

The **Berean Searchlight**

Studying God's Word, Rightly Divided

November 2005



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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:



Dearly Beloved,

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (II Cor. 1:3,4).

In the wake of Hurricanes Katrina and Rita, our thoughts and prayers go out to those who lost loved ones to these catastrophic events. We are also keeping before the throne of grace those who suffered injury or lost their homes and all their possessions. It will probably be years before everything returns to normal, but God “is able to do exceeding abundantly above all that we ask or think.”

The devastation this storm left behind is incomprehensible. Of course, the question has been raised in Christian circles more than once as to whether or not God sent the “perfect storm” into the Gulf as a judgment upon America. Those of us who rightly divide the Word of truth understand that we are living under *God’s declaration* of grace and peace. All of Paul’s Gentile epistles open in the same manner: “*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*”

God is not pouring out His wrath on this old world today, including America, but the time is soon coming when He will. In fact, the storm clouds are already gathering on the horizon. While we are presently suffering under the curse that man brought upon himself, believers in Christ are delivered from the wrath to come. We are the *ambassadors of Christ* and thankfully will be removed from the earth before God declares war and starts judging this Christ-rejecting world.

For those who know the Lord and have endured so much through this unspeakable disaster, we are reminded of the words of our apostle: “We 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.” We thank the Lord on your behalf for the hope you have in Christ. He is the anchor of our soul in times of raging storm!

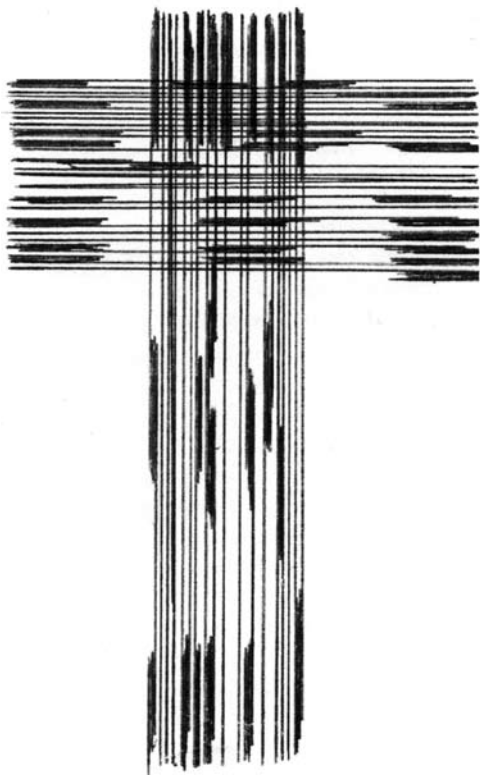
In grateful remembrance of you,

Paul M. Sadler, President

The Message of the Cross

Christians make much of the symbol of the Cross, but can you read the writing encrypted in the lines of the Cross?

To read the message, hold the page with the base of the Cross near your eye and look up the shaft of the Cross. If you hold it correctly, the writing will be very plain.



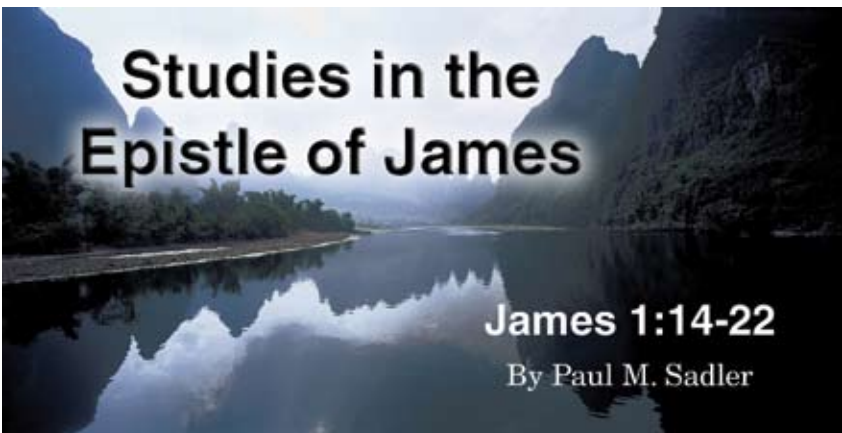
God guided holy men to write about how He made people and about how much He loves them. The Bible tells us how man sinned and so death came into the world. It explains that *"All have sinned and come short of the glory of God"* (Rom. 3:23). And *"The wages of sin is death"* (Rom. 6:23). But this same verse goes on to say that *"the gift of God is eternal life through Jesus Christ our Lord."* Yes God was unhappy about our sin but He loved us so much... He, *"God so loved the world (you) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"* (John 3:16). You are a whosoever, so that means you can receive this gift of salvation from God. Jesus had

no sin but He took our sin upon Himself, suffered on the Cross for us and conquered death so those who believe can live with Him forever.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:1-4).

—Clyde Blount

We'd like to thank Clyde Blount for designing the graphic and composing the message on this page, and then sharing it with us. Brother Clyde has faithfully taught the Word of God, rightly divided, in the eastern Pennsylvania area for many years.



Studies in the Epistle of James

James 1:14-22

By Paul M. Sadler

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.”

—James 1:14-16

BEWARE OF SERPENTS THAT TALK

As we noted in our last lesson, James was concerned that his countrymen not take sin lightly. “But every man is tempted, when he is drawn away of his own lust.” The matter of temptation is not a question of *if* you will be tempted to sin, but *when*. Interestingly, the formula of temptation that Satan originally used in Eden hasn’t changed even after all these centuries. It’s the promise of something that is *forbidden*. We should bear in mind that being exposed to temptation is not a sin. The Lord was exposed to it three times in the wilderness, yet we know He “knew no sin.” It is when you yield to the temptation that a sin is committed.

If we carefully compare the first temptation recorded in Genesis 3

with what the Apostle James teaches here in James 1, we witness firsthand the progression of the inducement to sin against God. In Eden our first parents were permitted to eat of every tree of the garden, except for the tree of knowledge of good and evil. It was not necessary for God to explain all the ramifications in the event they did partake, simply because if they heeded the warning not to eat they would never experience the consequences. Here the tempter seized the moment by calling God and His Word into question.

“Yea, hath God said, Ye shall not eat of every tree of the garden?... For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Christian literature often depicts Adam as an absentee husband when the tempter is speaking to Eve. Actually he was standing right beside her, taking in every word the serpent was saying (Gen. 3:6). We should pause here to say that the serpent that spoke to Eve did not have the capacity to speak; it was rather the instrument

through which Satan spoke for the purpose of deception.

The nature of Satan's temptation was to cause our first parents to *doubt* God. He implied that God had withheld something profitable from them that they rightfully deserved. Next he began to draw them away through *enticement*. This particular word that James used is a fishing term. It has the idea to lure by bait. When you go fishing you do your best to conceal the hook with the worm and even leave part of the tail dangling off the end to attract the fish. You methodically move the line a little which basically says to the fish, come and get it; it's all yours! Once he takes the bait, it's fillet-o-fish for dinner!

In the case of Adam and Eve the bait was *power*, absolute power, or so they thought. After all, they would be as gods, knowing good and evil. Satan didn't need to say another word because the next step of the temptation was already in motion. He merely left them to their own devices. Eve's *desire* drew her away when she saw the tree was good for food, and pleasant to look upon, and a tree that could make them wise. She innocently thought that the serpent's words made a lot of sense. As a homemaker, Eve probably reasoned that this would add another fruit to the dinner menu, not to mention that it was pleasant to the eye. Why it's the perfect centerpiece!

While Eve was totally deceived, Adam knew full well what the serpent was offering. He was drawn away by *his desire* to be like God. He wanted to know the difference

between good and evil, something he would live to regret. James goes on to say, "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Adam's *lust* for power gave birth to sin. In pride he rebelled against God and defiantly ate of the forbidden fruit.

By one man's disobedience *sin* entered the human race. Sin is missing the mark. When our daughter was a baby my wife called me upstairs one afternoon to the nursery where she pointed out the biggest wasp on the wall I've ever seen. I took the flyswatter and swung and missed him by about three inches. I missed the mark! And missing it has consequences. This particular wasp had backup, so I grabbed our daughter out of the crib and my wife and I fled down the stairs, with the wasps in hot pursuit!

The mark that Adam missed when he sinned was God's *holiness*. Since that fateful day, all who are born of the woman, with the exception of Christ, have come short of the glory of God. The treacherous path of yielding to temptation ends in sin. As Adam quickly learned sin had terrible consequences:

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7).

As the serpent deceitfully promised, they would "be as gods." Indeed, gods to *themselves*—serving every fleshly appetite of the sin nature. James adds "and sin, when it is finished, bringeth forth

death.” The wages of sin is death (separation). “The eyes of them both were opened” to the consequences of their actions. In a moment of time, our first parents were *spiritually* separated from God. They immediately sensed an emptiness in their soul that they weren’t right with their Creator, which explains why they hid themselves in the midst of the trees of the garden. Mankind has been running and hiding from God ever since.

The Shechinah glory of God that clothed Adam and Eve before the fall had now departed from them, for God cannot dwell in the presence of sin; therefore, “they knew that they were naked.” As shame and guilt consumed them they sought to cover themselves with fig leaves, which was their feeble attempt to make themselves acceptable to God. This gave birth to man-made religion, which remains with us until this very day. Sadly 930 years later Adam died *physically* and death has been stalking each of us ever since (Gen. 5:5).

“...the epistle of James will play an important role in the lives of the future Tribulation saints....”

Living in inhospitable countries, James knew his hearers could well find themselves *tempted* to steal or retaliate against their enemies. This would be the

natural response of the sin nature that they inherited from Adam. As believers in Christ, however, they did not need to yield to the temptation as Adam did. Now regenerated, as we will see, if they would simply resist the devil he would flee from them. The statement: “Do not err, my beloved brethren” (James 1:16) was a reminder that God would *never* tempt them to do evil. It is an error to even entertain the thought for according to the Scriptures He cannot be tempted, nor would He ever tempt anyone to do wrong. God always has the well-being of the believer in mind.

THE GOODNESS OF GOD

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning. Of His own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures” (James 1:17,18).

God is sovereign! Everything that is good comes from His hand. We believe that all mankind in general benefits from the “good gifts” that God has bestowed upon His creation. In His providence, He has provided the warm sunlight and the rains that produce the harvest which sustains life upon the earth. Surely the goodness of God should lead all men to repentance. But all too often man’s response to the goodness of God is *denial*, which one day will bring the judgment of God. As Paul says regarding the rejection of God’s goodness: “But after thy hardness and impenitent heart

treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Rom. 2:5). The “perfect gifts” of God pertain to *spiritual* things with which He has blessed His people, such as the gift of His Word, regeneration, eternal life, etc. (James 1:12,18). James is going to further develop these particular gifts as he continues the epistle.



The reference to God being the “Father of lights” has to do with the fact that He is the Creator of every source of light, whether it is physical or spiritual. In the beginning God merely spoke and light was *supernaturally* brought into existence—from the light of a candle to a laser beam! On the fourth day of creation He created the sun, the moon, and sprinkled the heavens with stars, which are so numerous astronomers cannot even number them. God also made His angelic host, “spirits, and His ministers a flame of fire.” Thus, light often accompanied the appearance of an angel of the Lord (Acts 12:7). Concerning the Word of God, it, too, is light. The Psalmist says, “Thy Word is a lamp unto my feet, and a light unto my path” (Psa. 119:105).

While physical light many times varies in degree of intensity,

James wanted his hearers to understand that there is no variation with God or shadow of turning with Him. He is unchangeable! The nature of God never changes, He is “the same yesterday, today, and forever” (Heb. 13:8). His holiness, for example, is constant and absolute. God is *pure* and cannot allow sin to dwell in His presence, as noted in Eden; therefore, those who abide in His presence must be perfect. They must be holy as He is holy, which is only attainable by being in Christ *redemptively*.

A surgeon who selects a scalpel in the operating room rejects a scalpel with a minute spot of defilement on it as readily as one that is severely defiled, because even the smallest spot means the scalpel is defiled and cannot be used in surgery. The degree of defilement is inconsequential. The fact of defilement is what matters to the surgeon. A thing is sterile or defiled, clean or unclean. A person is holy or unholy. God is not concerned with degrees, only with the absolute.¹

While the essence of God is unchangeable, He has changed His dealings with mankind through the ages according to His eternal purpose. The hearers of James were perhaps better acquainted with this than most. They had lived to see the withdrawal of the offer of the kingdom, and the raising up of the Apostle Paul who was sent to the Gentiles. The salvation of God that had been rejected by Israel was gladly being received by the Gentiles (Acts 13:46-48). This was an *unpromised* event that these kingdom saints were still seeking to comprehend.

THE NECESSITY OF BEING BORN AGAIN

“Of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures” (James 1:18).

During the turbulent times through which these saints were passing, James sought to encourage them with the fact that they had the unique honor of being a type of first fruits of God’s creation. It was according to God’s will that they had responded to the gospel of the kingdom and were “begat” or *born again* by the Word of truth. In this, the apostle makes a direct connection with the earthly ministry of Christ. You will recall when Nicodemus came to Jesus under the cover of darkness, how he acknowledged that Jesus had to be sent from God due to the miracles He performed. While Nicodemus was fascinated by these miraculous manifestations, the Lord immediately turned the conversation to the Pharisee’s need to be born again.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3-5).

It is obvious from the dialogue between the Lord and Nicodemus that they were not on the same wavelength. When the Lord spoke

of the need to be born again *spiritually* Nicodemus wondered out loud how a man who is old could enter again into his mother’s womb. Left to himself, the natural man has absolutely no ability to receive the things of the Spirit of God; neither can he know them, as the response of Nicodemus demonstrates. Unless he was born of water and the Spirit he would not see the kingdom of God.

There were two things necessary for Nicodemus to be born again. First, he had to “born of the water.” Since under the kingdom gospel water baptism was an expression of *faith*, it is clear the Lord isn’t speaking of a water ceremony. In this context the “water” is a reference to the Word of God (See John 15:3; Eph. 5:26). No sinner is imparted spiritual life apart from the Scriptures. Every time regeneration is spoken of in the prophetic Scriptures it is in relation to the Word of truth (I Pet. 1:23 cf. James 1:18). Of course, Nicodemus was ministered to by the Word Himself. Second, it is the Spirit who convicts the sinner of his sins and regenerates him (John 16:8,9 cf. Titus 3:5). When the Word of the Lord, in conjunction with the conviction of the Spirit, pierced through the darkness of Nicodemus’ heart he responded in faith and was wonderfully saved!

This was also true of those to whom James was writing, which in their case gave them the privilege of being called the “first fruits of God’s creation.” We believe that these saints are called so by the Spirit simply because Israel was being cut off nationally. Therefore,

those who were saved at Pentecost and shortly thereafter were the *first fruits* of the great harvest of the future Tribulation period. They had the honor of being the fore-runners of the multitude known as the children of the kingdom (Matt. 13:36-42 cf. Rev. 7:4-17). In the coming *Day of the Lord*, God will pick up where He left off at Pentecost. This means that the epistle of James will play an important role in the lives of the future Tribulation saints, seeing that the epistle comprises their marching orders.

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls” (James 1:19-21).


James admonishes these brethren that they were to put away all wrath, moral defilements and wickedness. As citizens of the kingdom who were now walking in the light, they were to yield themselves to the *implanted* Word. Not only were they saved by the Word of God, they were to make an application of it in their lives. As David said: “Thy Word have I hid in mine heart, that I might not sin against thee” (Psa. 119:11). It alone was able to *deliver* their souls from anger, bitterness, hatred, and the burning desire to retaliate against those who were persecuting them. Therefore, James challenges his hearers who were living under the law accordingly: “But be ye doers of the Word, and not hearers only,

deceiving your own selves” (James 1:22). For example:

“Jesus said unto him [the Pharisaic lawyer], Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:37-40).

In the story of the Good Samaritan, a certain man fell into the hands of thieves and was beaten within an inch of his life. A priest first passed by but when he saw the injured man lying there he crossed the road and walked down the other side. He was followed by a Levite who did the same. A short time later a Samaritan came by and when he saw the man he had compassion on him and tended to his wounds. He then placed the man on his beast of burden and took him to a safe place. At the inn he gave money to the innkeeper to tend to the man and promised that upon his return he’d repay him if there were any additional charges.

Both the priest and the Levite were ministers of the law, but when they failed to have compassion on their neighbor they were merely *hearers* of it. But the Good Samaritan was not only a hearer of the law, he was a *doer* of it. James wanted his hearers to be Good Samaritans—“doers of the law!”

To Be Continued! 

Endnote

1. *1500 Illustrations for Biblical Preaching*, Edited by Michael P. Green, Baker Books, Grand Rapids, MI, page 189.

The following is the latest installment in our series of articles drawn from Pastor Stam's classic work on *True Spirituality*. Since this book never appeared as a series in the *Searchlight*, many of even our long-time readers may not be familiar with these selections.

The Filling With the Spirit, Cont'd

THE BELIEVER'S SPIRITUAL OBJECTIVE

By Cornelius R. Stam

PENTECOST RELATED TO THE KINGDOM, NOT TO THE BODY

Pentecost was an earnest of the kingdom reign of Christ, when peace and prosperity will prevail on earth and men will not need to lay up store for the future. But as Israel stubbornly rejected the King and His kingdom and judgment seemed imminent, God graciously intervened and ushered in the dispensation of Grace, under which we now live.

During this present dispensation God is doing a thing never once mentioned in Old Testament prophecy: forming a body of believers composed of Jews and Gentiles, reconciled to Himself by the Cross (Eph. 2:16). This body is called "the body of Christ," since its members are eternally and inseparably united to Christ by one divine baptism. This baptism, in turn, is something altogether separate and distinct from the baptism with the Spirit at Pentecost, and has superseded it. This is evident from the following facts:

At Pentecost *the Lord Jesus Christ was the Baptizer*, and He baptized the believers with, or in, the Holy Spirit.

Matt. 3:11: "*He [Christ] shall baptize you with the Holy Ghost...*" (cf. Luke 3:16).

John 15:26: "*The Comforter... whom I will send unto you from the Father, even the Spirit of truth... shall testify of me.*"

John 16:7: "*If I depart, I will send Him unto you.*"

Today, under the dispensation of Grace, however, *the Holy Spirit is the Baptizer*, baptizing believers into Christ and His Body.

I Cor. 12:13: "*For by one Spirit are we all baptized into one body....*"

Gal. 3:27,28: "*For as many of you as have been baptized into Christ have put on Christ.*"

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

To those who would trace the Body of Christ back to Pentecost, we ask: Where in early Acts do we read of the Holy Spirit baptizing Jews and Gentiles into one joint body, the Body of Christ? Until Cornelius, the disciples preached the Word "*to none but unto the Jews only*" (Acts 11:19) and surely the reconciliation of Jews and Gentiles to God in one body could not be preached until the Jews as well as the Gentiles had been alienated

from God. This is why we read of “the casting away of *them [Israel]*” in connection with “*the reconciling of the world*” (Rom. 11:15).

“For God hath concluded them ALL in unbelief, that He might have mercy upon all” (Rom. 11:32).

Certainly God had not yet cast Israel away or concluded her in unbelief at Pentecost, for at Pentecost, and for some time thereafter, God still dealt with Israel as a nation, pleading with her to repent, so that her Messiah might return and bring the long-promised times of refreshing (Acts 3:19-21).

To those, on the other hand, who would bring Pentecost into the present dispensation, we ask: Where is the Scriptural warrant for the continuance of a Pentecostal experience in this dispensation? It is clear from Acts and from Paul’s epistles that the Pentecostal program has been suspended because of the rejection of Christ and His kingdom. Certainly the gifts of prophecy, tongues and (supernatural) knowledge have passed away (I Cor. 13:8). And so with the gifts of healing (Rom. 8:22,23; II Cor. 4:16-5:4; I Tim. 5:23; II Tim. 4:20, etc.). Paul himself, who had been saved during the Pentecostal era and had possessed miraculous powers at least as great as those of the twelve, writes concerning his own illness:

“For this thing I besought the Lord thrice, that it might depart from me.

“And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness...” (II Cor. 12:8,9).

And as to Pentecostal *conduct* in this dispensation: where, even among the “Pentecostalists,” do we find it? The early chapters of Acts record neither sin nor blunder in the lives of the believers at Pentecost,⁴ but there is plenty of both, not only among the “Pentecostalists” as a group, but in each individual “Pentecostalist.” And as to selling all and living for one another, many of their leaders are rich and increased in goods while those under them suffer need, both rich and poor bearing witness that the Pentecostal program has broken down and passed away. Indeed, it passed away during Paul’s lifetime, for whereas in Acts 4:34 we read: “*Neither was there any among them that lacked,*” we later find Paul taking up collections for “*the poor saints at Jerusalem*” (Rom. 15:26). This is because the King and His kingdom were refused, but “*where sin abounded, grace did much more abound*” (Rom. 5:20) and today we enjoy even greater blessings, the blessings of “*the dispensation of the grace of God*” (Eph. 3:2). The Pentecostal believers lived pleasing to God because the Spirit *took control* of them. For *us* there are moral and spiritual *victories* to be gained, as we appropriate by faith what God provides by grace.

THE HOLY SPIRIT AND THE BELIEVER TODAY

Grace and *faith* are the characteristic features of the present dispensation. Not only is *salvation* now declared to be by grace, through faith, but the Spirit also

operates in the believer by grace, through faith. He does not take possession of us and *cause* us to do what is right, but dwells within each believer (I Cor. 6:19) to provide needed guidance and the strength to withstand temptation, and we may avail ourselves of this provision by faith.



We have already seen how the Spirit, who first imparted life to us will also impart strength to withstand temptation and overcome sin. In our inability to even pray as we ought, *“the Spirit...helpeth our infirmities”* and *“maketh intercession for us”* (Rom. 8:26). In our weakness we are *“strengthened with might by His Spirit in the inner man”* (Eph. 3:16) and God even stoops to *“quicken [our] mortal bodies by His Spirit that dwelleth in us”* (Rom. 8:11).

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh” (Rom. 8:12).

The implication from the above passage is that though sorely tempted we are debtors to the Spirit who dwells within and provides overcoming power.

The question, in times of temptation, is generally whether we truly *desire* to overcome, for we may overcome in any given case by grace, through faith. In the

present dispensation it is *not* true that it is *not possible* for the believer to sin, but it *is* blessedly true that in any situation it is *possible* for him *not* to sin, for the Spirit is always there to help.

If we go to the Scriptures and claim, by faith, the Spirit’s help in overcoming our sins, we enter into the enjoyment of the fullness of spiritual life and blessing. If we fail to do so, we wither and die—as far as our spiritual experience is concerned. We can never lose our *salvation*, of course, for “everlasting life” was obtained by faith in Christ, not by walking in the Spirit. This is confirmed by the fact that the same apostle who pleads: *“Grieve not the Holy Spirit of God,”* hastens to add: *“whereby ye are sealed unto the day of redemption”* (Eph. 4:30).

But failure to appropriate God’s gracious provision for victory over sin does result in death as far as our Christian experience is concerned. This is what the apostle means, when he says, by the Spirit:

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:6).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live” (Rom. 8:13).

To the careless Corinthians, the Apostle Paul exclaimed:

“What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own?”

“For ye are bought with a price: therefore glorify God in

your body, and in your spirit, which are God's" (I Cor. 6:19,20).

This passage perhaps describes our relationship to the Holy Spirit better than any other. God, by His Spirit, dwells within us, and our bodies are meant to be shrines, temples, where He is worshipped. In the measure that He is given His rightful place and is truly worshipped within—in the measure that our bodies are given over to His glory—in that measure sin will be overcome, God exalted, and we blessed. True, the world, the flesh and the devil all clamor for a place too, but we should thank God for the testings that arise from this. We praise God for the privilege of toiling, suffering and sacrificing for Him now, since that privilege will forever be gone when we are caught up to be with Him. Let us then also praise Him for the temptations that daily beset us, for each temptation overcome will gain for us a rich reward.

God does not—He cannot—say of us: *"They were all filled with the Holy Spirit,"* but He does set before us the glorious objective: *"Be filled with the Spirit"* (Eph. 5:18). And as we seek, by faith, to realize this objective, rich, deep


**"God, by His Spirit,
dwells within us, and our
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shrines, temples, where
He is worshipped."**

blessings are already ours, to say nothing of the rewards to come. What a challenge to faith!

It was no particular victory for the Pentecostal believers to be filled with the Spirit, for the Spirit simply took possession of them according to His own sovereign will and promise. But great spiritual victories are ours as we, through the Spirit, mortify the deeds of the flesh in order that our bodies may be the temples of God indeed. May God grant us many such victories as we take Him at His Word!

"Grieve not the Holy Spirit"
(Eph. 4:30).

"Walk in the Spirit" (Gal. 5:16).

"Be filled with the Spirit"
(Eph. 5:18). 

Endnote

4. Ananias and Sapphira tried to join the company by deceit, but were stricken dead.



Thanksgiving

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).

Pastor John LaVier recently went to be with the Lord at age 99 (see our tribute on Page 22). Brother LaVier was instrumental in the establishment of the organization now known as *Grace Gospel Fellowship* and served the Lord as a pastor and writer of Bible study literature for most of his life. The following is an excerpt from “*Yokefellows*,” his book about the companions of the Apostle Paul.

Luke—“The Beloved Physician”

By John D. LaVier

The account of the heroic lives of these companions of Paul, all of whom were dedicated servants of Christ, ought truly to inspire us. Like the prophets of old it may be said of them, “Now all these things happened unto them for ensamples; and they are written for our admonition.” Among the many to be admired, there is none more deserving than Dr. Luke. He was a friend indeed, true to the very end.

The background of Luke is rather obscure. Some think he was a Philippian and others that he was from Antioch in Syria. Whether he was a Jew or Gentile is also a matter of debate. Those thinking he was a Gentile refer to Colossians 4:10-11. Here Paul mentions some “who are of the circumcision” and then a few verses later refers to Luke, and because Luke seems to be distinguished from the others they assume he must be a Gentile. This is rather thin evidence on which to base such a conclusion. It would seem strange that, all the other writers of the Holy Scriptures being Jews, God would make this one exception and use a Gentile. When Paul was at Jerusalem the Jews charged him with bringing a Gentile into the temple and polluting the holy place.

They had seen Trophimus with him and supposed he had brought him into the temple. Now we know Luke was with Paul in Jerusalem at that time and in his company more than any others, yet the Jews did not get upset about Luke, evidently knowing or believing that he was a Jew. It is true that the gospel which bears his name, as well as the book of Acts, were both addressed to Theophilus, a Roman official. But because of his profession as an educated medical man he could very well have been acquainted with many Gentiles in high position. There could have been no one better suited to accompany and serve the apostle to the Gentiles. The following is written by Scofield in his forward to Luke’s gospel and we are inclined to agree with him:

“The writer of the third gospel is called by Paul ‘the beloved physician’ (Col. 4:14) and, as we learn from the Acts, was Paul’s frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.

There is a tradition also that Luke was not only a physician, but also a painter. This may be nothing more than tradition yet he did indeed paint some beautiful word pictures. In his gospel he portrays the miraculous birth and matchless life of the Man among men, the Man Christ Jesus, while in the Acts he gives us a splendid portrait of Christ's ambassador bearing Christ's message to all the world. We would know very little about the apostle if it were not for Luke. He accompanied the apostle much of the time but about the only way we sense his presence is by his use of the pronouns "we" and "us." Also in what he says of Paul and abstains from saying about himself, we see not only his ardent friendship but also his modesty and humility.

Luke joined the other three, Paul and Silas and Timothy, at Troas and is mentioned for the first time in Acts 16:10. This meeting was not happenstance, but most surely providential. In spite of Paul's untiring zeal and arduous labors we are not to think of him as being strong and robust. It was far otherwise, for he was in bodily presence weak and often subject to the infirmities of the flesh. To read the account of his sufferings in II Corinthians 11:23-33 is to wonder how he survived at all. But his precious Lord, the One who can be touched with the feeling of our infirmities, gave him sufficient grace for his need and then in love provided him with a personal physician. That was dear Dr. Luke, a companion whose friendship gave Paul inner strength and whose medical skill contributed to his well-being.

At Troas Paul had the night vision of the man of Macedonia calling for help. We read: "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them" (Acts 16:10). Notice the word "immediately." Paul was a man of action. When doors were opened and he discerned the Lord's leading he wasted no time. It was forward march. Oh that we might be as prompt. We dream of doing something tomorrow or in the future and pass up the doors of opportunity open to us now. It is good to read about our commission in the fifth chapter of Second Corinthians but we shouldn't stop there. The inspired writer goes right on to the opening verses of Chapter six and says (and we paraphrase): "Now then we are ambassadors for Christ and to us has been given the ministry of reconciliation; so then, as workers together let us not receive the grace of God in vain but let us get busy and what we are going to do let's do it now, for now is the accepted time, behold, now is the day of salvation." The Lord said to his disciples, "Say not ye, There are yet four months, and then cometh harvest, behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The little intrepid band of four did not linger. They got busy immediately and we see them going along the waterfront seeking a vessel bound for Macedonia. Finding such a vessel we watch as with little or no luggage they board the ship. The sails are hoisted and the vessel

sails out of the harbor and onto the Aegean Sea on this momentous and historic voyage. What a thrill to be sailing with Paul. This can be the lot of everyone. Dr. Ironside has written: "What is it to sail with Paul? It is to know Paul's Saviour and to share Paul's blessings." All who trust in the Lord Jesus Christ as their all sufficient Saviour are then, as sinners saved by God's grace, sailing with Paul over life's sea.

We have already taken note of the events connected with their arrival at Philippi. The work there began with a few women meeting for prayer at the river side. These were the first European converts, and this became the church that was so dear to the heart of Paul and which was of tremendous help to him over the years. He wrote of them, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only, for even in Thessalonica ye sent once and again unto my necessity" (Philippians 4:15-16). Paul's stay at Philippi was comparatively brief, and though accompanied with blessing it was also associated with strife. It was here that Paul and Silas were beaten and jailed and Paul later referred to this as shameful treatment (I Thessalonians 2:2). Luke stayed behind when Paul and the others left and it was about five years later, here at Philippi, that he rejoined Paul and became his constant companion.



In the interim, while Luke was not with him, Paul had visited several places, spending a year and a half at Corinth and three years at Ephesus. His ministry at Ephesus was signally blessed of the Lord. Many miracles were wrought through Paul and we read: "So mightily grew the word of God and prevailed" (Acts 19:20). There was such a work of God that the business of the silversmiths suffered as people ceased buying their idolatrous wares. Among the items they made and sold were silver models of the temple of Diana. Seeing their income being jeopardized they organized a march and caused a great uproar. If they could have found Paul he would have suffered, but his friends had taken him into protective custody. The riot was finally quelled with no great damage being done.

After the uproar at Ephesus Paul again crossed the Aegean and visited the churches in Macedonia, exhorting and encouraging the saints. From there he went south to Corinth for a promised visit, staying with the Corinthian saints for three months. His plan was then to sail from Corinth to Syria on his way to Jerusalem to observe the Passover, but just before sailing it was discovered the Jews had a plan to kill him. Some of them would have been on the same vessel going up to the feast and perhaps they planned to throw Paul overboard when they were

at sea. This caused a change in plans and it was decided to go back to Macedonia and Philippi. This time he had plenty of company for there were seven who went with him (Acts 20:4). Arriving at Philippi he was reunited with Luke and they were inseparable during the remainder of the apostle's life.

The seven took ship from Philippi and went on before to Troas and a bit later Paul and Luke followed them. Let us take a minute and look in on one of the services at Troas as described in Acts 20:6-11. This service is being held in a room on the third floor of a building and the room is quite hot from the many lights being used. The room is filled to capacity. We see Paul standing in a central place. Near him is Doctor Luke. On one side of the room we see Gaius, who had been treated roughly during the riot at Ephesus. In Romans 16:23 Paul refers to Gaius as his host and indicated Gaius had oft entertained him and other Christians in his home at Corinth. Over yonder in the room is Tychicus, whom Paul spoke of as "a beloved brother and faithful minister in the Lord" (Ephesians 6:21). And there, with eyes fixed on the speaker, sits Timothy, Paul's own dear son in the faith. Blessed companions all. The room is crowded with the saints of Troas. Paul has much to tell them and will be preaching practically all night, but they sit expectantly, drinking in the Word, for they are not bothered with the ear trouble that afflicts many in the present day. What a delightful spectacle is this, precious in the sight of the Lord, and a far cry from the gatherings that dominate the scene today with all the religious trappings and sensuous programs that people need to satisfy the flesh. How few are content with Paul's gospel, the rich Word of truth.

We cannot leave this scene at Troas without noting an unusual happening during the service. A young man, Eutychus, was sitting by a window and about the midnight hour went to sleep and fell from the third loft to the ground below. He was taken up for dead but Paul went down and he was restored and they all returned to the upper chamber and resumed their meeting. Now it is unlikely this narrative would be included in Scripture if it was without spiritual significance. What may be learned from it? First of all, we learn that Paul has been preaching long. For almost two thousand years Paul has been preaching. The Lord has been speaking to the world, not through Moses or Peter or any other, but He has been speaking through Paul. Secondly we learn that the church fell asleep under Paul's preaching and had a great fall.

The third story from which Eutychus fell reminds us of the third heaven into which Paul was caught up. With the call of Abraham God revealed his purpose having to do with Israel and the earth. When that nation was set aside God was through, for a season, with both Israel and the earth. Then it was through Paul that God revealed his purpose to bring on the scene a called-out company of believers, sinners saved by His grace constituting the Church, the Body of Christ, and

this Church would be heavenly in character and have no connection with the earth. This Church is seen as seated in the heavenly places (Gr. epouranious, super-heavenlies) and blessed there with all spiritual blessings. The apostolic age had scarcely ended when the Church went to sleep, insensitive to Paul's preaching concerning the true character of the Church. The result was a great fall and the Church became just an earthly organization, with an earthly outlook, earthly aims, and even exercising earthly power.

Our friend Eutychus was restored to life by Paul and brought back up to the third story. Thank God, like Eutychus there has been some restoration for the Church. After the long night of the dark ages Luther and the other reformers used Paul's preaching and justification by faith alone to arouse the Church from its long sleep. Later, men like Darby used Paul's preaching to awaken Christians to the truth of the One Body of Christ and the Blessed Hope of the Church. But much work remains in getting Christians off the ground and up again to the third story, the heavenlies. How few professing Christians know anything about their heavenly position and heavenly possessions in Christ. How few walk as citizens of heaven, confessing they are only strangers and pilgrims on earth. Read carefully the following, written over a century and a half ago by the beloved C. H. Mackintosh:

“It is of the utmost importance that the Christian reader should understand the doctrine of the Church's heavenly character....To be soundly instructed in the heavenly origin, heavenly position, and heavenly destiny of the Church, is the most effectual safeguard against worldliness in the Christian's present path, and also against false teaching in reference to his future hopes. Every system of doctrine or discipline which would connect the Church with the world, either in her present condition or her future prospects, must be wrong, and must exert an unhallowed influence. The church is not of the world. Her life, her position her hopes, are all heavenly in the very highest sense of the word....The doctrine of the Church's heavenly character was developed in all its power and beauty by the Holy Ghost in the apostle Paul.... We must never forget that every tendency of the human mind not only falls short of but stands actually opposed to all this divine truth about the Church. The heart naturally clings to earth, and the thought of an earthly corporation is attractive to it. Hence we may expect that the truth of the Church's heavenly character will only be appreciated and carried out by a very small and feeble minority.”

After seven days our party of travelers left Troas. The rest of the party went by ship down along the coast, while Paul had decided to go by foot and meet them at Assos, about twenty miles south. It had

taken Paul and Luke five days by vessel to cross from Philippi to Troas because of contrary winds and a rough sea, so perhaps Paul had enough sailing for the moment. More likely he just felt the need be alone, and as he walked he was probably thinking of his planned trip to Jerusalem and of the trouble he might encounter there. And as he walked he had a most blessed time talking to the best companion of all.

“That was dear Dr. Luke, a companion whose friendship gave Paul inner strength...”

At Assos, Paul joined the others on the ship. This was probably a mercantile ship that stopped at the various ports along the coast to deliver or pick up cargo. They sailed right by Ephesus, as Paul did not want to be delayed as he desired to reach Jerusalem in time for the day of Pentecost. He did, though, send word for the leading brethren of the Ephesian church to meet him at Miletus, about thirty-six miles to the south. They had such a meeting somewhere along the sea shore, and Paul exhorted and bade a fond farewell to these church elders. Paul had labored in their midst for three years and he reminded them of the untiring effort put forth on their behalf, and how he kept back nothing that was profitable to them and had declared unto them the whole counsel of God. We could look with much profit at this touching farewell message to these men, but such is not the purpose of this account. It would be pleasing to God if every one of His servants would so labor that when leaving a particular field they could repeat these words of the apostle. One verse in this message stands out and this is a verse we often quote. Paul had been warned of the bonds and afflictions that awaited him if he continued to press on. He replied, “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).


In spite of the pleading of his friends and even though he himself knew of the danger, he would not turn back. Just as our blessed Lord “stedfastly set his face to go to Jerusalem” (Luke 9:51) so did His faithful follower. He was “ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13).

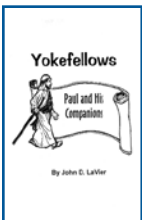
There was another who did not shrink from danger and that was loyal companion Luke. He went with Paul and faced the howling, blood-thirsty mob at Jerusalem. He stayed with Paul during the two years at Caesarea and while there wrote his gospel. He was a fellow traveler on the long and trying voyage to Rome, suffering shipwreck enroute. From the prison in Rome Paul could write that “Luke, the beloved

physician” was with him (Colossians 4:14). In the letter to Philemon, which accompanied the Colossian epistle, Paul referred to him as “Luke, my fellow-labourer” (Philemon 24). Luke was not only a medical man and inspired writer but a preacher as well, standing with Paul and the others and boldly proclaiming the Word of truth.

In the last letter that came from the pen of the aged apostle, his second letter to Timothy, he writes that all in Asia had turned away from him (1:15). He also tells us that at his first trial before the emperor no man stood with him, that all forsook him (4:16). He states that Demas, once a close co-worker, had forsaken him (4:10). How alone he must have felt. But there was one standing by him and he could say, “Luke is with me” (4:11). The following is from the writings of Kenneth Wuest:

“How beautiful it is to see that the beloved physician should feel that his place was beside Paul when the end was approaching. How true to his medical instinct this was; not to depreciate the grace of God moving him in his heart to the same action. What a trophy of God’s grace Luke is. Here is a Greek doctor of medicine, leaving his medical practice to be the personal physician of an itinerant preacher, to share his hardship and privations, his dangers, and toil. The great success of the apostle whom he attended in a medical way is due in some measure, to the physician’s watchful care over his patient....Luke knew all the marks of the Lord Jesus on the body of the apostle, the scars left after the assaults on his person. He had bathed and tended these wounds. Now his patient, grown old before his time, was suffering the discomforts of a Roman cell. He had to be guarded against disease. ‘Only Luke is with me.’ What a comfort he was to Paul!”

Thank God for friends and companions like Luke, who can be depended upon to stand with you through hard times as well as good. Luke was such a friend. We like to think that loving, caring, faithful Luke was with the great apostle walking by his side to the place of execution, and perhaps caring for the body after Paul’s spirit had soared away to be with the One he loved above all others. 



If you enjoyed this excerpt from Pastor LaVier’s book “Yokefellows,” and would like to order the book, you may obtain further information about this by contacting:

Grace Bible Church
1450 Oak Hill Road
Fort Worth, TX 76112
GBCFW@sbcglobal.net

The Homegoing of Two Pillars of the Faith

By Paul M. Sadler

It was with praise and thanksgiving in his heart that our beloved Brother John LaVier was received into the presence of our Lord on Wednesday, September 21, 2005 at the age of 99. I had the privilege of knowing Brother John for nearly thirty years and always enjoyed his wit and humor. If there was one passage of Scripture that served as his life's verse it would have been, "For to me to live is Christ, and to die is gain."



Last fall while holding special meetings at the *Grace Church* in Indianapolis, where John served as pastor for 47 years, he gave his personal testimony of how he came to see Paul's apostleship and message. It was remarkable! He was ordained by Pastor J. C. O'Hair at the *North Shore Church* in 1942 and worked closely with Pastor Stam in the early years to make known the riches of God's grace. Pastor LaVier was one of the last remaining pillars of the old guard who helped to form the first fellowship of Grace believers in cooperation with Pastor Herman Reich. We owe these brethren a great debt of gratitude for their stand and labor of love.

Although both John and Ferne LaVier are now with the Lord it is comforting to know that their legacy will continue through their family.



Our good friend Kent Duit was also promoted to glory in September after a long battle with lung cancer. Kent worked in the Wisconsin Public School system for 39 years, first as a high school English teacher and later as a guidance counselor. He loved to work with young people, and it showed! So, when the need arose to form a committee to help establish the *Berean Bible Institute* to train young people for full-time ministry, we called on Brother Duit to assist us. Needless to say, his contribution was invaluable.

My wife and I always enjoyed hearing Brother Kent minister the Word. He was a great communicator who had a special gift of using timely illustrations to illuminate the subject he was expounding. Perhaps the passage that best sums up his life is 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith."

We extend our love and sympathy to Kent's family knowing that they, too, rejoice in the blessed hope we have in Christ Jesus. God's very best, Carol, as you rest in the understanding that your beloved husband is with the Lord, which is far better.

Question Box

“Are personal testimonies in the church appropriate?”

Personal testimonies can be good or bad. It is not God-honoring when a believer stands and testifies *in detail* to his former life of sin and debauchery while children, young people, and other impressionable babes in Christ sit wide-eyed, taking it all in with rapt attention. However, it is not necessary to throw the baby out with the bathwater.

It is never a good idea to wholly condemn an entire institution on the basis of the abuses that sometimes accompany it. For instance, the institution of spanking children is Scriptural (Prov. 22:15) and we mustn't misjudge it, as does the world about us, by those who take discipline to the extreme. Parents who brutalize their children with bloody and bone-breaking “correction” give the institution of physical chastening a bad name, but we mustn't dismiss the entire concept on the basis of fathers and mothers who take it too far. The same goes for the headship of the husband in marriage. Feminists would like to dismiss the entire doctrine because of husbands who give headship a bad name by abusing their wives and acting like tyrants, but this too would be judging the institution on the basis of its abuses.

The Apostle Paul was ashamed of his dark past (I Cor. 15:9), but he gives his testimony twice in Scripture. In these accounts, he spoke of his history as a murderous persecutor of God's people (Acts 22:4,5; 26:10,11) even particularizing how he “bound” believers and “compelled them to blaspheme.” From this we can conclude that it is both Scriptural and Pauline to give one's personal testimony, even to the point of mentioning in general terms the sinful life from which one was saved. However, while admitting that he “persecuted this way unto the death,” Paul's testimony did not include grisly details of the stonings: the sound of bones breaking and skulls cracking, or the heart-wrenching cries of believers breathing their last. From Paul's example we learn that testimonies need not be embellished with gory details that would rival a ghoulish ghost story. Hence it is one thing for a saint to stand and testify to being saved out of a background of drug addiction; it is quite another thing to give details that include where to buy drugs and how to use them.

Personal testimonies have added much to countless church gatherings and Bible camp campfire services, and should continue to do so with discretion to the honor and glory of God. *“Let the redeemed of the Lord say so!”* (Psa. 107:2). —Pastor Kurth

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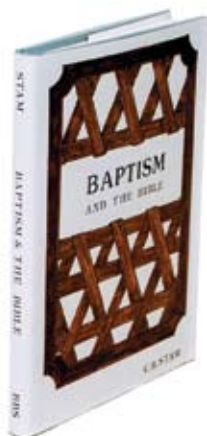
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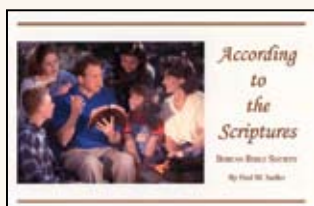
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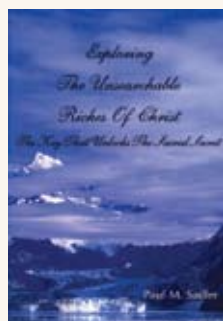
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From Singapore:

“We in this small group have much for which to thank God. The gospel of grace has set us free from all past teachings that were confusing and, sometimes, made us uncertain about our salvation. Now that we have assurance, we can share it with others without shame, fear or doubt.”

From Washington:

“I thank God for your ministry and for showing the truths of dispensationalism. I read the *Searchlight* through a friend and look forward to receiving a subscription of my own so my wife can read it too. I love the topics in your magazine and find them very enlightening. Thank you.”

From Minnesota:

“Please send the *Searchlight* to a retired pastor with whom I have been sharing the dispensational view for the past couple of years. It had previously never crossed my mind that I would someday have to share with a pastor the things I had learned, for it should have been just the reverse. He has remarked several times how sad it makes him feel to realize that throughout the major part of his ministry he taught only part of the gospel. Yet he is rejoicing that he now understands the Scriptures, rightly divided, and is able to share it with others during his remaining years.”

From South Africa:

“We are getting the *Searchlights*... the men are very happy to get this Bible study material. Our friend just loves the magazine. He is one lonely Grace believer!” (We are thrilled to be a part of Missionary Vernon Anderson’s ministry. Please pray for him as he battles macular degeneration, and for his wife Darlene, who recently underwent surgery for breast cancer.—RK).

From Pennsylvania:

“How often we can use these studies to help others beside ourselves. So many of God’s people don’t grow spiritually because they don’t take time to study what the Word says.”

From Virginia:

“I want to praise the Lord for your ministry. The *Searchlight* has blessed me for several years since 2000. I’m going back home to North Carolina, and I look forward to introducing other Bereans to this powerful ministry.”

From Ghana:

“I read some of your magazines from a friend and I hereby wish to be a recipient. You have made the Word of God more dear to us.”

From the Internet:

“I appreciate your help in answering my questions. I gave some of your earlier letters to my friend. We share and print each one and keep them in files for future reference. Teachings such as yours are foreign in this part of the country, except for Les Feldick, and it’s like an oasis to get these letters from you in this desert in which we live.”

From Minnesota:

“I recently introduced a friend to the Grace message. She knew the Lord but not the special message for us through our apostle Paul. What a joy to see someone come to know about the real message for us in this dispensation.” (This dear lady is living proof that seniors can be greatly used of the Lord.—RK).

From South Dakota:

“We gave a copy of *Peter, His Life & Letters*’ to our pastor. He may read it and God may be pleased to reveal the Pauline revelation to him.”

From Florida:

“The *Searchlight* is a great source of growth for me as I study God’s Word. When I am finished reading it, I put what is left out for others here in my dorm to use.”

From Brazil:

“Fellowship for us is different, as we’re usually doing the teaching (a blessed privilege!), so we’re grateful to all of you there at BBS for ministering to us through the *Searchlight*. What a ‘light’ for us when it arrives, a mini-spiritual feast. We’re enclosing a gift as a token of our appreciation.” (We thank God for the faithfulness of Missionaries Warren and Shirley Keiper—RK).

From Georgia:

“I would like you to send me five copies each of *Simple as Can Be* and *Unanswered Prayer*. Those were the two booklets that opened my eyes to a new Bible study approach!”

From Ghana:

“I deeply appreciate the *Berean Searchlight* from which I constantly get my spiritual nourishment while drawing continued inspiration and encouragement in my full-time ministry of teaching. I am one of those who are able to transmit faithfully the teaching gleaned from your books, the *Mystery of the Apostle Paul*, to hundreds of lost souls and born-again Christians all over Ghana through Bible teaching seminars.”

From the Philippines:

“Thank you so much for this article. I’ll be able to use it as an outline for my street preaching, emphasizing the gospel of the grace of God in this present age.”

From South Carolina:

“I thought I knew all the answers, but I didn’t. A man got me to thinking about the Grace message and later gave me a book, *Things That Differ*. Well, it opened my eyes and they’ve been getting opened ever since. Being a Baptist all my life I had much to unlearn, and that process isn’t over! But I’ve started a small Bible study in my home, teaching what little I know and trying to get others to learn more of ‘*rightly dividing the Word*.’”

From the Internet:

“I just wanted to take the time to thank you for this *Two Minutes* article. I have never viewed ‘anger’ in this fashion and the article truly spoke to me. Your articles continue to lift me up...I am able to share them as well with my fellow email buddies.”

From Arkansas:

“I keep a stack of your dispensational booklets right by my front door. The reason: God always sends the cult members to my door. I listen to their talk for awhile, then begin to give them the Word of God, rightly divided, beginning with II Timothy 2:15.”

From Alabama:

“I am a female janitor at a trucking company. Sometimes as I mop and wipe tables, I get the chance to witness to these guys...So God is using me and I’m grateful for that.”

From California:

“I started learning how to rightly divide the Word about 8 months ago, and now I want to give my life to understanding this truth and helping others to understand it.” (Many before you have done just that, for which we thank God.—RK).

“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



Hawaii Grace Cruise Conference

October 8-15, 2006

Scheduled Speaker:

Pastor Curt Crist
Pastor of *Grace Bible Church*, Hendersonville, NC

Theme: *Grown Up Gracers*

This 7-night cruise will depart from Honolulu and will visit the ports of: *Kauai, Hilo, Kona, and Maui*. For those arriving a day early (Saturday, October 7th), there will be a day trip to Pearl Harbor, Arizona Memorial and to the Polynesian Cultural Center.

Prices: \$895 per person—inside stateroom
\$1150 per person—window
\$1575 per person—balcony

A deposit of \$350 per person is required, with the balance due by May 15th, 2006. Refunds for deposits are available up until May 15th, less a \$20 per person booking fee.

NORWEGIAN CRUISE LINES—“Pride of Aloha”

For further details about this exciting event, please contact:

Debbie Crist at (828) 885-5251 or (828) 606-9056

E-mail: gracealone@citcom.net



A Grace cruise is the only way to cruise!

NEWS AND ANNOUNCEMENTS

Hurricane Relief: *Berean Bible Society* would like to come to the aid of our Grace brethren who have been affected by the recent hurricanes that have devastated portions of the South. Pastors, if your personal library or your church library or book table has suffered the loss of any BBS literature, please be sure to let us know, and we will be happy to replace these books without charge.

“The Message of the Cross” graphic found on Page 4 was designed by our good friend Pastor Clyde Blount, who also composed the gospel message that accompanies it. Brother Clyde and a few other brethren teach a Bible class that meets on Sunday afternoons in the Lebanon, Pennsylvania area. The class meets in different homes, and concludes each week with a potluck dinner. For more information about this class call Brother Blount at 717-867-1808.

Another “Mailbag” theme: This month’s *Mailbag* (Pages 26,27) features letter excerpts from *Searchlight* readers highlighting one common theme: sharing the message with others. Why not take the time to read these testimonies and let your heart be encouraged and challenged by these varied reports from the mission field of life. Then as you go forth with a burden to share the message of Grace with others, be sure to be well stocked with gospel tracts and dispensational booklets. Quantity prices for our tracts and booklets are available at: www.bereanbiblesociety.org.

New name and place: *Grace Life Fellowship* of Paducah, Kentucky has changed their name to *Grace Bible Church* to coincide with the move to their newly-purchased building. If you live in the Paducah area, please accept their warmest invitation to fellowship with them at 9:45 Sunday morning, and be sure to stay for the fellowship meal that follows the service. For further information, contact Pastor Tim Stonecipher at 270-554-0808.

New pastor: Pastor Timothy Board and his wife Lori have accepted the call to pastor *Grace Bible Church* of Castle Rock, Colorado. Shortly after graduating from *Berean Bible Institute* last May, Tim was ordained by his home church, and he and Lori were soon relocated in Colorado. Please pray for this new pastor and his ministry there in Castle Rock, and contact them at 303-681-3216 for more information about their ministry.

*Our cover lighthouse photo was taken by Lindy Root. The *Marquette Harbor Lighthouse* is located on Lake Superior in Marquette, MI. This active light was built in 1866. At one time, Marquette was the premier shipping port for iron ore on the Great Lakes and this beacon was vital for the safe navigation of ships entering the harbor.

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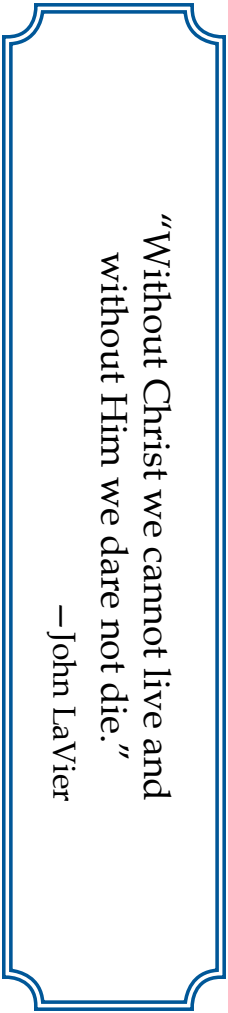
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*“Without Christ we cannot live and
without Him we dare not die.”
—John LaVier*

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