-21). Being saved from the penalty of sin by God’s grace through faith brings all the credit and the glory back to God where it belongs. It also gives us peace of mind, knowing that Christ is the only Savior, and that we do not have to try to save ourselves through anything we do. Everything we have, or are, or will be, we owe to the grace of God!

Summary

Paul’s apostleship and message is distinctively different from what came before him and these differences are special for everyone alive today. He received his revelations directly from the resurrected, ascended, Lord Jesus Christ. These teachings deal specifically with Jews and Gentiles today in the Dispensation of the Grace of God. The Twelve Apostles knew about the Crucifixion of Christ as a historical fact, but Paul first introduced the preaching of the Cross as Good News by which people are saved. Since Christ died for all, this message is world-wide in scope and extends to everyone. Paul also introduced the teaching of salvation by grace through faith alone, without being expressed by rituals and good works. The grace of God was shown to mankind in every age, but now it is the ruling principle that governs all of God’s dealings with man. Paul describes grace as reigning on the Throne.

Application

Once we see that Paul’s apostleship and message were different and unique to him, we are able to see clearly that salvation is by grace through faith, plus nothing. We will not be swayed to believe a false gospel of works or think that it is just for our small group. We will be able to present the Gospel of Christ in a plain and simple way that will bring hope to the lost and truth to those in error. We will be able to explain why different churches believe differently and what God’s solution to the problem is. To clear away the rubbish of religious tradition and dispensational error gives a renewed confidence that the Bible can be understood and makes it all the more precious to us. **(Note: Dispensational error is trying to apply teaching belonging to the wrong dispensation. Example: Putting the Law of Moses in the Dispensation of Grace).**

Gospel

Up to now, you may not have known that the Gospel of the Grace of God is unique to Paul, and that he is God’s spokesman to all nations today. You may have been confused by the many voices in the religious world telling you that you must do something, submit to a ritual, keep commandments, or a host of other things to try to make yourself acceptable to God. They may have even used the Bible to make their point.

Contact Us:

Growing Up In Grace
PO Box 756
Germantown, WI 53022
Phone: (262) 255-4750
www.growingupinrace.com



Paul says only one thing is necessary: believing the Gospel of the Grace of God. Christ loved you, died for you, and rose again from the dead. He is waiting for you to say in your heart, "Yes Lord, I believe that I am the sinner for whom Christ died. I am receiving Him now as my Savior, believing that His shed blood on the Cross paid for my sins." On the authority of God's Word, you can be certain that you have passed from death to life.

Encouragement

Living according to God's Word is not popular, but the message of Grace is worth the loss of popularity. Satan and the things of this life will tend to sidetrack you, but God gives you the power, through His Word and the Holy Spirit, to keep you on track. The Apostle Paul says that the Christian life is like a race and to finish well will bring His approval and great reward. It seems especially hard in the teen years to live for Christ; adults do not understand your problems, other teens treat you wrong, and you are not sure what your future will be. The older believers in Christ rejoice because you are willing to follow Him, in spite of the difficulties. You can be sure that your faithfulness to Christ and your desire to follow the "Grace Way" will be honored by God. You will never know how much your faith means to others.

Additional Resources

Things That Differ by C.R. Stam; The Mystery by Joel Finck; The Essential Book of Grace by Ken Lawson



Don't Forget!

Our New E-mail Address is:

berean@bereanbiblesociety.org

Our old address of berean@execpc.com is paid up through the end of the year, so we will receive mail at both addresses until then.



BBS Letter Excerpts

From Wyoming:

“We appreciate your teaching and the resources you have available in the *Searchlight*, internet, and the daily Two-Minute devotions. The grace message has answered so many questions for us since we started studying and rightly dividing the truth.”

From New Jersey:

“One of my friends gave me a few copies of the magazine and I really loved it. I want to get it regularly now.”

From Florida:

“I received your booklet, the *Berean Searchlight*, and it has helped me tremendously! Especially the article by Paul Sadler, *Trials and Temptations!* I’ve just recently started reading my Bible again and talking to our Lord and Savior Jesus Christ.”

From Oregon:

“We pray for you regularly and so appreciate the *Searchlight* and the many books we have from your ministry. Thank you for all you do to further God’s Word, rightly divided. It makes no sense to believe otherwise.”

From Alabama:

“Thanks for all y’all do! Pastor Sadler was just at Greystone and he was so good!”

From Michigan:

“I appreciate you sending me the information on fasting. I will be using it when I speak later to our group.”

From Texas:

“I love receiving this (*Searchlight*), and look forward to the wisdom and edification it brings every month. I try to share each copy with someone new each month.”

From Florida:

“I am enjoying Pastor Stam’s writings and I’m passing them around. I’m almost 93, I have been through operations for cancer, but God is good to me.”

From Indiana:

“Each *Searchlight* is thoroughly read and passed on. Can’t wait to receive *Things That Differ* and will send for *Triumph of His Grace* soon.”

From Missouri:

“God bless you all. I treasure your website.” (You sound like the psalmist in Psalm 119:162!—Ed).

From Texas:

“God bless all the pastors, teachers, staff, and volunteers there! Tell Pastor Sadler I got a blessing out of *Exploring the Unsearchable Riches of Christ* on pages 170-171. Thanks for the *Searchlight!*”

From Kansas:

“Thank you for your repeated message to focus on Him and not ourselves.”

From Minnesota:

“These last articles on *Trials and Temptations* are very helpful.”

From our Inbox:

“I receive your *Two Minutes* daily devotionals and love all of them. The articles and quotes from the Bible are ‘rightly divided.’ Right on, always, right on!”

From Australia:

“May I congratulate you on another excellent edition of the *Berean Searchlight*. The March 2009 edition arrived in my mailbox yesterday and as usual, I have read it from cover to cover. The articles by Pastor Stam, Pastor Sadler, and Pastor Kurth covering three controversial topics were very well presented and truly confirm the purpose of the *Searchlight* in studying God’s Word, rightly divided. I look forward to the next edition and the continuation of these articles.”

From Colorado:

“I’d like to order more copies of *Two Minutes With the Bible*. It has been a real blessing.” (*Two Minutes* is out of print until we can reset the text in computer format. If you’d like to help with the printing expenses, *wonderful!*—Ed).

From our Inbox:

“I really enjoyed your article entitled *A Guide to Godliness*. I read it all and parts of it two or three times to let it soak in.”

From Florida:

“I enjoy your monthly magazine and pray for all of you and your continual work for the Lord in promoting rightly dividing. I have such a hard time speaking to others, they just don’t want to listen or search for themselves. They would rather be fed by their pastor and go along with what he gives them.”

From Wisconsin:

“Your March editorial jumped off the page at me when you quoted Pastor Stam’s comments about being occupied with the bad news of today and the last few months. I must confess, this has commanded much of my attention lately, causing laziness as far as the Lord’s work is concerned. Enclosed is a small contribution.”

From Oklahoma:

“Thank you for your letter of gratitude. Each time I send a donation, it is almost automatic! I always thank God for giving me the means and ability.”

From Ohio:

“We read the *Searchlight* every month and are always blessed by the Word on every single page. Thank you for your faithfulness and for being a real ‘searchlight’ for us.”

From Illinois:

“I don’t know how I got on your mailing list, but praise God—the *Searchlight* does just that—searches.” (When adding friends to our mailing list, we ask that you be reasonably certain that they would like to receive it.—Ed).

From Minnesota:

“Thank you for your steadfastness on grace and faith of the saving gospel preached by Paul.”

From Texas:

“Please accept this gift for all the work you do in the teaching of the grace message according to the Apostle Paul. We live in an area where there are no grace churches, so we really appreciate all the teaching from your literature.”



“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

Paul's Epistle to the Ephesians

By Paul M. Sadler

The perfect complement to the theme of this year's BBF conference in Cedar Lake!



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Special Announcement

By W. Edward Bedore, Th.D.
Executive Director, *Berean Bible Institute*



Since the inception of **Berean Bible Institute**, many have asked if the school offered distance study courses. Up until now our answer has always been “not at this time, but hopefully in the future we will be able to do so.” It has always been our desire to offer distance studies, but the effort involved with operating a Bible institute that offers thirty credit hours of course work each semester in resident classes simply didn’t leave enough time to properly develop a program that meets the standards of **BBI**. But,

things have changed, and we now have an opportunity to go forward in developing a distance studies program.

Pastor Andy Kern joined the staff of **BBI** in January as our Distance Studies Coordinator. He is busy systematically organizing course material from classes that have been taught at **BBI** by various instructors over the years, and developing them into a form suitable for study at home. Our goal is to be able to offer our first distance study courses this fall. Watch for further announcements about the **BBI** Distance Studies program.

If you are interested in taking distance studies from **BBI**, let us know and we will send you all the information as soon as it is available. Our contact information is:

Regular mail: **Berean Bible Institute**; PO Box 587; Slinger, WI 53086, phone: 262-644-5504, fax: 262-644-5507, e-mail address: bbi@bereanbibleinstitute.org.

Fall Semester begins August 24, 2009!

For more information about **BBI**, please contact Dr. W. Edward Bedore at: **Berean Bible Institute**, 116 S. Kettle Moraine Drive, P.O. Box 587, Slinger, WI 53086-0587, phone: (262) 644-5504, fax: (262) 644-5507, e-mail: bbi@bereanbibleinstitute.org, web address: www.bereanbibleinstitute.org.



News and Announcements

Midwest Conference Announcement: *Community Bible Church* of Tipp City, Ohio, would like to welcome you to a Bible conference scheduled for November 7th and 8th, when Pastor Ricky Kurth will be bringing messages on the subject of prophecy and the mystery. Pastor Jeff Seekins can tell more about this last opportunity of the conference season before the bad weather sets in. You can reach him at jjseekins@juno.com, or at (937) 667-2710.

Western Conference Blitz: If you live out west, and would like to catch BBS president Paul M. Sadler at a Bible conference near you, this just may be your summer! For information about his visit to *Grace Bible Church* in Rapid City, SD on August 26th, contact Arlin Stratmeyer (605) 399-1958. To learn more about his August 30th engagement at *Grace Chapel* in Laramie, WY, ring up Pastor Dennis Moore (307) 745-5801. Colorado residents should contact John Baker (303) 420-3524 to ask about the regional meetings scheduled at *The Douglas Buck Community Recreation Center* in Denver on September 5th, as well as Pastor Sadler's appearance at Denver's *Grace Memorial Church* on September 6th.

Pastor James Zaebst has prepared several booklets based on messages he has brought in his church. Titles include *Following Paul, Salvation and Eternal Security*, *Rightly Dividing—An Absolute Necessity*, *52 Sermon Outlines Volumes I & II*, *The Bible and Water Baptism*, and *In Defense of Sound Doctrine*. Pastor Zaebst also has a larger volume containing his notes on *A Survey of the Gospel of John*. For prices and further information, please contact him directly at Grace Family Bible Church, 2243 Mill Road, Duncansville, Pennsylvania 16635. Phone: 814-696-4366, or email: pastorjim@atlanticbb.net.

How You Can Help: You can help ensure that your friends are added to our *Searchlight* mailing list, and your literature order is filled accurately, by typing or printing your requests clearly. We checked, and none of us has a degree in cryptography!



Sharon Burris took our cover photo of Mendocino, California's *Point Cabrillo Lighthouse*, celebrating its 100th anniversary this June 10th. Rebuilding San Francisco after her 1906 earthquake accelerated the demand for lumber brought by sea, as well as the need for this light to protect those ships.

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“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10).

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