

The
Berean Searchlight

Studying God's Word, Rightly Divided

December 2004



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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: Paul M. Sadler; Assistant 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 Rd
 PO Box 756
 Germantown, WI 53022

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

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

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

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From the Editor to You:



Dearly Beloved,

You will recall that a few years ago I took a missionary journey to the Philippines with *Things To Come Mission*. During my visit Pastor Joe Watkins and I had the opportunity to confirm the faith that had first been delivered to these dear saints through TCM. In Manila, Cebu City, and Ozamis City special meetings were set up specifically for the pastors and teachers, many of whom had traveled great distances to attend these sessions. At these meetings I had the chance to meet a number of key leaders in the Grace Movement who have sacrificed much to make Christ known according to the revelation of the Mystery in a predominantly Catholic country.

Since our return we have kept in contact with many of these leaders through TCM and we are happy to report that the Lord continues to richly bless the work in the Philippines. We cannot help but think that this blessing is due to the Filipinos' love for the Word of God, rightly divided. On more than one occasion during our visit the services went over the scheduled time by an hour or two because of the desire of these saints to have their questions answered from the Scriptures.

Last month a number of the key Filipino leaders contacted Joe and me with a special request. They are in need of Grace books. Pastor Pielago, the director of the Literature Department of TCM writes, *"The need for sound Bible study books for pastors in the Philippines is very crucial! We can hardly expect spiritually and doctrinally strong members in the churches if our pastors themselves are not equipped with the necessary tools they need for study."* These men and women are fully trained and have already been ministering the Word of grace. What they need is our help to supply them with sound Grace books so they can more effectively minister the Word.

We are waiting to hear from these brethren as to which books would be the most beneficial for these Christian workers in the field. The amount of materials is also unknown. When I spoke at the Commencement and Graduation services at the IGBI in Ozamis City there were about 30 graduating that year. I should add that there are five other Bible Institutes located in other parts of the country, so as you can see the need is great. While we may not be able to meet all of their needs in this regard, we know the Lord is "able to do exceeding abundantly above all that we ask or think."

If you would like to help us put these reference books (Bro. Stam, Baker, Sadler, O'Hair and other Grace Pastors) into the hands of our Filipino pastors, simply designate your gift "Philippine Ministry." We will see that these materials are sent to the Grace leaders in the Philippines who in return will distribute these books to those pastors and teachers that have the greatest need. Our thanks in advance for your help in this outreach!

—Paul M. Sadler, President

Did You Know the Verse?

Many of the sayings and expressions that pepper our language are derived from the Bible. Last month we listed thirty of the more familiar ones, and challenged you to locate the verses from which they were drawn. Some of these expressions have more than one biblical source, so you may still be correct even if your list varies from ours.

“A drop in the bucket” (Isa. 40:15)

“Holier than thou” (Isa. 65:5)

“Blind leading the blind” (Matt. 15:14; Luke 6:39)

“Salt of the earth” (Matt. 5:13)

“Money is the root of all evil” (I Tim. 6:10)

“Man shall not live by bread alone” (Deut. 8:3; Matt. 4:4)

“An eye for an eye” (Exod. 21:24)

“Apple of my eye” (Deut. 32:10; Zech. 2:8)

“Escaped by the skin of his teeth” (Job 19:20)

“His knees were knocking” (Dan. 5:6)

“I wash my hands of the matter” (Matt. 27:24)

“Eat, drink, and be merry” (Eccl. 8:15)

“The handwriting on the wall” (Dan. 5:5)

“You can’t take it with you when you die” (I Tim. 6:7)

“Kiss of death” (Matt. 26:48,49)

“Hope against hope” (Rom. 4:18)

“For goodness sake” (Psa. 25:7)

“Like mother, like daughter” (Ezek. 16:44)

“A man after my own heart” (I Sam. 13:14)

“Pulling my hair out” (Ezra 9:3)

“Little by little” (Deut. 7:22)

“Money talks” (Eccl. 10:19)

“He brought the house down” (Jud. 16:30)

“He’s a know-it-all” (Job 38:18)

“He’s asking for it” (Prov. 18:6)

“A little bird told me” (Eccl. 10:20)

“Go the extra mile” (Matt. 5:41)

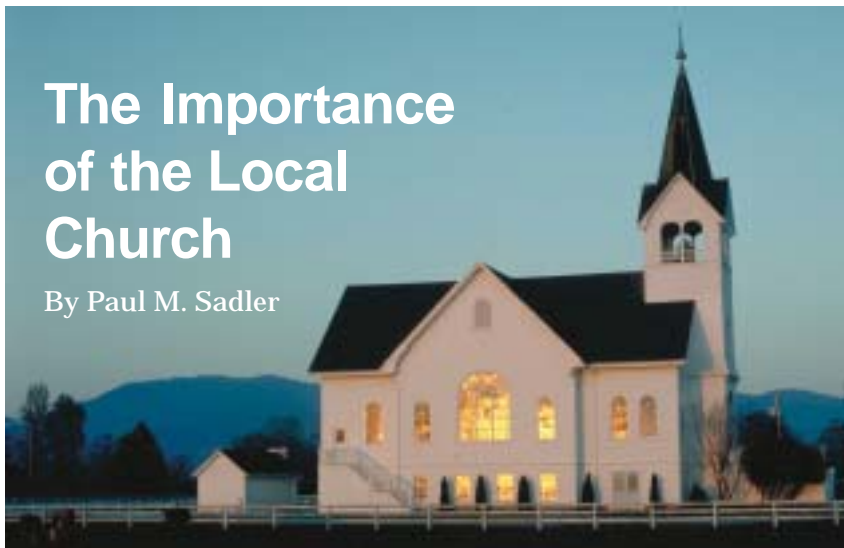
“He’s beside himself” (Acts 26:24)

“We don’t see eye-to-eye” (Isa. 52:8)

“At wit’s end” (Psa. 107:27)

The Importance of the Local Church

By Paul M. Sadler



It seems as though everyone these days is looking for the perfect church. Some years ago *Our Daily Bread* published the following account: A man reportedly came to the British pastor, Charles H. Spurgeon, looking for the perfect church. The famous preacher told him he had many saintly people in his congregation, but a “Judas” could also be among them. After all, even Jesus had a traitor in the company of His apostles. He went on to say that some might be walking disobediently, as had been the case among the believers at Rome, Corinth, and Galatia.

“My church is not the one you’re looking for,” said Spurgeon. “But if you should happen to find such a church, I beg you not to join it, for you would spoil the whole thing.”¹

The local church will never be perfect on this side of glory, simply because disobedience and carnality are always in attendance

with grace and love. If you have ever attended a congregational meeting where opposing sides were having a heated discussion over a thorny issue, you probably tried to leave early to avoid being tarred and feathered. Attending these types of congregational meetings is not for the faint of heart. It reminds us of the old saying, “To dwell above with saints we love, oh that will sure be glory. But to dwell below with saints we know, well, that’s another story!” Interestingly, this statement touches the very heart of the matter. In fact, it’s why the local church is so essential to the plans and purposes of God, as we will see.

THE CHURCH

“And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all.”

—Eph. 1:22,23

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord.” —I Cor. 1:2

The word “church” or “assembly” (Gr. *ecclesia*) is a very general term that is defined as a group of “called out ones.” It can refer to an unruly mob of unbelievers such as we have at Ephesus in Acts 19:38-41, or a group of believers in Christ (I Thes. 1:1). The context will always govern which “church” is being spoken of, whether it is the called out Israelites in the wilderness (Acts 7:38) or the kingdom church (Matt. 16:18). For this particular study we will be limiting ourselves to the called out ones of this present dispensation: the Church, the Body of Christ (Col. 1:18).

The Church, the Body of Christ is a new creation that is made up of Jews and Gentiles who have placed their faith in Christ’s death, burial, and resurrection. It matters not what race you are, or your denominational affiliation, or what your social status may be, if you have trusted Christ as your personal Savior then you are a member of the mystical Body of Christ. This is the *true* Church! For the sake of clarity, while every member of the true Church which is His Body is saved, this is not necessarily the case with every member of a local church. Salvation is the result of having a relationship with Christ, it is not the product of having your name on the membership role of a local assembly.

“Now there were in the church that was at Antioch certain prophets and teachers....As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13:1-3).

Very early in the present dispensation, Antioch in Syria became the headquarters for the Gentile church. What Jerusalem was to the kingdom saints, Antioch was to the Body of Christ. It was from this local assembly at Antioch that the Holy Spirit sent forth the Apostle Paul on his three missionary journeys. Of course, it was the Lord of glory who called and commissioned the apostle years earlier (Acts 26:16 cf. Gal. 1:1), but it was the Holy Spirit who instructed the saints at Antioch to send Paul forth on his three missionary journeys, which were actually *apostolic* in nature. Paul was the *first* to introduce the gospel of the grace of God to the known world of His day.

The apostolic ministry of Paul was threefold: He evangelized the lost to Christ, he committed the revelation of the Mystery to those he evangelized, and he conducted an ongoing church planting ministry. At the end of his first apostolic journey, Paul and Barnabas returned to the cities of Lystra, Iconium, and Antioch in Pisidia where they had preached the gospel. It is important to note why they retraced their footsteps. According to the record, it was to ordain elders in the churches they

had previously established in those cities. Once this was accomplished they prayed with these dear saints and “commended them to the Lord, on whom they believed” (Acts 14:21-23). The church planting ministry to which Paul was called by the Spirit is a clear indication to us that the local church is *ordained* of God. It is the vehicle through which God is making known the riches of His grace. Everything that is done in the Lord’s work should be either directly or indirectly tied to the local church. For example:

The *Berean Bible Society* is a para-church organization, but our ministry has always been geared toward the local assembly. We have often said when we hold our meetings around the country that it is not our purpose to compete with the local church; rather it is our desire to *compliment* it by reinforcing what our Grace Pastors are already teaching. This is achieved through our literature and tapes which help believers become more spiritually minded so that they might be more productive members of their local assembly. Another example is our new Sunday School curriculum for our young people. This project has had the local church in mind since its inception. So then, the outreach of BBS is twofold—we minister to the Body of Christ in general, and the local church in particular.

The *local church* is a group of believers in Christ, whether small or large in number that meets at a specific location under the ministry of the elders who provide spiritual guidance in the things

of the Lord. The denominational superstructure we see all around us today, with its hierarchy and tradition, is merely a monument to man’s ambitious ways. While these things may appeal to the flesh, they were not a part of God’s original plan for the Body of Christ. According to the Scriptures, when the Apostle Paul planted churches at Thessalonica, Corinth, Ephesus, and Philippi all of these assemblies were *independent* and *self-governing* (Phil. 1:1). And this was for good reason: if one of these assemblies were to depart from the faith it was less likely to affect the other assemblies, since they were not subject to a hierarchy.

“The local church that is built upon the Word of God is a *stable* church....”

Although the churches at Corinth and Ephesus were larger works, most of the assemblies Paul ministered to were small. In his epistles we frequently read about the church in someone’s house. A good example is Nymphas: “Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house” (Col. 4:15). Whether the work was small or large, it is interesting to note that every assembly Paul had established or ministered to was a *Grace Church* at that time. They *all* had received the preaching of Jesus Christ according to the revelation of the Mystery and initially each one

stood for the truth of Paul's gospel (Rom. 16:25).

THE PURPOSE OF THE LOCAL CHURCH

I have had the privilege, by the grace of God, to pastor three Grace Churches. The experience was invaluable and as I look back, while I didn't realize it at the time, the Lord was preparing me for the position I presently hold at the *Berean Bible Society*. During those years of my pulpit ministry I learned the importance of patterning my ministry after the Apostle Paul. Essentially I sought to emulate what the apostle did when he planted a local church. In fact, did he not instruct us along these lines to do this very thing?

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Phil. 4:9).

What have we “learned” from Paul? If we carefully study his three apostolic journeys we find that Paul's proclamation of the Word of God was the basis for both the establishment and growth of the local church. Everywhere the apostle went he opened the Scriptures to the people and they responded with grateful hearts. We'll allow the biblical record to speak for itself:

1st Apostolic Journey, Antioch in Pisidia: “And the next sabbath day came almost the whole city together to hear the **Word of God**” (Acts 13:44). Iconium: “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the **Word of His**

grace” (Acts 14:3). Lystra and Derbe: “And there they **preached the gospel**” (Acts 14:7).

2nd Apostolic Journey, Thessalonica: “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the **Scriptures**, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I **preach** unto you, is Christ” (Acts 17:2,3). Corinth: “And he [Paul] continued there a year and six months, teaching the **Word of God** among them” (Acts 18:11).



3rd Apostolic Journey, Ephesus: “And this continued by the space of two years; so that all they which dwelt in Asia heard the **Word of the Lord Jesus**, both Jews and Greeks” (Acts 19:10). Troas: “And upon the first day of the week, when the disciples came together to break bread, Paul **preached** unto them, ready to depart on the morrow; and continued his speech until midnight” (Acts 20:7).

Today, the sound preaching of the Word has been replaced in most local assemblies with alternative worship services and marketing schemes to build a popular church that everyone wants to

attend. There is rarely a month that goes by that I don't receive a colorful brochure come across my desk on Church Growth Programs. Sadly, the church growth movement has relegated the Word of God to a secondary role in favor of song services, skits, films and testimonials. This concept is merely an attempt to draw larger audiences with the idea that "bigger is better." If they provide more social functions and innovative programs they'll be better equipped to meet the needs of the community. It's a lofty goal, but a flawed concept.

The problem here is this: when the church across town announces they're building a *new* gym or they plan to have a contemporary worship service with gifted musicians, probably before long many of your people will be going to this new venue. It wouldn't be the first time a local assembly was left with a small handful of people and a large mortgage. Unfortunately, all of this is at the expense of the Word of God, which is the very thing that will minister to the needs of the people.

The temptation is very real for local churches to go along with the trends of the day, but is it our desire to please men or God? Many church boards are fearful that if Paul's apostleship and message are proclaimed in their fullness it may upset someone and drive them away! I remember several years ago I was on the platform with a young Grace Pastor who spent the first ten minutes of his message apologizing for Paul's apostleship. He felt we made too

much of Paul and we needed to tone it down in the Grace Movement or we were going to offend people. I'm sure most of his comments were for my benefit, but he was speaking to the wrong person. I came out of the confusion of denominationalism years ago and I have no intention of returning, as this young man was suggesting. I thank God without ceasing that I've been set free from the bondage of tradition and I'm going to tell anyone who's willing to listen that they, too, can be delivered if they acknowledge Paul's gospel.

Beloved ones, Paul is God's spokesman for the Church today, thus, to speak disparagingly of God's apostle is to reject the counsel of God itself. Paul's epistles reveal the mind and will of God for the Body of Christ during this dispensation. Shall we apologize for the Word of God that has been delivered to us by our apostle? I think not!! While we should speak the truth in love, the truth *is* offensive (Gal. 5:11 cf. Eph. 4:15). I recall the first time someone told me I was a hell-deserving sinner—I was offended by that statement! But I thank God that I was offended, because through the process I got saved. We must be very careful not to remove the "offense of the Cross" by sugar coating our words with flowery platitudes, which can condemn men to perdition.

One of the purposes of the local church is to provide an atmosphere where the Word of God can be received with thanksgiving. The preaching of the Word must be the centerpiece of our worship

of Almighty God. True worship *begins* with God being glorified in the teaching of His Word. It is then enhanced by the singing of hymns, spiritual songs, prayer and testimonials. For the most part, this order has been reversed in our churches today, which has left the Lord's people floundering spiritually in their Christian lives.


When we speak here of preaching the Word, we are not referring to a 12-minute devotional message on Sunday morning, which has little profit. Rather, whenever we gather around the Word to worship the preferable way to open the Scriptures is to do a verse-by-verse exposition of a particular book, such as the Book of Romans. We believe this is the most profitable and effective way to teach the Scriptures. Remember, Paul reasoned with his hearers, he alleged, he taught them the Word of life. Whatever format you use, "preach the Word" and the Lord's people will respond as those at Thessalonica did to Paul's preaching.

"For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thes. 2:13).

Because the saints at Thessalonica eagerly received the Word of His grace, the Word began to work within them and it changed their lives. The ways of the world that once were so important to them were gradually being replaced with a desire to walk worthy of their calling. They were

growing in grace and becoming more and more spiritually minded.

Little wonder the apostle says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). If you aren't attending a local assembly regularly we would like to encourage you to do so for the following reasons. First, it gives you an opportunity to worship God with others of like-precious faith. Second, the Word of God will build you up in the faith, thus enabling you to become more effective in the Lord's work. This will also help to strengthen your relationship with Christ. Third, the gifts and talents the Lord has given you can be used to His honor and glory. Fourth, the world can be a discouraging place at times; therefore, the fellowship and interaction with other believers will be a great encouragement to you.

The local church that is built upon the Word of God is a *stable* church, where the Lord's people know they will hear sound biblical teaching that will challenge them in the faith. This type of church home produces a family atmosphere and families stick together. Seeing that the majority of the assembly has been grounded in the Word when the storms of adversity come, and they will come, the members of the assembly are equipped to weather the storm to the glory of God. 

To Be Continued!

Endnote

1. The Radio Bible Class, *Our Daily Bread*, Grand Rapids, MI.

On November 14, 1957, a panel discussion was held at *Wheaton College*, Wheaton, Illinois, on the subject of *Dispensationalism*. The participants were: Dr. A. Holmes, Dr. B. Mickelsen, Dr. J. R. Rice and Mr. C. R. Stam, with Dr. M. C. Tenney presiding. Last month we presented the opening statement by Pastor Stam, along with the discussion among the panel members that followed. This month we conclude with questions from the floor that were directed to and answered by the panel members. We have omitted the opening statements by Drs. Holmes, Mickelsen and Rice, but the full transcript containing these omissions is available for \$5.00. Simply write to *Berean Bible Society*, PO Box 756, Germantown, WI, or phone: (262) 255-4750.



John R.
Rice

Dispensationalism

A Panel Discussion (Cont'd)

November 14, 1957
Wheaton College, Wheaton, IL



Cornelius R.
Stam

QUESTIONS FROM THE FLOOR

QUESTION addressed to Dr. Mickelsen:

What do you feel the lines of distinction in Scripture are?

ANSWER by Dr. Mickelsen:

I would say in the matter of the lines that are drawn: first of all, I have to say what lines are put down explicitly by the Scriptures, lines which I see drawn carefully in Scripture. The line which I see is the First Covenant and the Second Covenant. Now what is the nature of that line? Is it a barrier or what is its nature? It is not a barrier. Now within the Second Covenant, we have no such explicit drawing of lines. Within the covenant we have various actions of God which He undertakes. In my own system I would not draw any hard lines. I would look at the Old Covenant as a period of preparation. In these different times God acted in these various ways, but I see no reason for drawing any more than a dotted line in that aspect. The New Covenant is the covenant of consumation. I happen to be a pre-millennialist, so I believe that God is going to act directly in the affairs of men in a way in which He has not acted previously. But for me that is a part of the New Covenant, and it is a part of the climax which began in the last of these days of Hebrews 1:1.

QUESTION addressed to Mr. Stam:

Regarding this verse in Ephesians 3 where it says that “It is revealed now to the holy apostles and prophets,” when is the “now”? When did the “now” begin?

ANSWER by Mr. Stam:

With Paul.

QUESTION addressed to Mr. Stam:

Well, then, whom do you consider to be the “apostles and prophets”?

ANSWER by Mr. Stam:

The “apostles” were the twelve, to whom he communicated it, and the “prophets” were the New Testament prophets.

QUESTION to Mr. Stam by Dr. Mickelsen:

Well then after they received this from Paul, if they had written no books up to that time, why is it that all the books they wrote after this time are still not our “mail”?

ANSWER by Mr. Stam:

Because they wrote by inspiration for a time when the Body of Christ will have been taken away and when the Hebrew Christian epistles will come into their proper place and Revelation, which is the last, will fit very naturally.

QUESTION to Mr. Stam by Dr. Holmes:

Is John 3:16 “our mail”?

ANSWER by Mr. Stam:

No, but that doesn’t mean that I don’t believe that the whole Word of God is for us. It was not all addressed *to* us; it is not all written *about* us but it is all *for* us. John 3:16 was spoken by our Lord to a ruler of the Jews. But it is all the more wonderful to us because although Israel has rejected the offer to be the blesser of the world under God, God has sent grace and blessing to the world anyway through the finished work of the Lord Jesus Christ.

QUESTION to Mr. Stam:

According to the dispensational view, in the period of time between Paul’s conversion and the trip to Jerusalem, are there two dispensations at the same time and a person can take his choice between them?

ANSWER by Mr. Stam:

Yes, the one vanished away while the other came in. That is very natural. The bricks of the middle wall of partition fell one by one. It was a process.

QUESTION by Dr. Rice to Mr. Stam:

Was one of the old bricks of Jewish tradition John 3:16 that eventually fell?

ANSWER by Mr. Stam:

No indeed, that is one of the unchanging purposes of God, that He intervened in the affairs of mankind to bring to us. Israel rejected Christ herself and therefore could not bring Christ to the world. Therefore, God intervened and raised up the chief of sinners, saved by grace, and said: "Now look, it is all done through the cross."

"Is John 3:16 'our mail'?"

QUESTION addressed to Mr. Stam:

I assume that you accept the ethics of Paul as expressed in the Law of love to be the basis of Church ethics. What do you do with the Sermon on the Mount? What is your reason for not applying it to the Church?

ANSWER by Mr. Stam:

I wouldn't say for a moment that I don't accept the ethics of the Sermon on the Mount. Everything in the Sermon on the Mount that is compatible with the revelation given to Paul I most certainly will accept, and the moral ethics I certainly would accept. But when he says: "Leave your gift at the altar," I would not accept it, because he says that sacrifices have been done away in Christ.

QUESTION addressed to Mr. Stam:

I wonder if there was any difference between the concept of the conditions of salvation in the Old Testament and what Paul expresses in Galatians 5:6. In Christ Jesus the thing which avails is faith, but it is a certain kind of faith; a faith that *works* by love. In other words not faith and works and not just faith, but this distinctive quality of faith, a faith that inevitably will produce the goods. Now is not this the sort of faith which was the condition of salvation in the Old Testament?

ANSWER by Mr. Stam:

I believe so. That is where the phrase, "the obedience of faith" comes in. Paul speaks of "the obedience of faith" in connection with works and also in connection with his own message.

QUESTION to Dr. Mickelsen and Mr. Stam:

Would you two gentlemen please comment on this passage. In Acts 10 Peter speaks to Cornelius in language which is very similar to Paul over in the second chapter of Ephesians. Peter defines his

message and he says: “The Word which God sent unto the children of Israel preaching peace by Jesus Christ.” In other words, Jesus’ message was one of proclaiming peace or evangelizing peace. In Ephesians 2:17 Paul is describing Jesus’ message and he says, Jesus “came and preached peace,” the very same words in the Greek. There seems to be a similarity here rather than a disparity between Paul and Peter.

ANSWER by Mr. Stam:

Well, yes, Christ was the Prince of peace. There, of course, is a similarity there, but the remarkable thing is that when Israel joined the Gentiles in enmity against God and declared war on God and His Christ, He *still* preached peace. And the point is that He was preaching peace not only to them that were far off, but to them that “*were nigh*” but *now* have become far off.

ANSWER by Dr. Mickelsen:

I would say that the same message was given and this indicates that the people who believed the message joined the same church. In other words, I do not hold that there is a Jewish church in Acts 1 and a Gentile church in Acts 9. The same message that was preached to Cornelius was also proclaimed later by Paul, and when Peter, who was one of the apostles, went and preached to the Gentiles, he also preached the same gospel that Paul preached.

“If we just preached that Jesus was the Messiah, would that be preaching the plan of salvation for today?”

ANSWER by Mr. Stam:

It is true that Cornelius was saved after the conversion of Paul. Peter went to these Gentiles against what he thought was his better judgment. He didn’t want to go, but the Lord said: “You go,” and he begins to preach to them about Jesus of Nazareth in the land of the Jews. But when he gets to the place where he says: “To Him give all the prophets witness that whosoever believes in Him shall receive remission of sins,” then God interrupted him and “while he yet spake” the Holy Spirit fell upon them. But what I would like to know is if you think that *at Pentecost* Peter preached the same message that Paul did.

ANSWER by Dr. Mickelsen:

I would say that though we don’t have a completely systematic theology we do have the proclamation that this man is the Messiah to whom the prophets give witness. And it seems to me that the

message that is proclaimed at Pentecost is the message of the Christian Church. But I did not say it is all.

ANSWER by Mr. Stam:

Suppose someone came up and said: "What should we do to be saved?" and we did not tell them about the finished work of Christ, would we be preaching salvation at all? If we just preached that Jesus was the Messiah, would that be preaching the plan of salvation for today?

ANSWER by Dr. Mickelsen:

If the people had come out of a Jewish background and had looked at the Messiah as a coming leader and if it were made very clear that this Messiah was put to death and that God raised Him from the dead, I think I certainly would be preaching the gospel of salvation.

ANSWER by Mr. Stam:

Even if you didn't tell them that it was *for them*? He *blames* them for the death of Christ; he doesn't tell them: "He died *for you*." He says: "You took Him and by wicked hands you crucified Him and slew Him," and when they said: "What shall we do?" he said: "Repent and be baptized for the remission of sins."

ANSWER by Dr. Mickelsen:

He also said: "The promise is to you and your children."

ANSWER by Mr. Stam:

Yes, the *promise* was to them and their children, and not to us.

QUESTION to Mr. Stam by Dr. Holmes:

How much of the substitutionary atonement in doctrinal form does one have to understand to be saved?

ANSWER by Mr. Stam:

That Christ paid the penalty for his sin would certainly be basic. To only find out that Christ is the Messiah would certainly not give relief from the conviction of sin.

QUESTION to Mr. Stam by Dr. Holmes:

But did not the Jew know this if he knew his Old Testament predictions?

ANSWER by Mr. Stam:

No, Isaiah 53 is perhaps the clearest of all the Old Testament prophecies about the death of Christ and it doesn't even say who is going to die. It was especially veiled language; God meant it so.

ANSWER by Dr. Holmes:

The Jewish interpretation always took this as applying to Messiah.

ANSWER by Mr. Stam:

I go by what the Bible says. I wouldn't be an authority on that, neither could I necessarily concede it. I know they don't *now* agree this refers to the Messiah.

QUESTION addressed to Mr. Stam:

Wesley had a sort of geographical dispensationalism. I am wondering if your dispensationalism is a temporal thing or geographical as well?

ANSWER by Mr. Stam:

I believe that the gospel of the grace of God has no geographical barriers. All cultures find it equally applicable.

“What do you do with the Sermon on the Mount?”


QUESTION to Mr. Stam:

Doesn't I Peter 1:11 seem to indicate the prophets knew of what they were prophesying?

ANSWER by Mr. Stam:

No, if you would read on, brother, it would show that they did *not* understand it, for it goes on to say: “They searched and inquired diligently”; they searched not only at what manner of time these things would happen, but *what* the Spirit did signify when He testified beforehand the sufferings of Christ and the glory that should follow. They *couldn't* have understood it, because the Twelve were working right with the Lord and after they had preached what is called “the gospel” for at least two years, He *began* to tell them how He must suffer and die, and it says in Luke 18:31-34 that He took the Twelve who had been preaching with Him and He tells them how He must be put to death and three times for emphasis, in one verse, it says: “They understood *none* of these things.” No, they didn't understand it.

CLOSING REMARKS BY DR. TENNEY

I am sorry we must close now. But in conclusion may I make one or two observations. One of the fallacies into which Christian people can very easily fall is that they judge somebody else by the exaggeration of his position. It is very easy to exaggerate a man's differences from ourselves, thus to form a sort of caricature which we say is his position and which may not be it fully at all. I think that tonight we have had the advantage of having differing positions represented by their own advocates with opportunity for clarifying the differences and for making clear what those positions are. 

The following is the third and last in a series of articles written as a primer for new believers, to help establish them in their new-found faith.



Now That I Believe (Part 3)

By Pastor Ricky Kurth

How do I deal with sin now that I believe?

1. Not with the Law (the Ten Commandments).

It is natural to think that while we are saved by grace through faith without the Law (Romans 3:28) that we then need the Ten Commandments to help us to be good. However, this is not the purpose of the Law. *"The Law is not made for a righteous man"* (I Timothy 1:9), but for unbelievers (v. 9,10), to give them *"the knowledge of sin"* (Romans 3:20), to teach them that they are sinners and need a Savior.

The Law accomplishes this by making sin *worse*. Because of our fallen human nature, men naturally want to do what they are told *not* to do. Signs saying "Wet Paint, Do Not Touch" generally only invite transgression. This is why Paul says that *"the strength of sin is the law"* (I Corinthians 15:56). The Law gives *motion* to sin (Romans 7:5) and *revives* it (Romans 7:9). God didn't give the Law to make sin better, but to make it worse: *"that sin by the commandment might become exceeding sinful"* (Romans 7:13).

Why would God want to make sin worse? To show unbelievers their need of a Savior: *"the law was our schoolmaster to bring us to Christ"* (Galatians 3:24). The Lord warned the religious leaders of His day that *"the publicans and the harlots go into the kingdom of God before you"* (Matthew 21:31) because the publicans and harlots knew they needed a Savior, unlike those religious leaders who thought themselves good enough to be saved by their works.

The Law was given that *"all the world may become guilty before God"* (Romans 3:19). It condemns *every human being* because it demands 100% obedience *100% of the time* (James 2:9,10). Paul says, *"Cursed is every one that CONTINUETH not in ALL things which are*

written in the book of the law to do them” (Galatians 3:10). You weren’t able to fully obey the Law before you were saved, and this is how it taught you your need of a Savior.

But now that you believe, you are *still* incapable of rendering perfect obedience to the Law. Thus if you try to eliminate sin from your life by using the Law, you will find yourself feeling frustrated, defeated, and experiencing the kind of self-condemnation that even the Apostle Paul felt when he tried to use the Law to deal with sin (Romans 7:15-25).

Sin “*deceived*” Paul into thinking that the Law was something he could use to help him battle sin (Romans 7:11). This is a natural mistake that many Christians make. Since the Law “*is holy, and just, and good*” (Romans 7:12), it

“For the Christian,
forgiveness is
‘a done deal,’
a fait accompli.”

looks like something that would be a good tool to use in dealing with sin. However, gasoline is a liquid, and it looks like something you could use to put out a fire. But as we know, gasoline only makes a fire *worse*, and as we have seen, the Law only makes sin worse.

How does the Law make sin worse? Did you ever have someone tell you, “Try not to think about pink elephants.” A moment beforehand, pink elephants were the furthest thing from your mind, but now a law has placed them in the foreground of your thinking. Then if you go through the day thinking, “I’m not going to think about pink elephants, I’m not going to think about pink elephants,” this law *keeps* the forbidden thought on the center stage of your mind, which leads to sin due to our fallen sinful nature.

The way then to deal with stealing, for example, is not to go through the day reciting God’s law in your mind, “*Thou shalt not steal.*” This only keeps stealing in the forefront of your mind, and as Paul puts it, “*to be carnally minded is death*” (Romans 8:6). Thinking about sin will only lead to sin, and “*if ye live after the flesh, ye shall die*” (Romans 8:13). While it is not possible for you to lose your salvation, sin will have a *deadening* effect in your spiritual life.

But if the Law is not the way to deal with sin in our lives, what is?

2. Deal with sin with the Spirit.

The way to deal with sin is not to focus on a law that prohibits it, but to divert your mind and thinking to the Spirit and spiritual things. To be carnally minded is death, as we have seen, “*but to be spiritually minded is life and peace,*” as the verse goes on to say (Romans 8:6). Thinking about sin will deaden your spiritual life, but thinking about spiritual things will enliven your spiritual life. That’s why Paul says, “*if ye through the Spirit do mortify the deeds of the body, ye shall live*”

(Romans 8:13). It is the Spirit and a focus on spiritual things that helps us deal with sin, not the Law.

This explains why after speaking of things that are “*true...honest...just...pure...*” and “*of good report,*” Paul exhorts us to “*think on these things*”(Philippians 4:8). Tightrope walkers are told, “Don’t look down,” because we tend to follow in the direction we are looking. I’m told that it is dangerous to walk along a superhighway because drivers will be looking at you, and we tend to steer toward where we are looking. Similarly, the way to steer clear of sin is not to focus on a law that condemns it, but to focus rather on spiritual things, thereby steering your life toward *them* instead. This is so important that Paul even goes so far as to challenge us to be constantly “*bringing into captivity every thought to the obedience of Christ*” (II Corinthians 10:5).

With this in mind, it is little wonder that Galatians 5:16 says, “*Walk in the Spirit, and ye shall not fulfill the lust of the flesh.*” Notice Paul does *not* say that if we walk in the Spirit we won’t *have* the lusts of the flesh, only that we won’t *fulfill* the lusts of the flesh in the measure that we walk in the Spirit.

3. Crowd sin out of your life.

As you learn to walk in the Spirit, a wonderful thing happens: you find you have less and less time for sin. When Paul says, “*neither give place to the devil*”(Ephesians 4:27), he means we should not give Satan any *room* in our lives. In short, the way to force sin from your life is to *crowd it out* by filling your life with the things of the Lord. Not even Satan can add a single thing to a life that is already *filled* with the things of God.

This principle of grace will work where the Law fails. The Law says, “*thou shalt not bear false witness*”(Exodus 20:16), but doesn’t tell liars how to stop lying. But Paul says, “*Wherefore putting away lying, speak every man truth*”(Ephesians 4:25). The way to deal with lying is to focus on telling the truth. Similarly, the Law says, “*Thou shalt not steal*”(Exodus 20:15), but offers no advice for thieves as to how to keep from stealing. But grace supplies the victory with the commandment when it says, “*Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth*”(Ephesians 4:28). The way to stop *stealing from others* is to begin *working* and *giving to others*.

4. Walk worthy of who God has made you in Christ.

Paul calls Christians “*saints*”(Ephesians 1:1), then begs us to “*walk worthy*” of this high and holy vocation (Ephesians 4:1). He teaches us that “*Christ be in you*”(Romans 8:10), then prays “*that ye might walk worthy of the Lord*” that is within you (Colossians 1:10). He tells us that we are “*sanctified in Christ Jesus*”(I Corinthians 1:2), but later insists that “*that every one of you should know how to possess his*

vessel in sanctification and honor” (I Thessalonians 4:4). He flatly states that we are “*holy*” in God’s eyes (I Thessalonians 5:27), then challenges us to be “*perfecting holiness*” (II Corinthians 7:1). He has “*glorified*” us (Romans 8:30) by making us a part of “*the kingdom of His dear Son*” (Colossians 1:13), and now asks that we “*walk worthy of God, who hath called you unto His kingdom and glory*” (I Thessalonians 2:12).

5. Live as God sees you.

Paul teaches us that in the eyes of God we are “*dead to sin*” (Romans 6:2). He then challenges us to “*reckon ye also yourselves TO BE dead indeed unto sin*” (v. 11). Using the imagery of leaven as a symbol of sin and “*wickedness*” (I Corinthians 5:8), Paul instructs us to “*purge out therefore the old leaven...as YE ARE unleavened*” (v. 7). In short, grace simply teaches us to recognize who we are in Christ, and then *be that holy person that God has made us to be*.

6. Make your state match your standing.

As believers, there is often a difference between our eternal *standing* in Christ and our current *state*, between our *position* in Christ and our everyday *practice*. Our positional standing before God is one of sinless perfection, but who can argue that our everyday *state* is less than perfect. We stand before God “*ACCEPTED in the Beloved*” (Ephesians 1:6), and so we should live our lives in a way that is “*ACCEPTABLE unto the Lord*” (Ephesians 5:10). When we believed the gospel, we were “*made the righteousness of God in Him*” (II Corinthians 5:21), and God now calls upon us to live “*righteously, and godly, in this present world*” (Titus 2:12).

Believers who fail to do this “*oppose themselves*” (II Timothy 2:25), i.e., are living in opposition to who they are in Christ. We sometimes say of a friend, “He’s not himself today.” By this we mean he is not acting in accordance with his personality. Similarly, when a believer sins he is not acting like himself, he is not acting like who God has made him in Christ.

7. What to do when you sin.

Of course, it is inevitable that you will sin as a believer and “*grieve*” the very Spirit of God that seals your security (Ephesians 4:30). When this happens, you needn’t trust Christ and get saved again, nor do you need to ask God for more forgiveness. In his letters to the churches, every time the Apostle Paul mentions *forgiveness* it is always in the *past tense*. For the Christian, forgiveness is “a done deal,” a *fait accompli*. Forgiveness of all your sins, past present and future, was something you received the moment you were saved. Asking for more forgiveness would be like asking for more salvation or more redemption. You should feel *sorrow* for having grieved the Spirit when you sin, and you may even wish to express this to God in prayer,

but you stand in no further need of forgiveness. When you find that you have sinned, you should thank God for His grace and determine not to continue in the path of disobedience to God's Word.

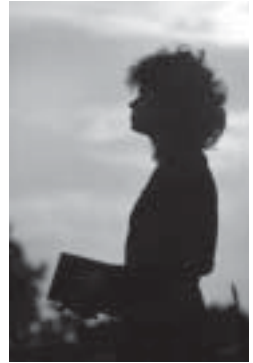
How do I deal with adversity and affliction now that I believe?

1. Recognize that we're saved from sin, not from suffering.

When Adam sinned, death entered the world (Romans 5:12). Ever since then, the pain and sickness that lead to death have been part of the human race. Paul says, *"we know that the whole creation groaneth and travaileth in pain together until now."* And we also know that Christians are not exempt from suffering because Paul adds, *"and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves"* (Romans 8:23). Adversity is also part of the Christian life, else Paul wouldn't exhort us to have *"patience and faith in all your persecutions and tribulations that ye endure"* (II Thessalonians 1:4).

2. Don't doubt the love of God.

When we are sick, injured or in pain, when we suffer emotional trauma or financial reversal, there is a tendency to question the love of God. "If God loves me, why am I sick?" or, "If God loves me, why did this happen?" God's answer is found in Romans 5:8: *"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."* To determine God's love for us, we must not look to our circumstances in life, we must rather look to the Cross.



At Calvary He demonstrated His love for us when He saved us from our sins and the punishment of hell. After Calvary, His love for us can never be called into question.

3. Learn the value of adversity in this life.

Someday *"that blessed hope"* of the Rapture (Titus 2:13) will put an end to all our troubles, and so we *"rejoice in hope of the glory of God"* (Romans 5:2). But in the meantime, Paul says that we can *"glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope"* (Romans 5:3,4). We can glory in tribulation since we know it works *for* us, not *against* us. It works to instill in us these desirable qualities in life, and *rewards* in the next life.

4. Learn the value of adversity in the next life.

Tribulation not only works good things for us in this life, it works good things for us in the next life. Paul says that *"our light affliction, which is but for a moment, worketh for us a far more exceeding and*

eternal weight of glory" (II Corinthians 4:17). This is because while God could have taken us home to be with Him the moment we believed, He rather chose to leave us here to serve Him. But since leaving us here exposes us to sickness, hardship and heartache, God promises to richly *reward* the suffering that we endure. If it be asked *how* richly we will be rewarded, suffice it to say that *"the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* (Romans 8:18). God here vows to lavishly reward all affliction that we encounter as we represent Him here as *"ambassadors for Christ"* (II Corinthians 5:20).

What does the future hold for me now that I believe?

1. Death may usher you into the presence of the Lord.

When we die, our body returns to the earth, but our soul and spirit depart from our body (Genesis 35:18) and *"return unto God"* (Ecclesiastes 12:7). Paul tells us that to be *"absent from the body"* is to be *"present with the Lord"* (II Corinthians 5:8). We needn't fear death, for he also tells us that *"to depart and to be with Christ"* is *"far better"* than anything we have ever known (Philippians 1:23).

But man was created to be a trinity of *"spirit and soul and body"* (I Thessalonians 5:23). This is at least part of what Genesis 1:26 means when the members of the Holy Trinity said to one another, *"Let US make man in OUR image, after OUR likeness."* Death separates our soul and spirit from our body, but God will not allow us to continue forever in this divided state. And so we read that when the Lord returns at the Rapture, *"even so them also which sleep in Jesus will God bring with Him"* (I Thessalonians 4:14). The Lord will return with the souls of those who died in Christ to be reunited with their bodies. These dead and decaying bodies will of course have to be *"changed"* (I Corinthians 15:52) and *"fashioned like unto His glorious body"* before they can go to heaven (Philippians 3:20,21). This will happen *"in a moment, in the twinkling of an eye"* (I Corinthians 15:52).

2. You may live to see the Rapture.


When *"the Lord Himself shall descend from heaven with a shout"* (I Thessalonians 4:16) *"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"* (v. 16,17). While it is obvious that dead and decaying bodies must be changed before entering heaven, those who are *"alive and remain unto the coming of the Lord"* (I Thessalonians 4:15) must also be changed, for *"flesh and blood cannot inherit the kingdom of God"* (I Corinthians 15:50). Thus Paul says of *all* believers at the Rapture that the Lord will *"change our vile body, that it may be fashioned like unto His glorious body"* (Philippians 3:20,21). Our bodies will be fashioned like unto the body He lived in here on earth for the forty days after

His resurrection and before His ascension into heaven (Acts 1:1-3). This body was blessedly recognizable to His friends and loved ones (I Corinthians 15:3-7), and was even hug-able (Matthew 28:9), yet it could also rise through a solid rock tomb and walk through shut doors (John 20:19). Such is the changed body that awaits every believer.

3. You must appear before the Judgment Seat of Christ.

After the Rapture, “we must all appear before the judgment seat of Christ” (II Corinthians 5:10). This judgment seat will not determine whether we go to heaven or hell—that is something that must be determined in *this* life by trusting Christ. No, the purpose of this judgment is to present *rewards* to believers for their *service* for the Lord. This judgment is sometimes called the “Bema seat” judgment, since the original New Testament was written in Greek, and the Greek word for “judgment” in Romans 14:10 is “*bema*.” This word was used for the judgment seat in the ancient athletic competitions, where the “judge” determined 1st, 2nd and 3rd place, etc., not guilt or innocence. These rewards (I Corinthians 3:8) are sometimes called *crowns* (I Corinthians 9:25; II Timothy 4:8) because they will determine the level at which we will rule and reign with the Lord Jesus Christ in the heavenlies throughout eternity (II Timothy 2:12). Paul encourages us to live our lives in such a way so as to “*obtain*” these rewards (I Corinthians 9:24).

Conclusion

As you can see, now that you have believed, many wonderful things have happened to you in the spiritual realm. It is our prayer that these articles will help you make these spiritual realities actual, substantive and operative in your life. God has fully equipped you to deal with sin and adversity in your life, and you have a bright future ahead of you, eternally speaking. May God bless you as you endeavor to “*grow up into Him in all things, which is the head, even Christ*” (Ephesians 4:15). 



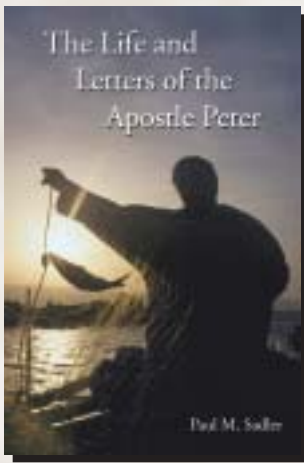
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From Minnesota:

"After many mind-numbing years sitting in churches listening to sermons and never once hearing the gospel of the grace of God, I came into contact with Cornelius Stam's writings, and have read them all. Such a revelation! At last peace with God, the peace of God, and the joy of knowing the truth of salvation and reconciliation."

From British Columbia, Canada:

"I'm going through a very difficult personal crisis right now and I've found your *Two Minutes With the Bible* wonderfully helpful. Thanks so much."

From Michigan:

"I have read many of C. R. Stam's books and I am looking forward to owning his entire collection. Wow, I have just been so blessed by his works....I also receive the *Berean Searchlight* and am truly amazed by it. Thank you so much."

From California:

"The monthly *Searchlight* has been such a blessing to the believers here in this prison. They are simply AMAZED at the Word, rightly divided. They have told me that they get confirmation and strength from reading the *Searchlight*. When I arrived here, the church group was splintered in three different groups, split and confused. Through prayer and ministering to the influential ones in the groups, and steering them to Paul's letters, now there is only one group, and it is growing. One minister tells me that the strength of the Spirit has never been stronger among us."

From the Internet:

"Thank you so much for the inspiration you bring to me every time I read one of your devotionals."

From Ohio:

"Pastor Stam's booklet *Your Faith in God's Word* is so interesting to read and to understand more of the division of the Word. I don't know how many times I've heard Matthew 18:20 quoted during prayer time and it just didn't make sense to me, but I didn't know how to explain it. What a difference it makes to understand Scripture! Perhaps the thing I need to be aware of is, if the Scriptures are not making sense, start looking at the division of the Word."

From Virginia:

"Please add by name to your mailing list starting with the September 2004 *Searchlight*. The one I had fell in a tub of water and the pages stuck together. I've worked and worked trying to unstuck the pages, but some are really stuck and tearing up. Enclosed is a small amount for postage, etc. Thanks so much. I love what you are doing. Don't forget to send the September issue." (Baptism by immersion caused a sticky situation?—RK).

From Georgia:

"I was introduced to 'rightly dividing the Word' twenty years ago and have continued to study using this approach to Scripture since then. This approach to the study of the Scriptures has absolutely changed my life in that it has opened up my understanding of God's plan for the entire world from the beginning to eternity future."

From Virginia:

"I would like to receive the *Searchlight*. I have been having Bible study with my brother and sister-in-law, who use the *Searchlight* in their studies. It has been very helpful to me in understanding the Bible. I do now believe in 'rightly dividing.' It is the only way that I seem to be able to understand the Bible."

From the Philippines:

“As a result of reading *Man, His Nature & Destiny*, I’ve taken my brother-in-law’s teaching position; he became a universalist. I am forewarned and forearmed by the writings of Pastor Stam on this topic. Although my parting ways with my brother-in-law brought a confusion to some, to others it prompts them to study more of the Word of God.”

From California:

“I can’t get enough of rightly dividing the Word of God, which is foreign to pastors and people here in northern California.”

From the Internet:

“I have held the Acts 2 position for years, and had only heard false things about your position at Bible school. They don’t want believers to hear your side of the story. The best thing I have seen so far is your attitude towards those that lie about you. You are willing to confront, but with a spirit of love and concern.” (Our attitude toward those who oppose us can either confirm or deny the grace we teach.)—RK).

From Virginia:

“Thanks very much for your work in this most important teaching. It is very timely; Christians, like myself, may find many answers to biblical questions by your ‘rightly dividing the Word.’ We are therefore, after study, able to pass this knowledge on to hungry hearts. Thanks.”

From New York:

“I receive the *Searchlight* and *Two Minutes* e-mailings. I’m grateful for all that I’ve learned and so are those who I share with.”

From Minnesota:

“Thank you folks for your ministry of rightly dividing the Word. Many of us aren’t finding this in our churches, so we look forward to your magazine.”

From Wisconsin:

“I want to say ‘thank you’ in the deepest sense of those words. This isn’t the first time that you have helped me to better understand what the Lord says on some of these issues that I seem to complicate. Last year you helped me see through the deception of the Pentecostal church by taking me through the Lord’s teaching through the Apostle Paul.”

From Colorado:

“Thank you so much for continuing to stand firm for the ‘Gospel of the Grace of God’ and the ‘Word, rightly divided.’ I appreciate your ministry and am thankful that you continue with articles by Pastor Stam.”

From Arizona:

“Enclosed is my end-of-the-year offering for BBS. I have been reading the *Searchlight* for nearly 20 years and still enjoy Brother Stam’s articles. Just because he has been promoted doesn’t mean I can’t still be edified by his writings. I was brought up a Catholic, and I suppose I am extra reluctant to believe and do something unless I can read it from the Apostle Paul.” (An excellent reluctance!—RK).

From Florida:

“I greatly appreciate all who make it possible to allow me the privilege of reading great insights into the Word of God through the *Berean Searchlight*. Thank you.”

“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

Question Box

“Did the angels sing when they announced the Savior’s birth?”

At this time of year, we hear many hymns that express this thought: “Hark! the herald angels *sing*, ‘Glory to the newborn king...’” A line of “O Come All Ye Faithful” carols, “*Sing*, choirs of angels, *sing* in exaltation, O *sing*, all ye bright hosts of heaven above, Glory to God, all glory in the highest.” But *hymnology* doesn’t always match *theology* as well as we would like, so we must put this question to the Berean test.

“And suddenly there was with the angel a multitude of the heavenly host praising God, and *saying*, Glory to God in the highest” (Luke 2:13,14).

We know that angels know how to sing, for they sang at Creation (Job 38:7). However, we never again read of them singing, perhaps because of the entrance of sin into Creation. Luke 2:13 says they conveyed their message by “*saying*” the words, not *singing* them. Having said that, it is difficult to believe that they proclaimed such a joyous evangel in a monotone voice! With that in mind, here are some things to consider.

In the first mention of singing in Scripture we read:

“Then *sang* Moses and the children of Israel this *song* unto the Lord, and spake, *saying*...” (Ex. 15:1).

Here when the children of Israel *sang* it is said that they sang “*saying*...” Similar examples of this can be found in Judges 5:1, I Samuel 21:11 and Revelation 15:3. Thus the word “*saying*” in Luke 2:13 may not be limiting the transmission of their words to speech *to the exclusion* of song.

Furthermore, we read that the angels were “*praising God*” in their proclamation (v. 13), and whenever we are told how such praises are rendered in Scripture, they are most often said to be *sung* and not merely *spoken* (Jud. 5:3; II Sam. 22:50; II Chron. 5:13; 23:13; 29:30; Ezra 3:11; Neh. 12:46; Psa. 7:17; 9:2,11; 18:49; 27:6; 28:7; 30:12; 33:2; 47:7; 61:8; 68:4,32; 75:9; 92:1; 98:4; 104:33; 106:12; 108:3; 135:3; 138:1; 146:2; 147:1; Acts 16:25).

And so while we cannot go beyond that which is written, it is interesting to consider that if the angels *did* sing in Luke 2:13, then they are only known to have sung at the beginning of Creation and at the beginning of the redemption of Creation (Rom. 8:21). Perhaps this is what James Montgomery had in mind when he wrote “Angels, From the Realms of Glory,” for in it he writes: “Angels from the realms of glory, Wing your flight o’er all the earth; *Ye, who sang creation’s story, Now proclaim Messiah’s birth.*”
—Pastor Kurth

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Spotlight on Grace Churches

This month's church is:

Grace Bible Church

Location: 1309 Painted Post Drive, Madison, Wisconsin 53716

Pastor: Christopher Boland

Services: 9:30 a.m. Sunday School (currently in Ruth)
10:30 a.m. Worship (currently in I Corinthians)
6:00 p.m. Sunday Evening (currently in Romans)
7:00 p.m. Wednesday Prayer Meeting
7:00 p.m. Friday Night Bible Study

Additional ministries: Men's Breakfast (Second Saturday of each month) and Monthly Church Fellowship "potluck" dinner.

Contact information: Pastor Chris Boland (608) 222-2205

www.gracebiblechurch-madison.org

NEWS AND ANNOUNCEMENTS

PRESENT WITH THE LORD: Heaven has welcomed home two faithful Grace believers:



Pastor Marvin Duncan departed to be with Christ on October 20th. Brother Duncan pastored a number of churches, including *Community Bible Church* of Filer, Idaho, and *Berean Grace Church* of Genoa City, Wisconsin. Our brother “retired” to Kansas City where he continued to teach a Bible study in his home and write articles for his website. His wife Marlene will miss him, but only until we are “*caught up together...to meet the Lord in the air; and so shall we ever be with the Lord.*”

Robert Johnson was promoted to glory on October 4th. Brother Curtis Rowsey introduced Bob to the Grace message in 1996, and four years later he was instrumental in founding *Grace Bible Fellowship* of Ridgely, West Virginia. Brother Johnson loved the Word, rightly divided, and there was a time when it seemed you couldn’t go to a Grace conference without seeing him. Bob was a good friend of *Berean Bible Society*, and Pastor Brent Biller called him “the Epaphras of our church.” High praise indeed for one who will be sorely missed.



THE LATEST ADDITION TO NORTHERN GRACE YOUTH CAMP isn’t the new chapel! Lydia Joy Green was born October 18th to Camp Director David Green and his wife Jennifer. Lydia joins sister Emma and brother Jeffrey as the latest addition to NGYC’s “first family” of happy campers.

OUR COVER THIS MONTH features a photo taken by Ken and Barb Wardius, a couple who travel extensively throughout the state of Wisconsin in search of unique photo opportunities. You can view some of their impressive gallery of photographs on various themes at their website: www.execpc.com/~slw81/, and you can e-mail them with any questions at: slw81@execpc.com.

*The picture of the lighthouse that appears on the front cover was taken by Ken and Barb Wardius. The *Algoma North Pierhead Lighthouse* is located in Algoma, Wisconsin. The lighthouse sits at the mouth of the Ahnapee River as it joins Lake Michigan. It is one of only two Wisconsin lighthouses to still utilize a raised catwalk. The light was first established in 1893 and is still an active aid to navigation.

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“Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness...” (1Pet. 2:24).

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