

The **Berean Searchlight**

Studying God's Word, Rightly Divided

March 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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Editor: Ricky L. Kurth

Composition and Layout: Kevin J. Sadler

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Questions, comments, orders? You can reach us at:

Berean Bible Society
 N112 W17761 Mequon Road
 PO Box 756
 Germantown, WI 53022

Main Office: (262) 255-4750
 Fax Number: (262) 255-4195

Internet: www.bereanbiblesociety.org
 E-mail: berean@bereanbiblesociety.org

Hours: Monday-Friday, 9:00 a.m. to 5:00 p.m., CST

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From the Editor to You

Dear Friends in Christ,

This issue of the *Berean Searchlight* marks our *seventieth anniversary*. Yes, it was back in March of 1940 that Pastor Stam penned our very first issue, and so we can now say with Moses, *“The days of our years are threescore years and ten”* (Psa. 90:10). Of course, since he was speaking of the average lifespan of a *man*, Moses went on to say, *“and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.”* Many a man in his seventies will attest to the truthfulness of *that* statement!

However, since we are an organization and not a man, we can heartily attest to the fact that the first seventy years have been no picnic either! Our *“strength”* has been our laser-like focus on the precious message committed to the Apostle Paul, but our strength has *already* been marked by what Moses called *“labour and sorrow.”* I witnessed firsthand the *labor* Pastor Stam expended as he worked tirelessly to bring the light and understanding of God’s Word rightly divided to the hearts and minds of men. Knowing how hard our readers labor in order to be able to support us in this all-important cause, the entire staff here at BBS strives to do the same.

We have to say that our first seventy years has also been marked by *“sorrow.”* I’ll not soon forget standing by Pastor Stam’s casket the day he was buried. Hardly a month goes by that we don’t receive news that death has claimed yet another champion of the faith, or faithful supporter of the work. Then there are the sorrows that come when we hear of good men on both sides of the pulpit who stand no longer with us, often for a variety of very understandable personal reasons. With them in mind, we are *profoundly* thankful for all of you who *continue* to stand with us, having determined that *the cause for which we stand* is greater than all of our personal differences combined. We believe that eternity will commend this decision on your part.

We don’t know if the Lord will tarry, and *Berean Bible Society* will reach the *“fourscore years”* of which Moses also spoke. None of us knows whether we will die or be caught up to meet Him in the air, but either way we shall all soon enough *“fly away,”* as Moses put it. In the meantime, we thank God for every one of you who stand shoulder to shoulder with us in *“the fellowship of the mystery.”*



Yours in Christ,
Pastor Ricky Kurth

2010 BBS Conference Schedule



- Spring Hill Bible Fellowship Meetings**, March 16, Spring Hill, FL
Pastor Paul M. Sadler, Contact: Lee Wasson (352) 688-4427
- Grace Bible Fellowship Conference**, March 19-21, Inverness, FL
Pastor Paul M. Sadler, Contact: John Fredericksen (407) 952-0510
- West Valley Grace Fellowship Conference**, April 23-25, Surprise, AZ
Pastor Paul M. Sadler, Contact: Mark Dilley (623) 583-4186
- Northern Grace Youth Camp Spring Retreat**, April 30-May 2, Gillett, WI
Pastor Kevin Sadler, Contact: Dave Green (888) 999-6492
- Berean Grace Fellowship Conference**, April 30-May 2, Lebanon, PA
Pastor Ricky Kurth, Contact: Bill Schaeffer (717) 949-3020
- Grace Bible Fellowship Special Meeting**, May 2, Ridgeley, WV
Pastor Ricky Kurth, Contact: Suzanne Potter (304) 263-2411
- Southeast Regional Bible Conference**, May 21-22, Raleigh, NC
Pastor Paul M. Sadler, Contact: Sam Castrova (919) 639-6015
- Berean Bible Fellowship Conference**, June 19-24, Cedar Lake, IN
Pastors Paul M. Sadler, Ricky Kurth, Kevin Sadler, and many others!
Contact: Richard Ware (870) 942-2799
- Grace Believers' Bible Conference**, July 30-August 1, Bitely, MI
Pastor Paul M. Sadler, Contact: Ken Lyon (231) 745-9595
- Mid-Atlantic Fall Bible Conference**, Sept. 10-12, Manns Choice, PA
Pastor Paul M. Sadler, Contact: Suzanne Potter (304) 263-2411
- Grace Bible Fellowship Special Meeting**, Sept. 12, Ridgeley, WV
Pastor Paul M. Sadler, Contact: Brent Biller (304) 726-4063
- Grace Family Bible Church Conference**, Sept. 11-12, Duncansville, PA
Pastor Ricky Kurth, Contact: Jim Zaebst (814) 696-4366
- BBF Fall Conference and Youth Conference**, Oct. 8-9, Tipp City, OH
To Be Announced!, Contact: Richard Ware (870) 942-2799
- Community Bible Church Special Meetings**, Oct. 10, Tipp City, OH
Pastor Paul M. Sadler, Contact: Jeff Seekins (937) 667-2710
- Buckeye State Meetings**, October 24, East Liverpool, OH
Pastor Paul M. Sadler, Contact: Tom Schneidmiller (330) 385-3777
- Central Indiana Bible Conference**, October 30, Middlebury, IN
Pastor Ricky Kurth, Contact: Mike & Roberta Karnes (317) 984-4799
- Iowa Regional Bible Conference**, November 5-6, Ankeny, IA
Pastor Paul M. Sadler, Contact: Ric Jennings (515) 964-2407

Studies in the Book of Revelation

Revelation 3:1-6

By Paul M. Sadler

The following account of the man who was in charge of a drawbridge is a good example of how one decision can alter your life. It is a solemn reminder that the influence of others can cloud your judgment to do that which is right. The narrator of the story gives this description as to the events that transpired that fateful day.

“As a boat came up the river the people on the boat asked the keeper to lift the bridge so they could pass. ‘No,’ said the keeper, ‘it will soon be time for the train and I might not get it back down.’ But the captain of the boat convinced him that it would take only a very few minutes and that he had plenty of time. Against his better judgment, he lifted the bridge; but before it had been let down the passenger train, going about sixty miles an hour, came thundering around the curve. In spite of all that could be done it

plunged through the open bridge into the river. When the keeper saw the tragic scene and heard the cries of the injured his reason became unbalanced and he was taken to an asylum, where he was heard to cry, ‘O if I only had not!’ All through the dark hours of the night he could be heard, ‘O if I only had not.’ We wonder if the lost in hell will be heard crying, ‘O if I only had not trifled with God.’”

“And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.” —Revelation 3:1

The church at Sardis will find itself under the spell of the world in the coming day of the Lord. Like the drawbridge operator, they will be drawn into a state of complacency that will lead them down a path from which there is no return, if they fail to repent.

They will trifle with God with catastrophic results. Up to this point, the Lord has *commended* these kingdom assemblies in one form or another, but this is not the case with the local assembly at Sardis. Sadly, there is no word of commendation to this church. Instead they are sternly rebuked and warned of the eternal consequences of their unbelief.

As John addresses the minister of the assembly at Sardis he begins by identifying the source of this special revelation. There's little question this message is from the Son of Man, who is said to have the seven spirits of God before Him, and the seven stars in His right hand.

Although it is generally believed the *seven spirits of God* are seven attributes of the Holy Spirit, we respectfully disagree. As we noted in an earlier lesson, the Holy Spirit is coequal and coeternal with the Father and the Son. He is God! (See Acts 5:3,4). Seeing that these seven spirits stand *before* the throne in a position of subordination we can safely conclude the Holy Spirit is not in view (Rev. 1:4 cf. 4:5). He is equal with God, not subordinate to Him. Furthermore, we're to understand that Christ is in *possession* of these seven spirit beings, who are under His control according to our passage under consideration.

These seven spirits of God are seven angelic beings of the highest heavenly order. They stand before God day and night prepared to execute His every command. Each of the seven churches in Asia has assigned to it one of these seven angels, as a witness.

When Christ confesses the names of those who are faithful before His Father at the judgment to come, this particular group of angels will be present. They will also bear witness against those who deny the Son of Man in these churches (Luke 12:8,9 cf. Rev. 3:5). The "seven stars" are the seven ministers of these Jewish assemblies. They, too, will be present at the judgment, as His *possession*, to bear witness for or against those entrusted to their spiritual oversight (Heb. 13:17).

The Lord exposes this church for what it is—a lie! He states: "I know thy works, that thou hast a name that thou livest, and art dead." This will be a very religious assembly. In the eyes of the world this church will be alive, vibrant, and contemporary. Sardis will be the place to worship! It will probably be difficult to find a seat when they gather on the Sabbath. The "works" spoken of here are in relation to making a *name* for themselves.

Mark these words and mark them well, when the world sings the praises of a church you can be relatively sure it's dead spiritually. Sardis will have a *form* of godliness, but in reality they will deny the Lord who bought them (II Pet. 2:1,2). If a church is small and seemingly insignificant the world will pronounce it dead, when the reverse is normally true. It is these types of assemblies that are usually *rich* spiritually because they faithfully obey the Savior, such as we saw at Smyrna. While the church at Sardis had the outward appearance of life, the Lord peered into the heart

of this assembly and pronounced it spiritually dead. This doesn't mean there wasn't a remnant in this assembly that knew and loved the Lord, rather the Lord is speaking about the general state of this church. Those who attend this gathering in that day will hear everything known to man, but the truth of the gospel!

WATCHING AND WAITING

“Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:2,3).

We must constantly keep before us that John is addressing Israel *nationally*. As we know, the chosen nation in time past was made up of both believers and unbelievers and the same will be true in the future, as these passages plainly indicate. The Lord particularly appeals to the Israelites in this assembly who had not yet fully come under the spell of liberalism and worldliness.

It is essential to remember John was transported to the future Tribulation when he wrote these words (Rev. 1:9,10). This raises the question, what had this assembly “received and heard”? Since the coming day of the Lord is inseparably bound to the prophetic program and the kingdom, there is no question the *kingdom gospel* had been preached to them (Matt. 24:14). They had “heard” it

from the future kingdom apostles and prophets who had “received” it from the Lord (Rev. 18:20). Those who had initially heard the gospel at Sardis but rejected it were to “hold fast” to it and “repent.” They were to do works of repentance, which will include being water baptized. In so doing, they would restore their covenant relationship with God, which would pave the way for them to acknowledge that Christ was their Messiah (John 1:31 cf. 20:31).



A short time ago I was sitting at a major intersection waiting for the light to change. As I was watching the cross traffic that was traveling at a high rate of speed, a lady pulled into the center of the intersection to make a left turn. She obviously wasn't paying attention, due to the fact that she was talking on a cell phone. The next thing I know, she hit the accelerator, cutting across two lanes of oncoming traffic. Cars were flying off the road in every direction to avoid hitting her. One driver missed her by half of a gnat's eyelash—and that's close!

The first thought that crossed my mind was, a guy could get killed out here! At the speeds

those cars were traveling, if one of them would have hit her someone would have probably been killed. The next thing that came to mind was—we are only one heartbeat away from eternity. Are you ready? If Christ were to return for His Church today, in what is commonly known as the Rapture, can you confidently say you would spend eternity with Him?

The same question is posed to the church at Sardis in regard to the *Second Coming of Christ* to the earth. Will they be watching and waiting for the Lord's return to deliver them from the anti-Christ and usher them into the blessings of the kingdom? This question was originally raised in the parable of the *Ten Virgins* by our Lord during His earthly ministry to Israel. If you compare this parable with the revelation John delivered to the church at Sardis there are striking similarities.

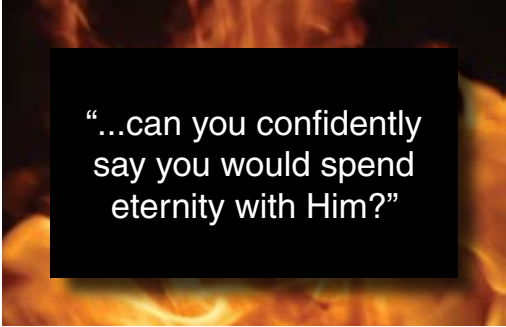
The Setting of the Story

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish” (Matt. 25:1,2).

When we study Matthew, Mark, Luke, and John we are not studying four different gospels. We are studying one gospel, the *gospel of the kingdom*, from four different vantage points. Matthew, Mark, Luke, and John are merely an extension of the Law and the Prophets.

We must remember, then, when our Lord delivered the parable of the *Ten Virgins* to His

disciples, the Mystery was yet a secret hidden in the mind of God. Therefore, the coming of Christ spoken of in this parable is not the *Secret Coming of Christ* for His Church that we referred to a moment ago. Rather, the *Second Coming of Christ* is in view. This parable must be interpreted in relation to the prophetic program in which it is found.



“...can you confidently say you would spend eternity with Him?”

It is very important to distinguish between a “fable” and a “parable.” A fable is a “fictitious story of supernatural happenings.” Usually animals or insects talk to one another and act like humans. The story is not true and could never be true, but it does teach a moral or a lesson. On the other hand, a *parable* is taken from a real life experience. It is always true or it could be true. Many of our Lord's parables were based on fact, such as the story of the Prodigal son—“*A certain man had two sons.*” When the Lord taught the parable of the wheat and tares He could well have been in view of a field when he shared this truth. But even if He was in the upper room when He gave it; it was still true or could be true.

A parable always implies a **comparison**. It is something that

is placed alongside to illustrate a truth. So then, the parable before us is true, it actually happened in the Lord's time or it could have happened. The "Ten Virgins" represent something and the "Bridegroom" speaks of someone. It is not necessary to interpret every detail of a parable. There is usually one primary theme the Lord would have us see. In this case, it is to be *prepared, ready, watchful* for His return (Ver. 10b).

The Narrative

In the foregoing passage, the "kingdom of heaven" is a reference to the millennial kingdom. There is both a spiritual and physical aspect to it. In this context, we do well to remember that this is not a kingdom in heaven, but one that originates from heaven. This phrase is only used by Matthew because he consistently traces the Kingship of Christ. Consequently, the kingdom that will one day be established upon the earth is going to be a rule of God—the theocracy will again be restored.

The number 10 in the parable signifies "the perfection of divine order." It has the idea of *completeness* of order. For example:

The Ten Commandments contain all that is necessary concerning the moral law of God.

The tithe was a *tenth* part of what was due from man to God.

The Ten Virgins speaks of the nation Israel in her entirety. Complete!

Matthew 25 deals with three areas of the kingdom to come—*Profession* (Verses 1-13); *Service* (Verses 14-30) and the *Testing of the Gentiles* (Verses 31-46).

The Ten Virgins

The first part of the narrative is not dealing with service, but Israel's relationship to Christ. The five wise virgins represent believing Israel, those who have placed their faith in the Messiah and did the required works of repentance. They had a *proper attitude* toward Him! The foolish virgins represent those Israelites who gave the Bridegroom lip service, but their heart was far from Him. They were only interested in *personal gain*.

An example of the wise and foolish virgins would be the twelve apostles of the kingdom. Eleven of the apostles had placed their faith in Messiah and gladly performed the necessary works of repentance (Luke 3:8). Judas, on the other hand, also did these works. He was water baptized, performed miracles, and served as the treasurer of the group (Matt. 10:5-8 cf. John 12:4-6). In fact, the other apostles believed he was one of them in the faith. It shows us how far the religious unsaved will go to be accepted among true believers. They often deceive themselves into thinking they are right with God, as we see at Sardis. But the Lord exposed Judas for who he was—an *unbeliever!* (John 6:68-71). You see, Judas was only interested in how the kingdom could benefit him. He was extremely selfish!

Lamps, Oil, and the Word of God

"They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried,

they all slumbered and slept” (Matt. 25:3-5).

The lamps here are unquestionably a reference to the Word of God (Psa. 119:105). Solomon says in Proverbs 6:23: “The law is light.” The oil represents the Holy Spirit who moved holy men of God to bring us the inspired Word of God. Of course, it is the Holy Spirit who illuminates the believer to the truth of God’s Word.



The *wise* virgins had the Word of God stored in their heart; they were prepared and watching. But the *foolish* virgins, while under the sound of the Word, had not received it, nor had they stored it in their heart. They were negligent! They heard the truth, but had not received it to be saved.

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves” (Matt. 25:6-9).

When the announcement was made that the bridegroom was

coming the five foolish virgins were left standing in the dark. They are instructed by the others to find those that sell the light-giving oil and buy it for themselves. The Scriptures instruct us to **“Buy the truth, and sell it not; also wisdom, and instruction, and understanding” (Prov. 23:23).** Who were the sellers of truth? Who could provide this commodity? Simple, those who minister the Word—pastors, teachers and Rabbis. But it’s too late! It’s night; they are nowhere to be found. Furthermore, the true ministers of the Word will also go out to meet the Bridegroom.

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not” (Matt. 25:10-12).

When the five foolish virgins went to find the truth, as to how to be saved, the bridegroom came. Christ is the bridegroom! When He returns He will receive His own to Himself and the door will be shut. It will be shut and stay shut! When the five foolish virgins request to come in they are refused entrance. The Lord will say to them, “I know you not” (See Matt. 7:21-23).

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matt. 25:13).

This is a clear reference to the Second Coming of Christ when the Lord will return as a thief in the night. When we apply this parable

to the church at Sardis, interestingly, the Lord warns the assembly to *watch*. Be prepared, be ready, don't be caught off guard like the five foolish virgins who neglected the salvation of God.

“If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments” (Rev. 3:3,4).

Like the five wise virgins in the parable, there were a “few names” at Sardis who had not gone along with the worldly ways of this assembly to make a name for themselves. Sadly, though, the vast majority (the foolish) in the assembly had and were in danger of being blotted out of the book of life. This is why there is a sense of urgency to call them to repentance before it's too late.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels” (Rev. 3:5).

In like manner as the five wise virgins, the overcomers of this assembly will not have their names blotted out of the book of life. They will be clothed in white garments and granted entrance into the kingdom. Their garments will be made white by the blood of the Lamb. In other words, they will be clothed in the righteousness of God. Practically speaking, this will manifest itself in the righteousness of the saints, which speaks of their faithful service that will be acknowledged by Christ before the Father and His holy angels (Rev. 7:14 cf. 19:8).

To Be Continued!



Back in Print!

Trials and Temptations

By Paul M. Sadler

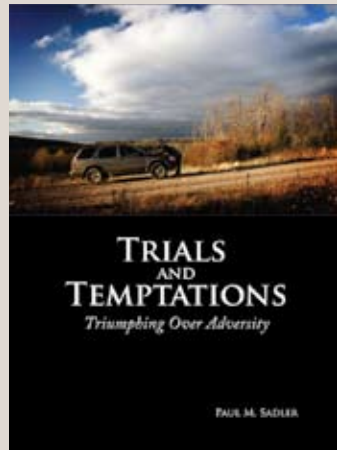
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A Warm Welcome Home

Recently we received the news that beloved grace evangelist Art Fowler went home to be with the Lord. Our readers will best remember Art for his articles on *How to Win Your Family and Friends to Christ* that appeared in the *Berean Searchlight* just last fall. But Art will best be remembered by thousands of others as the man who helped them to see their need of a Savior, and then introduced them to the Lord Jesus Christ.

Art's love for lost souls was legendary, and his zeal in sharing the gospel with them knew no bounds. If he found himself driving next to a policeman, *he* would wave to *him* to pull over so he could tell him about Christ! In addition, while the government has a "no child left behind" policy in education, Art had a "no man left behind" policy when it came to the gospel, and sought to share the Lord with many whom other believers would think to be unapproachable. We're talking about the rich, the famous, the powerful, and many others with whom most of us would think it impossible to even obtain an audience, let alone have an opportunity to present the gospel. But Art's warm and winsome manner could often break down seemingly unassailable barriers, often leading him into the presence of many well-known people whose names most all of our readers would recognize.

But there is more to his story. Art Fowler was not just an evangelist, he was a *grace* evangelist, and when he found that someone already knew the Lord, he would proceed to share the precious understanding of God's Word rightly divided that we all hold dear. In addition, his wealth of experience in these areas made him a popular speaker at churches and seminars across the land. The grace movement has lost a beloved leader indeed.

I can just picture the crowd that must have gathered around him upon his recent arrival in glory, each one wanting to thank him personally for helping them "to be saved, and to come unto the knowledge of the truth." We ask that all of our readers remember his wife Joy and their family in prayer as they savor his memory, and look forward to that glad day when they will join him in the presence of the Savior. —Pastor Ricky Kurth



Courage for the Conflict (Cont'd)

By Cornelius R. Stam

The opposition against God and His purposes and His people have not been from men alone. Angels too have had a great part in the conflict.

Many Christians are wholly ignorant—and inexcusably so—of their enemies in the heavenlies. They have a vague idea that all angels must necessarily be good. But this is far from the truth, for in this the angelic world is very much like the world in which we live; great numbers of them are *against* God.

Concerning some of these we read in Jude 6:

“And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”

That only certain of them are thus bound, we shall presently see.

ANGELIC OPPOSITION TO THE PROPHETIC PLAN

When Satan, the highest of the angels, fell, many of the angelic host fell with him.

It is striking that we know the names of only two faithful angels: Gabriel and Michael—both chief princes. Indeed, from Gabriel’s own words in the 10th chapter of Daniel it seems clear that these were the only two of the highest angelic *princes* who had remained true to God.

“Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo; Michael, one of the chief princes, came to help me; and I remained [was

superfluous] there with the kings of Persia.”

“Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

“But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince” (Dan. 10:12,13, 20,21).

Note that four angelic princes are referred to here. There is the prince of Persia and the prince of Grecia, who apparently stood in opposition to Gabriel, God’s messenger, and to Michael, the prince of Israel. In Ezekiel 28 we read of the prince of Tyrus, who very apparently is not a human being, but doubtless Satan himself. These and other princes are those whom Paul calls “the forces who control and govern this dark world” (Eph. 6:12, Wey.).

Hebrew tradition says that there were seven such princes among the angels, but however many there were, one thing is certain, that only two of them stood together for God and His truth. These two were Gabriel and Michael. Remember Gabriel’s words: *“There is none that holdeth with me in these things, but Michael, your prince.”*

How bitterly Satan and his angelic hosts opposed God’s prophetic program—that which had been “noted in the Scripture of truth.” Because of this opposition Daniel had to wait twenty-one days to get a prayer answered and Gabriel and Michael had to enter into conflict with hostile angels.

This opposition increased greatly with the coming of the Lord Jesus to earth. We see it in the intense activity among the demons at that time, in the attempts to have the Lord thrown over a cliff, stoned to death, drowned in the Sea of Galilee, crushed in the garden of Gethsemane.

Finally it seemed that Satan had won the day.

The multitudes in Israel had turned against the Messiah; the rulers opposed Him; even one of His own apostles had turned, and was ready to betray Him.

Do not overlook Satan’s influence in all this. In Luke 22:3,4 we find how interested Satan was in the destruction of Christ:

“Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

“And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.”

How Satan must have rejoiced to see the Lord Jesus finally give up the ghost at Calvary! How he must have swelled with triumph! But he was wrong. He had not known that the Son of God had become the Son of man for the very purpose of grappling with death and overcoming it—and him!

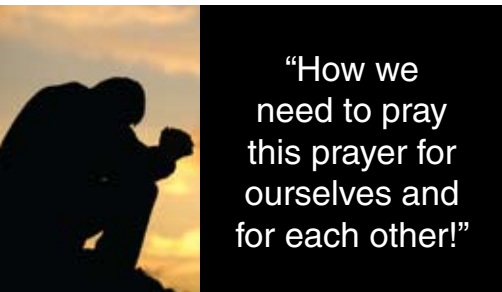
“That through death He might destroy him that had the power of death, that is, the devil;

“And deliver them who through fear of death were all their lifetime subject to bondage” (Heb. 2:14,15).

ANGELIC OPPOSITION TO GOD’S SECRET PURPOSE

If Satan opposed the prophetic program and felt he had finally

won a victory, how do you suppose he felt when that “victory” proved to be his defeat! How do you suppose he felt when he saw written in that cross, not his ultimate triumph, but his utter ruin!



**“How we
need to pray
this prayer for
ourselves and
for each other!”**

And if Satan opposed the prophetic program, how much more bitterly would he oppose the unfolding of God’s eternal purpose and grace, which centers in the very cross where Jesus died!

To think that now through *what Satan himself had helped to accomplish*, God could reconcile both Jews and Gentiles to Himself in one body! This was irony indeed! And thus God takes the wise in their own craftiness and makes even the wrath of his enemies to praise Him! And thus believers draw calm and strong assurance as those who have “obtained an inheritance” in Christ, “being predestinated according to the purpose of *Him who worketh all things after the counsel of His own will*” (Eph. 1:11).

But in the light of this it is not strange that we find Paul, in his letter to the Ephesians, warning us against intense angelic opposition and calling us to particular courage and watchfulness.

“Finally, my brethren, be strong in the Lord, and in the power of His might.

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [lit., wicked spirits] in high places [in the heavenlies].”

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

“Stand therefore...” (Eph. 6:10-14).

And little wonder that the apostle closes this admonition with the following significant words:

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

“For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak” (Eph. 6:18-20).

How we need to pray this prayer for ourselves and for each other!

There is no such thing as standing faithfully for the message of grace without experiencing both human and angelic opposition.

No wonder Satan rages! But we must not tremble before him. We must remember that the cross spells his utter defeat. In Colossians 2:15 we read what really happened at the cross:

“Having spoiled [made spoil of] principalities and powers, He

made a show of them openly, triumphing over them in it."

Indeed, God has chosen us to make known to all the principalities and powers in the heavens—both good and bad—how He has answered Satan's rebellion and turned it into glory for His beloved Son. In Ephesians 3:8-11 the apostle says:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

"According to the eternal purpose which He purposed in Christ Jesus our Lord."

THE END OF THE AGE

Who knows how soon the dispensation of grace will end?

When it does, it will mean glorious deliverance for us who are saved.

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

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

"Wherefore comfort one another with these words" (I Thes. 4:16-18).

It is significant that Michael, the archangel, is brought in in this connection, for when the Lord comes for us we are to be escorted through the enemy hosts into the very presence of God.

But the end of this age will bring the horrors of the great tribulation to this Christ-rejecting world. And in this connection we find Michael and the angelic hosts again referred to:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9).

This casting out of Satan and his angels into the earth is what will bring in the "great tribulation," the time of God's wrath upon the world below.

In this connection it is interesting to read in the first verse of Daniel 12:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Here we find God's guarantee that Daniel's people, the nation

Israel, will be saved out of the tribulation.

After consummating His purpose concerning the Body of Christ, God will continue with His purpose concerning Israel. After the historical unfolding of His *secret* purpose He will resume the fulfilment of His *prophetic* purpose, as Paul writes in Romans 11:25,26:

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.


“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

MEANTIME

Meantime let us faithfully proclaim the message of grace in all its purity and power, no matter what the opposition may be.

“The fellowship of His suffering” is a blessed privilege. May we not shun it, but rather stand with Paul, who said:

“According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that *with all boldness*, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death” (Phil. 1:20).

Before God, then, let us take our stand with Paul, who, appointed to death and made a spectacle to angels as well as to men, said by the Spirit: “*Wherefore I beseech you, be ye followers of me*” (I Cor. 4:16). 

Question Box

“What did you mean in December’s issue when you said phrases like ‘ask Jesus into your heart’ and ‘make Him your Lord and Savior’ corrupt the gospel?”

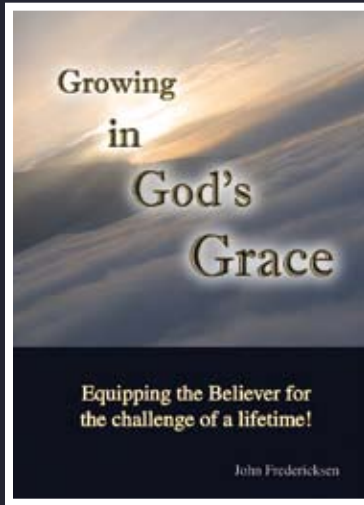
Men are saved by believing the gospel that Christ died for our sins and rose again (I Cor. 15:1-4). If a man asks Jesus into his heart without believing this, the Lord will not enter his heart. On the other hand, if he believes the gospel, the Lord will enter his heart without being asked. And “make Him your Lord and Savior” confuses salvation with service. Believers *should* make Him their Lord after they are saved, but that is not what saves them.

We realize these phrases are dear to many, but no one in the Bible was ever saved by hearing them, and nowhere are we instructed to use them to share Christ. But if they were used when you were saved, you’re still saved—if you believe the gospel!
—Pastor Kurth

BACK IN PRINT!

Growing in God's Grace

By Pastor John Fredericksen



The studies found in this book are intended to help any believer grow in their knowledge of key subjects in the Scripture. More importantly, we desire that each reader be assisted in their spiritual growth, considering how the Saviour wants to transform their lives by their yielding to the will of God, as revealed in the Bible. May we begin in earnest a life-long journey of growing in God's grace, and growing up unto Him in all things.

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The Measure of the Ministry

By Pastor Ricky Kurth

(A study of the ministry in II Corinthians 1-6—Part 5)

As we continue our study of the ministry in II Corinthians, we are puzzled when Paul suddenly begins to speak about something he calls “*this treasure*” (4:7). A glance at the context, however, reminds us that he has been speaking about *the gospel* (v. 3-6), a gospel that is so chock-full of the *riches* of God’s glory and grace (Rom. 9:23; Eph. 1:7,18; 2:7) that it is easy to understand why He would consider it His *treasure*.

Now when *men* have riches and treasure, they usually put them in a bank or some other secure place for safekeeping. So it is surprising to read that God has placed the treasure of His gospel “*in earthen vessels*” (II Cor. 4:7), which sounds neither safe nor secure! Paul is referring of course to the frail physical bodies of *believers*, who are descended from a man formed “*of the dust of the ground*” (Gen. 2:7), and so are themselves considered “*earthy*” (cf. I Cor. 15:47). In the context, he is speaking specifically about himself and his co-workers, the ministers who had been “*put in trust with the gospel*” (I Thes. 2:4).

In Bible days, earthen vessels were nothing more than *clay pots*, formed of the earth by the potter, and hardened by the fire. These pots were watertight (Num. 5:17) and so were used to protect important documents from the decay caused by moisture (Jer. 32:14). The Dead

Sea scrolls survived for twenty centuries in such vessels. What a picture of how God preserves His gospel from generation to generation at least in part by entrusting it to believers in general, and to ministers in particular!

The problem with fire-hardened clay pots is that they are *brittle*, and are easily broken when you strike or drop them. This is true of *people* as well (Job 9:17; 16:14), and *even of ministers*. People tend to think of pastors as unbreakable superhumans, but if you have dismissed the idea of becoming a minister because you are neither unbreakable nor superhuman, we can assure you that God does not expect you to be either. In fact, He has deliberately *chosen* to place the treasure of His gospel in such fragile vessels, rather than entrusting it to sturdier *angelic* vessels.



But *why?* Why has God determined to deposit the treasure of His gospel in such frail containers, when we mere mortals have enough sense to place *our* treasures in vessels made of stouter stuff? Ah, while men closely *guard* their treasure so that it can't be taken from them by anyone, God desires that the treasure of His gospel be *freely shared* by everyone! And He knows that when earthen vessels break, it is then that the treasure that is within them is exposed and released.

Since Paul has been speaking about the light of the gospel shining forth from these earthen vessels (II Cor. 4:3-7), we believe he is drawing an illustration from Gideon's attack on the Midianites. The earthen "pitchers" that were "in every man's hand" preserved the "lamps" within the pitchers, and protected the light from blowing out (Judges 7:16). But it was not until they "brake the pitchers that were in their hands" that the light shone forth and terrified the enemy, and a great victory was won for the Lord that day (v. 20,21). What a picture of how faithful ministers today preserve the light of the gospel, but it is when they are *broken* that the light that is within them shines forth the best, and victories are won for the Lord in the hearts of men.

Years ago this writer preached the funeral message of Pastor Jim Penney's younger brother, and we have no doubt that God blessed and used the words we shared that sad day, for He always honors His Word. But when Pastor Penney himself rose to speak, and it was clear to everyone that his heart was *breaking* over the loss of a brother who

had died so young, we are sure that his words worked in men's hearts in a far greater way than our own.

Sometimes Christians ask why God allows His people, and especially His ministers, to suffer such tragedies. Surely it is because when we maintain our faith in the face of such heart-wrenching calamities as this, it is a powerful testimony that literally *screams* to the lost that we have something they don't have—and the light of the gospel shines forth from our broken vessels.

Why has God ordained that His gospel go forth in this manner? Surely it is so that "*the excellency of the power may be of God, and not of us*" (II Cor. 4:7). While the religious world is convinced that a minister must be powerful and persuasive in and of himself to win the hearts of men, God Almighty paints a different picture with this Pauline analogy. It is when the minister of the gospel is broken and cast down by trouble, perplexity and persecution that the gospel within him shines the brightest (4:7-9).

We see this truth illustrated as well in the story of Gideon. While most battles are lost when an army has *too few* men, God told Gideon, "The people that are with thee are *too many* for me to give the Midianites into their hands, *lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me*" (Judges 7:2). God had no intention of letting Israel think they had won a victory for Him by their own strength or military prowess, and so He whittled their number down to a meager three hundred men (v. 3-7). Then when we read that He sent this tiny army into battle with "a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers" (v. 16)—does the reader notice anything missing? A man only has two hands, and if one holds a trumpet and the other holds a pitcher with a lamp, that leaves him with no hands remaining to hold a *sword* or a *shield*!

And so it was that when this mercilessly outnumbered army of three hundred men then proceeded to soundly defeat an overwhelming force of 135,000, *without a single weapon between them*, there was absolutely no question in anyone's mind that it was *God* who had won the victory that day—and that is *exactly* how God wanted it! And this is exactly how God wants His gospel preached today, as He sends it forth to win the souls of men. He wants it preached by fragile ministerial vessels, vessels that are cast down and broken by the troubles of life, so that when men are saved "*the excellency of the power may be of God, and not of us*" (II Cor. 4:7).

Knowing this gave Paul a whole new perspective on the troubles, perplexities and persecutions that come with the ministry (II Cor. 4:8,9), and it is something that you too should know if you are considering entering the ministry. A minister wouldn't be human if he never got "*troubled*," but knowing as Paul knew that God can bless and *use* these troubles can keep a minister from being "*distressed*" about

them. Some things are bound to leave us as “*perplexed*” as Paul was, but knowing that the gospel can shine through our perplexity leaves us “*not in despair*.” When “*persecuted*,” we too know that this is not evidence that we have been “*forsaken*” by God, but is rather proof that He wants to *use* us to shine the light of the gospel. Knowing all this, when we are “*cast down*,” we can say with Paul that we are “*not destroyed*.”

And so with this call to the ministry we are making in these articles, we want to make it clear that God is not looking for men who feel they are unbreakable and invincible and impervious to the abuse that is sure to come your way as a champion of the truth. He is rather looking for ordinary men who can be as “*troubled*” and “*perplexed*” as Paul was by such abuse—in other words, He is looking for men who are *human* as opposed to some sort of mythical *superhuman*. And so if you think you can manage to react normally to such troubles, then as far as God is concerned *you are eminently qualified to apply for the ministry*.

Of course, once you realize that God’s strength is made perfect in weakness (II Cor. 12:9), you’ll learn to say with Paul, “Most gladly therefore will I rather *glory* in my infirmities, *that the power of Christ may rest upon me*. Therefore I *take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: *for when I am weak, then am I strong*” (II Cor. 12:9,10). Once he learned this secret, it is no wonder Paul did not “*despair*” (II Cor. 4:8) about adversity!

Faithful ministers are “*always bearing about in the body the dying of the Lord Jesus*” (II Cor. 4:10). Like Paul, they “*die daily*” as a result of life’s troubles and persecutions (I Cor. 15:31) “*that the life also of Jesus might be made manifest in our body*.” How does our dying in this way make known the life of Christ? Well, just as the Lord suffered persecution during His life *for the sake of others* (John 15:20), when ministers do the same, it manifests His life. That is, if we are troubled or persecuted because we have been living sinfully for ourselves, it manifests *our* life, i.e., the kind of life that *we* have been living. But when we suffer these things due to no cause in ourselves, but simply to bring salvation and blessing to others, it manifests *His* life, for that is the kind of life that *He* lived, and the kind of life that we should manifest in *our* lives.

Next, when Paul says that we are “*delivered*” unto death (II Cor. 4:11), we wonder if in using this word the apostle is trying to remind us of our Lord, who in one sense was “*delivered*” to die by the Jews and by Pilate (John 18:30; 19:16), but ultimately was delivered to die by *God* (Acts 2:23; Rom. 8:32), who knew that His delivery to Calvary was necessary to save us. In the same way, while it is often Satan and wicked men who deliver *pastors* to die daily, ultimately it is *God* who allows this delivery, knowing that the salvation our Lord wrought for men is best delivered to men when it shines forth from broken vessels.

Talk about your “*special delivery*”! The next time someone calls you a crackpot, remember to take it as a compliment!

At Calvary, death worked in the Lord so that life could work in us. Then as Paul died daily to get the word of the gospel out, death worked in him so life could work in the Corinthians (4:12). This explains why Paul simply *refused to quit* despite the hardships of the ministry.

In an old joke, a man moves his arm in a certain manner and says to his doctor, “Doc, it hurts when I do this,” to which the doctor sagely replies, “*Then don’t do that!*” Hearing how Paul suffered for preaching the gospel, some no doubt suggested to him, “Then don’t preach the gospel!” But Paul knew that the more death worked in him, the more life worked in others. And so even if he had quit, he would have found as Jeremiah found, that “*His word was in mine heart as a burning fire shut up in my bones,*” and he would soon have been “*weary with forbearing*” and “*could not stay*” (Jer. 20:1-9). If the reader feels the same way about God’s Word, God could use more men like you in the ministry.

We understand that mosquitoes are attracted by the carbon dioxide in our breath, and that all we have to do to keep them from pestering us is *stop breathing!* Similarly, Paul understood that all he had to do to keep Satan from blistering him was stop preaching the gospel, but to him preaching was as natural as breathing. He had “the same spirit of faith” as the psalmist who wrote, “*I believed, and therefore have I spoken*” (4:13 cf. Psa. 116:10).



If the reader is wondering where Paul got such a “spirit of faith,” the source of the strength behind his firm resolve was *a knowledge of God’s Word*. And it wasn’t a knowledge of any deep or complex truths, it was simply “knowing that He which raised up the Lord Jesus shall raise up us also by Jesus” (II Cor. 4:14). Knowing that even if he *died* in the Lord’s service that he would rise in the resurrection emboldened the Apostle, just as it had emboldened the twelve before him. Before the Lord died, they all forsook Him and fled, but after God raised Him from the dead, they were absolutely *fearless* in their proclamation of the gospel, knowing they no longer had anything to fear from death. And it was this knowledge that similarly vitalized the Apostle Paul.

Next, when after speaking of the resurrection Paul talks about how God would “*present*” him with the Corinthians (v. 14), we believe he speaks here of his presentation at the Judgment Seat of Christ that will follow the resurrection. Why bring up the Judgment Seat here? Well, Paul goes on to talk about the “*grace*” that strengthened him to

suffer these things for their sakes (v. 15), something that should have prompted “*the thanksgiving of many*” among them, which in turn would then “*redound to the glory of God.*” However, we know the Corinthians were *not* thankful for Paul’s efforts (cf. 12:15), and so God did not receive the glory He was due. But this was a wrong that is scheduled to be righted at the Judgment Seat!

The Corinthians meantime were being invited to show “grace” (II Cor. 8:7) to “the poor saints which are at Jerusalem” (Rom. 15:26), a grace that likewise should cause thanksgiving among these poor saints that would redound to God’s glory (II Cor. 9:11-14). Knowing from experience that men are not always as thankful as they should be, Paul had already encouraged the Corinthians to begin praying about this (1:11).

This then is why Paul tells the Corinthians that he was looking forward to the day when God would, as he told them, “*present us with you*” at the Judgment Seat (4:14). You see, it is there that pastors will be presented together with laymen, and it is there that their efforts will receive an *equal* reward from God, a principle that was established long ago by none other than King David.

When wicked men suggested that those who stayed behind by the stuff should not be rewarded as those who fought the battle, David declared that “*they shall part alike*” (I Sam. 30:22-25), a principle we believe Paul has in mind here when he mentions his presentation “with” the Corinthians. We point this out lest any reading these articles conclude that entering the ministry will somehow ensure greater rewards at the Judgment Seat than those obtained by the people who like the Corinthians work in the secular world and support the ministry with their finances and in other ways. If the notion of greater rewards is your motive for wanting to be a pastor, think again. A desire to enter the ministry should be motivated by better stuff. Nothing less than the love of Christ (II Cor. 5:14,15), a love for the souls for whom He died, and a love for the truth of His Word should drive us to the pulpit.

This does not mean that Judgment Seat rewards are not important! Some believers dismiss the idea of rewards, saying they are not interested in being rewarded for their service, as they can live without the glory it would bring them. In the face of this, Paul resolutely declares that such rewards will “redound to the glory of *God*” (II Cor. 4:15), and *not* to the glory of men, “for it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13). This tells us that it is not for the “cause” of receiving rewards that we “faint not” in the Lord’s service, but rather for the cause of “*the glory of God*” (II Cor. 4:15,16). And “though our outward man perish” as a result of giving ourselves selflessly to the Lord’s work, “*yet the inward man is renewed day by day.*”

But *how* is the inward man renewed? It is “renewed *in knowledge*” (Col. 3:10), in *knowing* that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (4:17). It is natural to conclude that the adversity men experience in the ministry is working *against* us, but Paul says these things are working *for* us. Jacob said of the hardships he experienced: “*all these things are against me*” (Gen. 42:36), and so he was ready to faint, but we can look back now and see that all those things were actually working *for* him. The minister must likewise take God at His Word when He says that adversity works *for* us, or he too will have cause to faint.

“...as far as God is concerned you are eminently qualified to apply for the ministry.”

In the mind of this writer, Paul’s words here always conjure up the image of Jacob Marley in Charles Dickens’ *A Christmas Carol*. In this fictional piece, poor Jacob was cursed for all eternity to wear the chains of misery he had forged in life due to his miserly ways. The hardships endured by the consecrated minister of the gospel, on

the other hand, are working for us “*a far more exceeding and eternal weight of glory*” (4:17). And in the context this glory is “the glory of God” (v. 15), not our own personal glory! What man of God wouldn’t want to wear the glory of God for all eternity! Surely the angels will say of us in that day, “even Solomon in all his glory was not arrayed like one of these,” for even the glory of Solomon pales in the light of the glory of God.

So this is what Paul is offering men who are willing to join him in the ministry. “Light affliction” that lasts “but for a moment,” and be requited with a “weight of glory” that will prove “eternal.” That’s God’s offer to all you men thinking about entering the ministry. Take it or leave it. But we would add that after thirty years in the ministry, we still do not regret accepting God’s call to serve Him.

Of course, to see that a minister’s affliction is “light” compared to the “weight” of glory that awaits him, and to see that his reward will be “eternal” as opposed to his momentary troubles, he must “look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4:18). To look at things which are not seen requires looking with the eyes of faith, of course, but it is well worth the look. Moses was willing to “endure” hardships “*as seeing Him who is invisible*” (Heb. 11:27). Are you? A thousand years from now, you don’t want to be asking yourself why you didn’t spend the only life God gave you in the service of the One who gave it.

To Be Continued!





BBS Letter Excerpts

From Facebook:

“After reading *Things That Differ* in the early 80’s, my eyes were opened to the pure sweet message of grace, and the Bible became a book of understanding rather than confusion.”

From Facebook:

“I read ‘Things That Differ’ to prove it wrong—then discovered I could not disprove it, and my eyes were opened to the message of grace!”

From Pennsylvania:

“I very much appreciate your interesting and educational *Searchlight* magazine articles...I’m one of several Christian teachers in the Pennsylvania Public School.”

From Australia:

“I awoke this morning thinking how blessed and privileged I am to be a grace believer, and to be able to understand and appreciate the *Searchlight* and the wonderful teachings contained in each issue.” (The best part of waking up is what’s in your heart, not your cup!—Ed).

From our Inbox:

“I have a counseling ministry and I focus on who we are in Christ—so important to understand this. *A Guide to Godliness* helps explore what our walk should be based upon, His marvelous grace, which allows us to be who we are in Christ. I have struggled with conveying this concept to people before, and you have laid it out so nicely and scripturally!”

From Facebook:

“Now the Bible finally makes sense, this ‘rightly dividing the Word of truth’ is the key! Ah, a breath of fresh air. *The Bible making sense*—that’s something that never happened when I was under the teachings of Jehovah’s Witnesses, Pentecostals, Charismatics or Baptists.”

From Nigeria:

“I have really enjoyed every bit of your *Studies on the Book of Revelation* and the Spirit behind your teachings. Your humility and honesty are indelible visible expressions of consistent intake and articulation of sound Bible doctrine rightly divided...May I crave your indulgence to say, more grease to your elbow, God will not forget your labour of love....” (Grease be to you, too!—Ed).

From Wyoming:

“I am currently using your new DVD series, *What It Means to be a Grace Believer* in my adult Sunday school class...It is being well received! The DVD series will be very useful in leading people through the Grace Message, which can be confusing if they just start with a book.”

From Michigan:

“I have found it is much easier to help an individual grasp the grace message by loaning them grace books in a logically progressing order. The vast majority come from the BBS. You guys play a big role in my ministry by producing such quality resources!”

From South Africa:

“I’m an oncologist in South Africa. There is no grace church in my city. I really do need to study the Word rightly divided. I’d like to strengthen my personal relationship with God.”

From Facebook:

“Understanding the different dispensations in the Bible really helps the believer in Christ understand God’s great grace, and that the Bible is not contradictory at all.”

From Facebook:

“I had the great opportunity to have lunch with Bro. Ricky Kurth and Bro. Bedore when they were in Evansville. I thought I would not get to talk too much with all the speakers, but I did, and even shared with Bro. Sadler for a minute. These men made me feel welcome and their love for Christ was obvious.”

From Texas:

“I recently attended the Arlington conference held in November and was blessed by the teachings of Brother Sadler and Brother Fredericksen, and hope others will also be blessed.” (Thank you for your gift designated for Bible conference support!—Ed).

From Australia:

“Having just read Pastor Stam’s article *Standing, Walking and Running with Paul*, I found the endnotes very helpful in my recent discussions, and how we can’t follow Christ in His earthly ministry, and that the instructions for the church today are from the ascended Lord Jesus...I thought this most relevant in my discussions with my friend, and helpful in explaining who we should be following today in this dispensation of grace.”

From our Inbox:

“A big thank you to Pastor Dennis Kiszonas for putting together an article entitled *When Did the Gift of Tongues Cease?* which really helped me and my family to understand what the Word of God says concerning tongues and the other sign gifts. It is really exciting to know I’m on *this* side of the issue, which is the right side. You see, I am an ex-Pentecostal...Your article settles the issue once and for all for me, and not only that, but now empowers me to share the truth concerning this issue with others.”

From our Inbox:

“I hope you don’t mind me asking all these tricky questions, but your replies have been far more helpful than anything I could Google, let alone ask around the local pseudo-Christian church.” (It’s okay, as long as the questions don’t get weird.—Ed).

From the Philippines:

“I’m fortunate to know guys like you who are willing to answer such weird questions.” (Oops. Please disregard the above note.—Ed).

From Illinois:

“May God bless and multiply this gift many times over as you proclaim God’s Word, rightly divided. I am thrilled to read in the *Searchlight* that more people have come to see the difference.”

From Washington:

“How precious it is to understand the Word, rightly divided! It seems that the ‘unsearchable riches of Christ’ can only be truly gleaned by understanding the Word this way, and your faithful proclamation is so very much appreciated.”



“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



Spring Hill Bible Fellowship Meetings

Location: *Spring Hill Bible Fellowship*
7384 Blue Skies Drive, Spring Hill, Florida

Date: Tuesday, March 16, 2010

Speaker: Pastor Paul M. Sadler

For directions or additional information, please contact:

Lee and Stella Wasson at 688-4427

E-mail: leestella@bellsouth.net

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Location: *Grace Bible Fellowship*
4979 E. Arbor Street
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Dates: March 19-21, 2010

Guest Speaker:

Pastor Paul M. Sadler
President of Berean Bible Society

For additional information, please contact:
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***Come for a great time of fellowship
around God's Word rightly divided!***



Growing Up In Grace BEACON



***Growing Up in Grace* (GUIG) is the Sunday School Program of the Berean Bible Society. It is designed to provide quality, grace-based Sunday school lessons for youth.**

Purpose of the GUIG Beacon

The GUIG Beacon will provide Sunday School Program news. It is intended to be in the *Berean Searchlight* bi-monthly to keep readers well informed.

The Goal of GUIG

The goal is to provide biblically sound lessons for all ages. The grace message is not compromised or confused with the Kingdom program. All lessons will be rightly divided. The lessons present a balance in teaching similar to that of the Apostle Paul. Lessons include characters, doctrine, events, our journey with Christ, special interest topics, and who we are in Christ.

Progress to Date

Three years of junior lessons have been completed and one book for middle school. Each book or binder has 13 lessons with all the teacher requires to teach the lessons for many years. It is not necessary for teachers or churches to purchase new lessons every year. We are about to introduce the second middle school book entitled, "Christ in

My Life." Many have written to say the middle school lessons are so timely and valuable they will be used for high school, adult Bible studies, prison ministries, home school, etc.

Appeal for Students

The lessons are enjoyable and reveal God's love and grace. They address real-life issues and help students in their relationship with God and others. The lessons have a practical application so students do not just learn facts but see how the Bible impacts every aspect of their lives. Take-home sheets provide games, humor, and items of interest for students.

Contributions for GUIG can be sent to the *Berean Bible Society*. Please designate them for GUIG. May the riches of His grace sustain you.



Phone: (262) 255-4750

Email: info@growingupinGrace.com

Web: www.growingupinGrace.com

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

News and Announcements

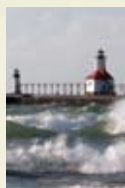
A true soldier of the Cross, George Potter, was called into the presence of his Commander in Chief this past year. We are happy to report that he received an *honorable* discharge from this life. George had served in the Army during World War II, having risen to the rank of Major. We hold the men and women who serve our country in the highest esteem. A true gentleman in the faith, George and his wife, Suzanne, along with the Kline and Blount families, were responsible for establishing the annual fall Grace Conference at White Sulphur Springs, Pennsylvania. May God comfort the Potter family with the full assurance that their “beloved” George is with the Lord, which, as Paul says, “is far better.”

To help you plan: Knowing that many of our readers have to put in early for vacation time, our Bible conference speaking engagement schedule for the coming year is posted on Page 4 of this issue of the *Searchlight*. Be sure to keep checking the conference schedule on our web site, however, for more dates are sure to be added in the next couple of months.

Searchlight Scripture Index Update: Thanks to the efforts of our good friend Roger Newell, our web site is now sporting an updated Searchlight Scripture Index. Now if you remember some special insight you received on a specific verse from one of our issues, you can easily track it down for further review, and to share with others.

New Church web site: Your editor’s home church in Steger, Illinois is now featuring a new web site, courtesy of church members Ariane Grosskurth and Ron Vivero. Now you can listen to audio messages from an archive of all three weekly services, read the Bible study article in the weekly bulletin, and keep up with the church news all in the same location: www.faithbiblechurch.weebly.com.

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



The *St. Joseph's Pier Lights* are located in St. Joseph, MI. The outer light was built in 1906 when the pier was extended 1000 ft. The inner light was built in 1907 to serve as a rear range for the existing tower, allowing vessels to line up accurately on the channel from out on the Lake.

PRICE LIST

BIBLE STUDY BOOKS BY CORNELIUS R. STAM—FOUNDER (Hardcover—Gold Stamped)

Acts, (Commentary) Volumes III & IV (w/Bible Index).....	\$21.50
Author's Choice, The	11.50
Colossians (Commentary, w/Bible Index)	14.50
I Corinthians (Commentary)	12.50
II Corinthians (Commentary).....	12.50
Divine Election and Human Responsibility	10.50
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Things That Differ (w/Bible Index)	13.50
True Spirituality (w/Bible Index).....	11.50

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Present Peril, The.....	9.00
Satan In Derision.....	9.00
Things That Differ (English or Spanish, w/Bible Index)	10.00
Twofold Purpose of God, The (w/Bible Index).....	7.00

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Exploring the Unsearchable Riches of Christ (HC, w/Bible Index).....	\$12.50
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Institution of Marriage, The (Booklet)	4.00
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Trials and Temptations (Booklet).....	2.00
Water Rite, The (Booklet)	1.00

Orders up to \$30.00, please add **\$4.00** for Postage and Handling
Orders over \$30.00, please add **15%** for Postage and Handling

Foreign Orders must be remitted in U. S. Currency

“If God has given us new light on His Word, it is our responsibility to do all in our power to impart that light to others.”

—Pastor Cornelius R. Stam

THE BEREAN SEARCHLIGHT

1112 W17761 MEQUON ROAD

PO Box 756

GERMANTOWN, WI 53022-0756

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