

The **Berean Searchlight**

Studying God's Word, Rightly Divided

February 2009



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The **Purpose** of the *Berean Bible Society* is to help you understand and enjoy the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to *evangelize* the lost, to *educate* the saved in “rightly dividing the Word of truth” (II Tim. 2:15), to *energize* their Christian lives, and to *encourage* the local church.

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From the Editor to You

Dear Friends in Christ,

Years ago, Pastor Stam decided that whenever possible, the board of directors of *Berean Bible Society* should be made up of a balance of pastors and laymen. In case the reader is wondering whether an all-pastor board might serve BBS better, one of their recent decisions reminded me of the wisdom of having non-pastor input as well.

The Board decided that pastoring a church and being the editor of the *Berean Searchlight* was enough on the plate of any one man, and so they asked if I would consider stepping down as an instructor at our *Berean Bible Institute*. I received this recommendation with very mixed feelings. On the one hand, I am firmly convinced that BBI is engaged in an important work, and I would love to be able to continue to be part of training the next generation of grace believers for the Lord's work.

On the other hand, I received the Board's counsel with a sense of relief, for I have long questioned if I might be overextended in dividing my time among three ministries. After all, younger men than me have developed serious health issues in trying to do too much in the work of the Lord. I also wondered if these ministries were being served as well as the Lord would like, due to my divided attention. And so I reluctantly determined to heed the Board's advice, and relinquish the rotation of four courses I taught at BBI to the capable men who will take my place.

I've chosen to share this information with you for two reasons. First, I want to be sure that when people hear I will no longer be teaching at BBI that no one will wonder if I still believe in the value of this ministry. On the contrary, I am convinced more than ever of the urgent need for a school like BBI to exist.

But my second reason in sharing this with you is to give you an added appreciation for the BBS board, and for the wisdom in having laymen involved in directing our ministry. We pastors are workaholics by nature, and would spread ourselves too thin and work ourselves to an early grave were it not for the insight of men of experience who serve on church and ministry boards everywhere. Their counsel is invaluable in many other areas as well, and I Thessalonians 5:12,13 suggest that God's people should thank Him for the balance they bring to the Lord's work.

Yours in Christ,
Pastor Ricky Kurth



2009 BBS Conference Schedule



- Florida Bible Conference**, March 20-22, Nokomis, Florida
Pastor Paul M. Sadler, Contact: Pastor Whitey Myers (941) 966-5959
- Spring Hill Bible Fellowship**, March 24, Spring Hill, Florida
Pastor Paul M. Sadler, Contact: Lee Wasson (352) 688-4427
- Gulf Coast Bible Conference**, March 27-29, Mobile, Alabama
Pastor Paul M. Sadler, Contact: Pastor Jim Healan (251) 661-5528
- Pennsylvania Bible Conference**, April 24-26, Lebanon, Pennsylvania
Pastor Paul M. Sadler, Contact: William Schaeffer (717) 949-3020
- Northeast Ohio Bible Conference**, May 1-3, Ashtabula, Ohio
Pastor Paul M. Sadler, Contact: Pastor David Adams (440) 992-9008
- Midwest Meetings**, May 17, Olney, Illinois
Pastor Paul M. Sadler, Contact: Paul Kermicle (618) 754-3466
- Midwest Grace Fellowship Conference**, June 5-7, Bethany, Missouri
Pastor Paul M. Sadler, Contact: Pastor Ken Lawson (217) 498-6958
- Berean Bible Fellowship Conference**, June 20-25, Cedar Lake, IN
Pastor Paul M. Sadler, Pastor Ricky Kurth, Pastor Kevin Sadler
Contact: Pastor Richard Ware (870) 942-2799
- Grace Believers' Bible Conference**, July 24-26, Bitely, Michigan
Pastor Paul M. Sadler, Contact: Pastor Ken Lyon (231) 745-9595
- Celebrate Grace Camp**, July 26-30, Montrose, Colorado
Pastor Ricky Kurth, Contact: Jerry Worthley (719) 276-2469
- Black Hills Mid-Week Service**, August 26, Rapid City, South Dakota
Pastor Paul M. Sadler, Contact: Arlin Stratmeyer (605) 399-1958
- Grace Chapel of Laramie**, August 30, Laramie, Wyoming
Pastor Paul M. Sadler, Contact: Pastor Dennis Moore (307) 745-5801
- Denver Regional Bible Conference**, September 4-5, Littleton, CO
Pastor Paul M. Sadler, Contact: TBA
- Grace Revival for Evangelism**, Sept. 29-Oct. 2, Green Lake, Wisconsin
Pastor Paul M. Sadler, Contact: Jan Bultema (888) 220-3618
- Berean Bible Fellowship Fall Conference**, October 8-9, Oshkosh, WI
Pastor Paul M. Sadler, Pastor Ricky Kurth
Contact: Pastor Richard Ware (870) 942-2799
- Central Indiana Regional Conference**, October 31, Middlebury, IN
Pastor Paul M. Sadler, Contact: Mike Karnes (317) 984-4799
- Northeast Texas Regional Conference**, November 6-7, Arlington, TX
Pastor Paul M. Sadler, Contact: Dave Allen (972) 840-3082

Trials and Temptations



Cont'd

By Paul M. Sadler

TEMPTATION TO DO EVIL

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: 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.” —James 1:13-15

The famous German theologian Dietrich Bonhoeffer made the following insightful statement on *temptation* prior to his martyrdom at the hands of the Nazis during World War II:

“In our members there is a slumbering inclination towards desire which is both sudden and fierce. With irresistible power, desire seizes mastery over the flesh. All at once a secret, smoldering fire is kindled. The flesh burns and is in flames. It makes no difference whether it is sexual desire

or ambition or vanity or desire for revenge or love of fame and power or greed for money or, finally, the strange desire for the beauty of the world, of nature. Joy in God... is extinguished in us and we seek all our joy in the creature. At this moment God is quite unreal to us, He loses all reality, and only desire for the creature [of the flesh] is real; the only reality is the devil. Satan does not fill us with hatred of God, but with forgetfulness of God....The lust thus aroused envelops the mind and will of man in deepest darkness. The powers of clear discrimination and of decision are taken from us.”

The above passage from the Book of James clearly teaches us that God never tempts man with evil. Our Lord does not even enter into the picture in this regard; therefore, we are dealing *only* with the fallen sons of Adam. As we know, there are some things that

just never seem to change—the old homestead down by the creek, the taste of grandma’s pumpkin pie, the majesty of the Grand Canyon, etc. *Temptation* has not changed either, yet men still fall victim to its unmerciful grip. With this in mind, James gives us some wise counsel as to how to avoid falling into the pit of despondency. To begin with he says:

“Let no man say when he is tempted, I am tempted of God.”

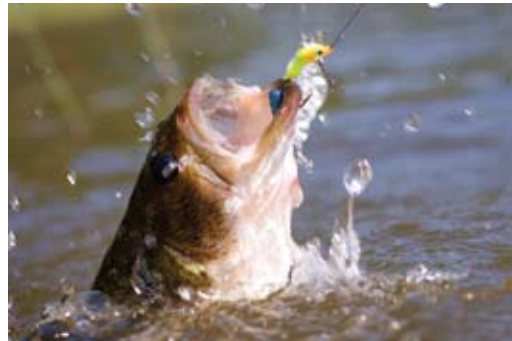
God can not and will not tempt us to do wrong, which, of course, would be contrary to His very nature. Such times are normally a subtle attack of Satan or the product of our own doing. Interestingly, temptation always follows the same path which leads to the *Valley of Despair*. The first stop along the way is the *Hamlet of Inescapability*—“But every man is tempted.” Absolutely no one is exempt from being tempted; even our Lord was tempted of the devil (Luke 4:1-13). It is not a question of “if” but “when” we find ourselves in its clutches. Temptation to sin is not itself sinful; it is when our sinful nature responds that we sin.

We may feel somewhat uncomfortable in the early stages of a temptation, but the real danger is when we arrive at *Yielding Corners*. Here we are faced with one of two choices: flee to safety like the patriarch Joseph, or yield to sin such as in the case of Adam.

“Every man...is drawn away of his own lust and enticed.”

The word “enticed” used here by James is a fishing term which means to lure by bait. Those of us

who love to fish understand that the presentation of the bait is of the utmost importance. Every angler knows that fish, especially the trophies, are very cautious by nature. They will sometimes follow artificial lures 20 or 30 times, but never strike. If a fisherman uses live bait he attempts to make it look as tantalizing as possible. As the fish is *enticed* by the prospect of a delicious dinner, he will often nudge the bait and then swim to a safe distance. Gradually he is *drawn* to the bait, and then suddenly he strikes. But to his surprise there is an angler at the other end of the line who sets the *hook* and makes the catch.¹ Dinner is served!



Temptation to sin follows a similar course of enticement. Perhaps it is a drug pusher trying to encourage a young teen to “do” drugs. “It won’t hurt you; everybody’s doing it. I’ll tell you what, I’m going to give you a free sample of cocaine since you are such a good friend. Try it, you’ll soar to new heights.” When this teen reaches out to receive those drugs, he’s *hooked!* Yielding to this particular temptation has dire consequences.

Those who yield to temptation have no one to blame but themselves, for each of us is *individually* responsible for our actions. Bear in mind again the words of James, “*every man...is drawn away of his own lust and enticed.*” The key statement here is “his own lust.” Man yields to temptation of his own volition. Sorry, but you can’t say in your defense, “The Devil made me do it!” While the Devil can tempt you to sin against God, he can not make you sin—you are responsible for making that choice.

Our journey ends at *Death Valley*. As we have seen, Satan cannot cause us to sin, but he can attractively package it to appear—oh so inviting and acceptable. As we are painfully aware, he ever so subtly drew Adam and Eve’s attention to the forbidden fruit. He simply set things in motion and our first parents took it from there. Adam saw that the tree was good for food—*the lust of the flesh*—perhaps God has withheld something from me? The tree was also pleasant to look upon—*the lust of the eyes*—I have every right to partake! Indeed, it is a tree to be desired to make one wise—*the pride of life*—I want to be like God and know the difference between good and evil.

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, it bringeth forth death.”

Sin always has consequences. For the teen that yielded to temptation there is a life of addiction, stealing, heartbreak, and in all probability an early death.

Adam and Eve found themselves separated from God. Adam hid himself, as it were, from the Lord. He was destitute, not to mention that by his one act of disobedience, death passed upon us all (Rom. 5:12-14).

AVOIDING TEMPTATION

A. The Folly of Samson

The lives of Joseph and Samson are classic examples of the *proper* and *improper* ways of handling temptation. Few men have been more blessed than Samson. Having received the *Nazarite vow* from his birth, the Spirit of the Lord came mightily upon him to deliver Israel from the hands of the Philistines to whom she was subservient.

With sheer supernatural strength Samson killed a lion with his bare hands. On another occasion He tied the tails of three hundred foxes together and attached a flammable material between each pair of tails. When the foxes were set loose in the fields of the enemy they naturally ran for their lives destroying everything in their path. Subsequently, the entire harvest of the Philistines was wiped out by fire. At Ramathlehi, Samson slew one thousand Philistines with the jawbone of an ass. And at Gaza when the enemy surrounded him he merely ripped the iron gates of the city from their moorings and carried them off to a hill before Hebron (Judges 14-16).

Even in his death Samson courageously pulled down strongholds, insomuch that he killed more Philistines in his death than

he did in his life (Judges 16:27-31). But there was one enemy that proved to be stronger than this mighty man of valor—**TEMPTATION**. Rather than fleeing from its deadly allurements, he was enticed again and again by the tantalizing smell of perfume and the embrace of a beautiful woman. Delilah was the last of his sordid affairs which ultimately brought his downfall. She deceived him by her treacherous ways to reveal the secret of his strength. Like putty in her hands, Samson foolishly forsook the God of his fathers for a few moments of pleasure; a decision we might add that brought severe *consequences*.

With his strength gone, the Philistines *bored out* his eyes; thus, he would never again see the beauty of another woman. And the sweet smell of perfume that once intoxicated Samson suddenly turned into the stench of a pit when they made him grind in the prison house. The life of Samson is epitomized in the words of Marshall Hayden: “In every sense the crisis of the moment is decided only by the tenor of life; nor, since the world began has any man been dragged over into the domain of evil, who had not strayed carelessly or gazed curiously or lingered guiltily beside its verge.”

B. Joseph’s flight

Shortly after Joseph was sold into Egypt he was purchased by Potiphar, an officer of Pharaoh. When the Lord blessed the Egyptian’s house because of Joseph, Potiphar responded in kind by

making Joseph overseer over all that he possessed. As the son of Jacob sought to faithfully carry out his responsibilities, a *temptress* unexpectedly entered his life. Potiphar’s wife cast her eyes on the young lad, enticing him to have an adulterous relationship with her. Joseph’s reaction to her request is a good example of how to *properly* respond when tempted to do evil.

“How then can I do this great wickedness, and sin against God?” (Gen. 39:9).

Interestingly, Joseph not only recognized the moral wrong of such an act, he more importantly saw it as a *sin against the Lord*. Oftentimes this latter part is overlooked when believers dabble with enticement. As noted earlier, this is when men are blinded by their own lust and completely forget about God.

“Joseph’s reaction... is a good example of how to *properly* respond when tempted to do evil.”

When the temptress saw that her solicitations were met with resistance, she caught Joseph by the garment and said, “Lie with me.” He reacted to her unwholesome advance by *fleeing* out of the house so quickly that he left his coat in her hand. One of the best ways to avoid temptation is not to permit yourself to be drawn into its slippery ways. It has been

correctly said that we have a term for those who flirt with temptation and think they can do so with impunity: we call them **VICTIMS!**

A PRACTICAL SOLUTION TO A TROUBLING PROBLEM

In the event we find ourselves in the clutches of temptation, it is important to confront the temptation with the Word of God. Every time the tempter came to our Lord during His forty-day fast in the wilderness, He answered the devil with a passage of Scripture. You have to fight fire with fire!

If you are tempted to marry someone who is unsaved, the Word of God plainly states: “*Be ye not unequally yoked together with unbelievers*” (II Cor. 6:14).

Temptation will talk you into pursuing a relationship that you know in your heart of hearts would be wrong. It will cause you to reason, “but he swept me off my feet. He’s tall, dark, and handsome—a real gentleman. After all, he’s the man of my dreams—well educated, strong, and decisive.” If you yield to this sort of reasoning, in all probability, this dream will become your worst nightmare. A spiritual loneliness in this type of relationship will be your best friend in the end.

A very dear friend of our family experienced this very thing. She was married to an unbeliever but never enjoyed what it was like to have fellowship in the gospel with her husband. He wanted nothing to do with spiritual things and never darkened a church door, to her dismay. She commented to

me one day that while she loved her husband and would never think of leaving him, she regretted that she was married to an unbeliever.

The world says, “Don’t be so narrow-minded with such puritanical beliefs.” But it is our firm conviction that a believer should only date and marry those who are in the Lord (I Cor. 7:39; II Cor. 6:11-18 cf. Eph. 5:21-33).

If you are tempted to steal, the Word of God says: “*Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good*” (Eph. 4:28).

In a recent survey by the *Josephson Institute of Ethics*, 33 percent of High School and 16 percent of College students said they’d stolen something in the last year.

Do Christians steal? Sadly, the answer to the question is, yes! Sometimes believers do fall victim to this temptation as well. In fact, some of the Ephesians Paul was addressing were guilty of this very sin.


Here temptation says, “Go ahead, slip it in your pocket, you owe it to yourself. Everybody’s doing it these days.” With the wheels set in motion, a young person’s desire sometimes runs roughshod over what is morally right, as seen in the survey. Consequently, his rationale is: “This store will never miss one *Blackberry*; why they make more money in one week than I make in a year.” With sin crouching at the door of opportunity, the young man yields to the temptation and

cautiously removes the security strip from the box so he doesn't trip the alarm at the door. He's home free, or at least he thinks so! What he completely forgot about in his moment of blinding desire was this, from the time he entered the store to the time he returned to his car he was under surveillance, especially when he started acting suspicious. Once he leaves the store, Security will be waiting to arrest him for stealing.

The solution to stealing according to the Scriptures is to work. If the young man in the above account wanted a *Blackberry* and he didn't have the money for it, he should have simply worked a few extra hours a week to purchase it. Interestingly, Paul adds to the foregoing passage: "that he may have to give to him that needeth." In other words, believers are to look for opportunities to assist those who are having financial

trouble so they don't have to steal to make ends meet, which inevitably would bring a reproach to the name of Christ.

We cannot place enough emphasis on the importance of distinguishing between trials and temptations; they are two distinct lines of teaching. The *trial* of our faith is more precious than fine gold. It tempers the metal to insure it is fit for the Master's use. On the other side of the coin, thankfully, we can have victory over the *temptation* to sin against God by simply following instructions found in the Word of God, which is a lamp to our feet, and a light to our path that we might walk worthy of our calling in Christ Jesus.

"If God be for us, who can be against us?" 

Endnote

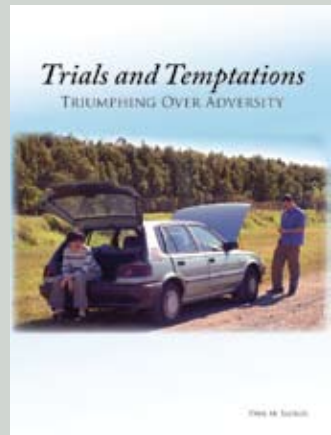
1. ©iStockphoto.com/Lawrence Sawyer.

Coming Soon!

Trials and Temptations

By Paul M. Sadler

The revised and expanded version of *Trials and Temptations* that has appeared in the last two issues of the *Searchlight* will soon be placed into booklet form.



Watch the Searchlight for announcements of its availability!

Revised and Expanded version



The Charismatic Movement

A Personal Testimony

By Cornelius R. Stam

THE CONDITION OF THE CHURCH

Years ago, in Milwaukee, Wisconsin, I had dinner with a Bible-teaching evangelist of some note.

During the course of our conversation I asked his opinion of the condition of the Church. He replied that he felt it was appalling. "In what way?" I asked. "Well," he responded, "the Pentecostalists are taking us over, with tongues and healing campaigns sweeping the country."

"What remedy would you prescribe?" I asked. "Oh," he said, "now you're trying to draw me into an argument."

I wasn't. I merely wanted to discuss the matter with him as a friend, but his defensive attitude did, I feel, betray his insecurity about his own theological position, for he believed that the Church today should obey the so-called

"Great Commission," and this commission clearly states:

"And these signs shall follow them that believe...they shall speak with new tongues... they shall lay hands on the sick and they shall recover" (Mark 16:17,18).

How, then, could this brother consistently find fault with the Pentecostalists? Little wonder that those Christian leaders who teach that the commission to the eleven is *our* "Great Commission" rarely want to touch "with a ten-foot pole" those who faithfully proclaim what Paul, by divine inspiration, calls "*my gospel, and the preaching of Jesus Christ according to the revelation of the mystery*" (Rom. 16:25). This brother referred to is now with the Lord. Had he remained with us until today he would see how Pentecostalism, or the Charismatic

Movement, as it is now generally called, has made still further headway, with Fundamentalists and Evangelicals in general still impotent to challenge it consistently. The Charismatic Movement has now invaded almost all of the denominations and even the Roman Catholic Church, and TV healing extravaganzas are reaching the confused religious masses with their appeal to a “faith” that is anything but Scriptural.

ASSEMBLIES OF GOD CONVENTION

It was about the time when the above brother and I had dinner together, that I received a letter from a Pentecostalist leader, informing me that the *Assemblies of God*, the “nationally-recognized and God-honored”¹ segment of Pentecostalism was to hold its annual convention at the *Milwaukee Auditorium* that summer. He asked me to promise him that I would attend this convention and consider the claims of “true, Bible Pentecostalism.” I did not promise him that I would attend, but I did promise myself that I would do so, God permitting.

When the time came I attended the opening service with Mrs. Stam and a friend. The theme of the convention was displayed on a large banner above the platform. It read: *EVANGELISM*.

The “evangelist” for that night scarcely mentioned the Lord Jesus Christ. He said *nothing* about salvation through His shed blood, but after much acrobatics and screaming that his hearers “needed God,” “needed to have the devil knocked

out of them,” “needed the Holy Ghost,” etc., he gave an invitation to come forward—not even then mentioning faith in Christ, or His death for our sins.

Around us sat a group of men, shouting “Hallelujah!” and “Praise the Lord!” as waves of noisy emotional expression swept over the audience.

At this point I took a slip of paper from my pocket and wrote: “*Is this evangelism? The preacher has not even told them that Christ died for their sins.*” I handed this note to one of the men seated nearest us and noted that he and his neighbor read it very carefully and that it was then handed down the row until it disappeared from sight.

We visited the meetings a second time with other friends. This time the evangelist *did* proclaim salvation through the finished work of Christ, though this may have had no connection with our note. This second evangelist, however, did not get the same response from his audience. He would leap into the air and cry, “this overwhelms me,” but it did not seem to overwhelm his audience. They evidently wanted a full-scale tongues and healing show.

Suddenly stopping, the evangelist finally asked all present to get down on their knees and pray. My friends and I chose not to join in the bedlam we knew, by experience, would follow. There had been some speaking in “tongues” both nights, but now a great flood tide of human emotion was released. Some prayed, some sang, some moaned, some chanted, some

lifted their hands or pounded with their fists, and many spoke with “tongues.” All was confusion.



In front of us, and now facing us, was an average-looking man who gave clear evidence that it was *not* the Spirit of God that controlled him as he spoke in “tongues.” Clearly controlled by some power outside himself, the man kept alternately uttering some sort of jibberish and repeating the words, “Save souls, save souls, save souls...” perhaps a dozen times in succession and so fast that one wondered how he could possibly articulate the words with such rapidity.

Now it is true that, not being able to understand what this man said in “tongues,” we could not prove that he was not intelligently doing so. But we *could* understand the English he spoke as, like a man out of his mind, he rattled on with his “Save souls.” This was proof enough that what he was doing, and the whole confused scene, was *not* of God but of Satan, for “*God is not the Author of confusion*” (I Cor. 14:33). He gives His people “*the spirit of...power, and of love, and of a sound mind*”

(II Tim. 1:7), and expects them to practice sobriety and self-control. The Charismatic Movement is not characterized by these virtues.

Shortly after the meetings referred to, great crowds in Milwaukee were turning out to hear a prominent “healer.” One of his party wrote:

“May I remind you that on October 6 [1953] God’s special messenger to Milwaukee, Brother..., told the people that God had revealed to him that this would be the greatest revival Milwaukee has ever seen; that there will be a great parade in the streets, the people joyously singing gospel hymns; that Milwaukee will be shaken for the Lord. Brother... has publicly announced, as definitely authentic, that the face of Jesus was seen on the television screen...”

Of course the prediction was as fallacious as the alleged face on the TV screen, for Milwaukee continued on its way after the campaign, just as it had before.

This sort of thing is more widespread today than it was in 1953, but what troubles us more than the excesses we have described is the fact that most of our Fundamentalist and Evangelical brethren hold that the so-called “Great Commission,” which clearly includes tongues and healing, is for our obedience in the present “dispensation of the grace of God.”

WHEN THE PENTECOSTAL SIGNS WERE IN ORDER

Why was it necessary for the Pentecostal disciples to speak with other tongues?

Because they were to be *witnesses*, from Jerusalem to the uttermost part of the earth (Acts 1:8).

Witness of *what*?

Witnesses of the resurrection of the crucified *King*, and the miraculous gift of tongues was another supernatural sign that our Lord *was* the rightful King.²

“Tongues...had a far deeper significance than the salvation of the individual....”

It is frequently assumed that the eleven were sent “to testify the gospel of the grace of God,” but there is no Scriptural foundation whatever for this assumption, for neither this phrase nor the message is found in the Scriptures until we come to the Apostle Paul (See Acts 20:24 and cf. Eph. 3:1-3). Those who would understand the message of grace must get this clear in their minds.

In their last conversation with the risen Lord the eleven had asked Him whether He would *now* restore the kingdom to Israel (Acts 1:6) and while He had declined to tell them *when* this kingdom would be restored, He had commissioned them to go forth as His witnesses—obviously to proclaim Him as the risen King, for this was how they knew Him.

At Pentecost they began to carry out this “great commission” and *did* proclaim Him as King

(Acts 2:29-36; 3:19-21). Indeed, had Israel accepted her Messiah the apostles could then have proceeded to bring the other nations to Messiah’s feet.³

The twelve knew nothing of God’s secret purpose and the exceeding grace which was to be manifested with the raising up of Paul. They did not know that the King and His kingdom would be rejected and that the prophetic program would be interrupted by the unfolding of the mystery kept secret since the world began.

Thank God we now know that it was His purpose to conclude Israel in unbelief along with the Gentiles *that He might show mercy to all*; to hold the Messianic kingdom in abeyance so that “the dispensation of the grace of God” might be brought in and poor, lost sinners in a world doomed to judgment might find salvation full and free, by grace, through faith in the crucified, risen, exalted Son of God.

THE TRUE MEANING OF PENTECOST

Modern Pentecostalism has perverted the true meaning of Pentecost. It has taught that the gift of tongues is bestowed today as a divine evidence of salvation and the possession of the Holy Spirit.

It is true that during the Pentecostal era the gift of tongues was *one* of the evidences of salvation, for our Lord had said: “*These signs shall follow them that believe.*” But our Pentecostalist friends must not overlook the fact that the disciples who first received the gift of tongues at Pentecost

had been saved for some time prior to Pentecost.

Tongues, like the other signs of the so-called “great commission,” had a far deeper significance than the salvation of the individual who wrought them.

According to our Lord’s commission in Mark 16, those who believed were not only to speak with tongues, but also to “*cast out devils [demons]...take up serpents...drink any deadly thing [and] it shall not hurt them...lay hands on the sick, and they shall recover.*”

All this looked forward to the establishment of the Messianic kingdom, for in the process of its establishment, God’s messengers were to attack the kingdom of Satan and defy sickness and death itself.

Let us see from the Scriptures, then, how the gift of tongues took its place right along with these other signs which pointed to the earthly establishment of the kingdom.

BABEL AND PENTECOST

There is a distinct relation between what happened at Babel in the days before Abram’s call and what took place here at Pentecost more than two thousand years later.

There, at Babel, God judged man’s rebellion with THE CONFUSION OF TONGUES; *here* He bestowed THE GIFT OF TONGUES. *There* His purpose was the *scattering* of the race (Gen. 11:7,8); *here*, its *regathering*, beginning, of course, with Israel. (See Luke 24:47; John 11:51,52; Rom. 15:8-10).

Since Israel rejected the glorified Christ, this gift has been withdrawn (I Cor. 13:8) and the Jews, like the rebels at Babel, have been scattered to the ends of the earth, while the Millennial kingdom and blessing are held in abeyance until a future day.

In our day, therefore, God is not carrying on negotiations with, or through, any nation. The Jews joined the Gentiles in rebellion against God and His Christ, and have been scattered along with the Gentiles, *all* of them concluded in unbelief.

But let us never cease to thank God that “*where sin abounded, grace did much more abound*” (Rom. 5:20).

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

“And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph. 2:16).

The call, therefore, is now to *individuals* in a world given up to judgment, as in infinite love and mercy, God offers reconciliation, by grace through faith, to all who will accept His rejected Son as their Savior.

A DISPENSATIONAL MATTER

Who can deny that the ancient Pentecostal believers, working under their commission, *did* exercise these powers? (Acts 2:4,43; 3:6,7; 5:12, etc.). How can our Fundamentalist and Evangelical leaders answer the Pentecostals as to this? Surely they will not be able to answer them *by the*

Scriptures, intelligently and consistently, until they heed Paul's Spirit-inspired words in Romans 11:13 and acknowledge that the so-called "Great Commission," was superseded by a *greater* commission (II Cor. 5:14-21), entrusted to Paul and to us. They will not be able to answer them until they acknowledge that the message and program of Pentecost have given place to that outlined in the Epistles of Paul.

Let these brethren take their stand squarely on Pauline ground and they will not be constantly embarrassed in combatting modern Pentecostalism.

Could anything be plainer than the fact that the same passage which speaks of tongues as an evidence of salvation also makes water baptism a requisite to salvation? (Mark 16:15-18). And could anything be plainer than the fact that the Apostle Paul said, when the gift of tongues was still in order, "*Forbid not to speak with tongues*" (I Cor. 14:39), but said in the same letter:

"I thank my God, I speak with tongues more than ye all:

"Yet in the church I had rather speak five words with my understanding...than ten thousand words in an unknown tongue" (I Cor. 14:18,19).

Could anything be clearer than his words in I Corinthians 13:8-13:

"...whether there be tongues, they shall cease....

"...when that which is perfect [complete] is come, then that which is in part shall be done away....

"And now abideth faith, hope, charity [love], these three...."

And does not the Apostle make it crystal clear that it is no longer an evidence of unbelief to be ill—indeed, that illness is often a distinct blessing, conferred on God's choicest saints? Hear his own testimony:

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22,23).

But to the Corinthians he wrote:

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:15-17).

And not only do our afflictions gain blessings for the future; they can and should prove to be blessings to us *now*. It was with regard to the great revelations given to Paul that he said:

"And lest I should be exalted above measure through the abundance [transcendence] of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

“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. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

“Therefore I take pleasure in infirmities...for when I am weak, then am I strong” (II Cor. 12:7-10).

These words were written by Paul as he emerged from the Pentecostal era with its miraculous signs. Read them again and note that he was not missing anything by the passing of the miracles of healing but rather entered a sphere of greater blessing where grace and faith are exalted to their highest place. Indeed, later, from infirmity and confinement in a Roman prison, he exclaimed: *“Rejoice in the Lord always; and again I say, Rejoice”* (Phil. 4:4), and wrote of sitting *“in heavenly places in Christ,” “blessed...with all spiritual blessings”!* (Eph. 1:3).

“...it is no longer
an evidence of
unbelief to be ill...”

This all stands in striking contrast to the shaken faith, the disillusionment and the heartbreaks that follow in the trail of modern Pentecostalism. Remember, at Pentecost, had the prophesied King and kingdom been accepted,

all those healed would have entered, well and strong, into the millennial kingdom, never to become ill again, or to die. But with modern Pentecostalism there always comes that last time when nothing helps and in spite of all the prayers, all the firm faith and all the last hopes, death takes over. Indeed, after the names of all the great “healers” from Paul’s day to our own must be written the phrase that we find again and again in Genesis 5: *“and he died.”*

WHEN DID THE CHANGE OCCUR?

What Sunday School child does not know about the great healing campaigns conducted by our Lord and the twelve, and even the seventy, while He was with them on earth (Matt. 4:23; 10:1; Luke 10:1-12)? And this was only the beginning, for in John 14:12 our Lord promised His disciples:

“He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father.”

Thus there is no departure from this healing program at the cross or at Pentecost. On the contrary, we find a further development of it after Pentecost, when so many insist that the present dispensation and the Body of Christ had their beginning. With regard to the period directly after Pentecost we read that *“by the hands of the apostles were many signs and wonders wrought among the people”* (Acts 5:12):

“Insomuch that [the people] brought forth the sick into the

streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

“There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks... and they were healed every one” (Acts 5:15,16 cf. 2:43; Heb. 2:4).

The departure from this program did not begin until *the raising up of Paul*—and during his early ministry. It was “through infirmity of the flesh” that Paul was detained among the Galatians and preached Christ to them (Gal. 4:13), and we have seen how Paul wrote in his early epistles that the outward man perishes, that we who are in this body “do groan,” that the whole creation groans and travails in pain together “until now,” and that not only they, but even we who have “the firstfruits of the Spirit...groan within ourselves, waiting for...the redemption of our body” (Rom. 8:22,23; II Cor. 4:16; 5:4).


We have seen how Paul himself was “given” an aggravating physical infirmity, lest he become “exalted above measure,” and how he therefore took pleasure in his infirmities (II Cor. 12:7-10)—a fact that the “healers” of our day seldom call to our attention.

For some time Paul still had “the signs of an apostle” (II Cor. 12:12), greater signs, in fact, than even Peter had wrought (Acts 19:11,12). But in his later epistles, written after the close of Acts, we find *no trace of miraculous signs*. Paul himself has a “beloved physician” attending him (Col. 4:14; II Tim. 4:11), prescribes

medicine for Timothy (I Tim. 5:23) and leaves Trophimus “at Mile-tum sick” (II Tim. 4:20). All this indicates that “this present evil age” had fully set in—but with it, the full-orbed “dispensation of the grace of God,” in which sorrows are turned to joys as they bring us closer to Him whose grace is abundantly sufficient.

When our Fundamentalist and Evangelical leaders acknowledge the distinctive character of Paul’s commission and message, and his God-given apostolic authority over the Church of this dispensation, they will no longer be embarrassed by the Charismatic Movement. Indeed, they will come into a more blessed experience than either Pentecostalism or their own contradictory position could ever lead them.

If, on the other hand, they obstinately close their eyes to these truths and continue to lend support to the very doctrine they deny, they must be prepared to give an account to God for the ever-deepening confusion that must inevitably prevail in the Church.

May God help them to open their hearts to the truth and proclaim it boldly in this time of crisis. 

Endnotes

1. His words.
2. With Israel’s rejection of Christ, of course, tongues continued rather as “a sign...to them that believe not” (I Cor. 14:22); then were done away (I Cor. 13:8).
3. It is true that Israel’s rejection of Christ and the resulting judgments had already been predicted, but all this must be viewed in the light of such passages as Matthew 23:37; Luke 4:18,19; 19:41,42.

A GUIDE TO GODLINESS

Part 4

By Pastor Ricky Kurth

“For we know that the law is spiritual: but I am carnal, sold under sin” (Rom. 7:14).

Paul’s admission here that he was “*sold under sin*” has prompted some to believe that he speaks in this passage of his past life as an unbeliever. However, anyone who *commits sin sells himself to sin* (I Kings 21:20,25; II Kings 17:17; Isa. 50:1; 52:3). Thank God, we who are saved have been *redeemed* or *bought back* from sin by the blood of Christ (Eph. 1:7). However, there awaits a coming “*day of redemption*” (Eph. 4:30) that will take place at the Rapture, a day in which our *bodies* will be redeemed (Rom. 8:23). Until that day, our souls are redeemed, but our bodies remain “*sold under sin*,” as Paul says here. Under the microscopic scrutiny of the Law, even *saved* flesh is not able to pass the muster of James 2:10,11, and it must be remembered that here in Romans 7 Paul is describing what he experiences when he places himself under the Law of Moses.

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I” (Rom. 7:15).

Here we must be careful not to read the most common use of the word “allow” into this verse. Commonly when we *allow* something, it means we *permit* it, but this cannot be the meaning here, for if Paul didn’t *permit* himself to sin, *he wouldn’t sin!* No, one of the secondary definitions for the word “allow” is “*approve*.” The Lord told the wicked lawyers of His day, “*ye allow the deeds of your fathers*,” i.e.,

their forefathers who had killed the prophets (Luke 11:45-48). Here the word “allow” cannot mean to *permit*, for the lawyers being not yet born were in no position to permit or refuse to permit the murderous deeds of their ancestors. The word “allow” here obviously means to *approve of*, and this is also the meaning in our text.

And so Paul is saying that when he places himself under the Law, he commits sins of which he does not approve. He would rather do good things, but ends up committing the sins that he hates. While some see in this further evidence that Paul is speaking of his days as an unsaved man, we would suggest that like most unbelievers, Saul of Tarsus did not hate his sins. Although his sins were more along the lines of pride and self-righteousness, he loved them as dearly as carnal sinners love the sins of their flesh. It is *the believer* who hates the sin that he ends up committing, and longs to do the good things that he finds it so hard to accomplish under the Law.

“If then I do that which I would not, I consent unto the law that it is good” (Rom. 7:16).

Our English word “consent” means “*to be of one mind with.*” The Greek word means *to say the same thing*. Hence Paul is simply saying here that if when he sins he is doing what he doesn’t want to do, the very fact that he doesn’t want to do it is proof that he agrees with the goodness or holiness of the Law.

“Now then it is no more I that do it, but sin that dwelleth in me” (Rom. 7:17).

Don’t you hate it when a criminal gets away with a crime by claiming he has a “split personality,” and so shouldn’t be held responsible for his actions? While we feel sure that such a legitimate mental health issue exists, we are reminded of the story of one such criminal who told the judge that *he* hadn’t stolen the

merchandise, *his hands* were guilty of the crime. The judge wisely responded, “Then I sentence your hands to a year in prison. The rest of you is free to go along with them—or not!”

But here Paul is not engaging in the same kind of blame-shifting that went on in Eden, when Adam blamed Eve—and even *God Himself*—for his sin, and Eve blamed the serpent. Paul is not trying to shirk the *blame*, but rather to *explain* why it is a believer still sins. Until the Rapture, sin will continue to dwell in believers, and will continue to cause them to stumble, especially when stirred and strengthened by the Law. But sins in the believer are “the works of the flesh” (Gal. 5:19), *not the works of the believer himself*.

“This strength can only come from a realization of the Pauline truth that...”

“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Rom. 7:18).

We know that no good thing dwells in *unsaved* flesh, but it is important to remember that when we get saved, God does not remove our flesh, and will not until the Rapture. But “*to will*” to do good is present with us for Paul says of believers that “it is God which worketh in you both *to will* and to do of His good pleasure” (Phil. 2:13).

When Paul says that he could not find how to perform that which is good, this does not square with what we read of his life in general in the Book of Acts, or in his epistles, which speak to us of a very dedicated and consecrated man of God. And so we know he must be speaking here of his experience *under the Law*. This is why in the Bible that bears his name, Dr. Scofield has entitled this passage: “*The strife of the two natures under the law.*”

“For the good that I would I do not: but the evil which I would not, that I do” (Rom. 7:19).

Again, this can only be Paul’s experience as a believer under the Law. We have already shown that the Law is a completely ineffectual weapon in the believer’s struggle with sin.

The Law certainly *looks* like something that would help with sin. But then gasoline is a liquid and *looks* like something that would be good to use to douse a fire. In reality, we know that gasoline is an accelerant, and only makes a fire *worse*. Similarly, a Law that condemns sin *looks* like something that would be good to use on sin in the life of a believer. But in reality, due to our fallen nature, it only makes sin *worse*, as we discussed earlier.

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (Rom. 7:20).

The careful reader of Scripture will surely notice that in this verse Paul repeats the truth he has just shared with us in Verse 17. This is because this oft-overlooked verse is of *cardinal* importance. Paul is anxious that you as a believer understand that when you sin, it is not *you* that sins!

After Paul talked to the Corinthians about fornicators, drunkards and covetous people, he added, “and such *were* some of you” (I Cor. 6:9-11). But how could Paul use the past tense here when some of the Corinthians were *still* living in fornication (I Cor. 5:1), drunkenness (11:21), and were coveting one another’s spiritual gifts (12:15-31)? The answer is that *it was no more the Corinthians* who were doing these things, *but sin that dwelt in them*. And like the Corinthians, the new person that God has made you in Christ is incapable of sinning. And God does not want you as a believer feeling guilty for the sins committed by the sin that dwelleth in you.

The feeling of guilt is a powerful emotion. We are told that a great deal of even the most severe mental illness can be traced to overwhelming feelings of guilt. How we wish we could whisper the comforting words of the gospel into the ears of any and all such unbelievers who have been driven to mental illness by feelings of guilt. How we long to be able to tell them that “*Christ died for our sins...was buried, and... rose again*” (I Cor. 15:1-4), and that if they will just trust Christ as their Savior, God will *take away* their guilt, leaving them with nothing to feel guilty about!

But how many *believers* need to be reminded of our guiltless standing before God as well! How sad that the inexpressible feeling of relief and freedom from guilt that we experience when we first trust Christ disappears when we place ourselves under the Law, and find that even as believers we are incapable of living up to the absolute holiness the Law demands. Feelings of guilt set in, and soon we find ourselves living in abject defeat and despair, the kind of wretchedness Paul describes in this very passage (v. 24).



It is imperative to the spiritual health of the reader that you understand the word “guilt” by definition is not a feeling, it is a judicial standing. And the judicial standing of the believer is that he has been pardoned, forgiven, justified and even “*made the righteousness of God in Him*” (II Cor. 5:21). And so when we allow our *hearts* to feel the guilt that our *heads* know from Scripture has no place in our lives, we are inviting the kind of misery that Paul describes in this passage, a crushing load that God never intended for us to bear.

Dear reader, God Himself is fully satisfied with the payment that Christ made for *all* of your sins, past, present and future. When you as a believer feel guilty for your sins, you are saying in effect that you are *not* satisfied with His payment, making your standards higher than those of the Almighty. You *should* feel *sorry* when you sin, sorry that you have grieved the One who paid your debt (Eph. 4:30). But God no more wants you to bear the *emotional* consequence of your sin (guilt) than He wants you to bear the *judicial* consequence of your sin in the lake of fire. Thank God, He has saved us from both, and we need only convince our hearts of what our heads know to be true about this to enjoy the indescribable “*blessedness*” that God longs for us to experience as His forgiven children (Rom. 4:6-8).

“I find then a law, that, when I would do good, evil is present with me” (Rom. 7:21).

When Paul placed himself under the Law of Moses, he found another law, a fixed principle as sure as the law of gravity, that when he wanted to do good he found evil present with him. Due to the fallen nature we inherited from Adam, and made our own when we committed our first sin, we will always want to do evil when told not to. “The law worketh wrath” (Rom. 4:15), as our flesh angrily declares, “No one is going to tell *me* what to do!”

“For I delight in the law of God after the inward man” (Rom. 7:22).

The “inward man” is the man that God has made you in Christ, the “*inner man*” who can be “*renewed day by day*” if he is “*strengthened with might by His Spirit*” with God’s Word rightly divided (II Cor. 4:16; Eph. 3:16). This strength can only come from a realization of the Pauline truth that “we are not under the Law, but under grace” (Rom. 6:14,15). Only the inner man who knows he is not *condemned* by the Law can *delight* in the Law. But when we lose sight of this, and place ourselves under the Law, we experience the problem Paul describes next.

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7:23).

What is this *other* law Paul saw in his members? It is the same law that “did work in *our* members to bring forth fruit unto death” when we were unsaved (Rom. 7:5b). It is the law, or fixed principle, that says that when our fallen flesh is told not to do something, it only gives *motion* to sin (Rom. 7:5a). Paul says that when he placed himself under the Law of Moses, this other law warred against the law of his mind.

The law of the believer’s mind is the law in the inner man that knows it is not condemned by the Law of Moses, and so delights in it (v. 22). It is “the law of the Spirit” Paul mentions later (8:2). The Spirit and this law both dwell in the inner man, which we believe can be found in the believer’s mind. When Paul says that “your body is the temple of the Holy Ghost” (I Cor. 6:19), we believe that the actual physical area of your body in which the Spirit resides is in your brain. Isn’t it interesting that the lateral region of your head, between your forehead and your ears, is referred to as your *temple*?

And so when we forget our uncondemned position in Christ, and place ourselves under the condemnation of the Law, we allow this conflict to take place between the law of our mind and the law of the flesh that is still in our members, giving motion to the sin that our mind longs to avoid. When this happens, Paul says that we are brought “into captivity to the law of sin” which is *still* in our members, even now that we are saved, and we find ourselves giving in to iniquity.

The word “captivity” is a very specific Bible word that is used frequently in the Word of God, especially in the Old Testament. There the word frequently refers to the seventy-year period the people of Israel

were held captive by the Chaldeans in Babylon. We believe Paul purposely selected this word, and that there is an important comparison with our text that he would like us to draw.

When the people of Israel were in captivity, they did not cease to be the people of God! That is, they did not lose their identity as the children of God, they simply could no longer function as God's children. They could not bring their sacrifices to the temple in Jerusalem, they could not attend the thrice-yearly feasts that were mandatory for every adult male Hebrew (Ex. 34:23,24), etc.

In the same way, when the believer is taken captive by the law of sin, he does not lose his identity in Christ. He is simply rendered unable to function as "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21). He needs to be recovered "out of the snare of the devil," because he has been "taken *captive* by him at his will" (v. 26), and so finds himself in the kind of *captivity* of which Paul speaks in our text. Believers who then place themselves under the Law may think that they are helping themselves, but they actually "oppose themselves" (v. 25) in so doing.

It is true that believers who fall into this condition can "recover themselves" (v. 26), but sometimes they need a little help. Spiritual believers who long to help them "must not strive; but be gentle...in meekness instructing those that oppose themselves" (v. 24,25). And beloved, there is nothing *meek* or *gentle* about *the Law*! And so we know the Law is *not* the solution to the problem of sin in our lives!

Those who would be of help to brethren who have fallen into sin must be "patient" and "apt to teach" them about the *grace* of God, not about His Law. Too often when brethren fall into sin, well-meaning believers try to minister to these fallen ones with the sternness and severity of the Law, coming down on them like a ton of bricks, forgetting that in many cases it is the Law that sin has used to strengthen them in sin in the first place.

When this writer was a boy, we recall seeing a 1957 movie entitled *The Amazing Colossal Man* on TV. Exposed to atomic radiation, a man grows to sixty feet in size and goes insane. When conventional weaponry failed to stop this menace to society, one scientist proposed they resort to nuclear firepower. Fortunately, another pointed out that if nuclear radiation had caused the problem, a nuclear explosion would only exacerbate the predicament!

In the same way, if sin is a problem in a believer's life, the Law of Moses that God says strengthens sin in the first place is no solution! It is the *grace* of God that teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11,12). We'll speak more about this when we consider Romans 8.

“O wretched man that I am! Who shall deliver me from the body of this death?” (Rom. 7:24).

The word “wretched” means *“very miserable, deeply afflicted.”* We refuse to believe that this condition was the norm in the life of the great apostle, but only his experience when he failed to remember he was not under the Law that condemned him, but under grace.

The presence of the pronoun “I” here prompts us to point out that the words “I” and “me” and “my” appear *fifty times* in Romans 7. What a reminder that when we take our focus off of Christ, and who we are in Him, and center our attention on ourselves, we are sure to experience every bit of the frustration and hopelessness Paul describes in this chapter.

It is important to point out that when Paul speaks about *“this death,”* he is speaking about the “Christian death” we mentioned earlier in our comments on Romans 6:16. Sin has a deadening effect in the life of the believer, an effect from which we should all long with Paul to be delivered.

Who shall deliver us from the body of this death? Thank God, there is an answer to this question:

“I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom. 7:25).

To Be Continued!



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BBS Letter Excerpts

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“I tried for two years to disprove the grace message, mostly by ignoring it though, because somehow I knew it was going to be true, and I knew I was going to lose my ‘base’ again. How stupid of me to have waited, to have worried...to have not rejoiced immediately that God was doing a big work in my life...gifting me with a wider understanding of Him. Now it is the most exciting thing in life!”

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“I am a Bible believing Christian who believes in the principle of right division. I am a resident in the UK, Northern Ireland. There aren’t any assemblies here that rightly divide the Word of truth. The *Searchlight* which you send out to me faithfully monthly is a great help to me and to others that I share it with.”

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“Brother Stam’s book (*Things That Differ*) helped me more than anything else to really know and understand God’s Word. I know it will do the same for Pastor....In all my travels over Mexico, he is the only convert from Law to Grace that I have seen. God richly and wonderfully bless all at BBS.”

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“Please accept my thanks, you’ve prompted me to open the Scriptures and study the Word, rightly divided. What a revelation! I understand the mystery and will continue to study.”

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“I wanted you to know that several years ago I read Pastor Sadler’s book on *Exploring the Unsearchable Riches of Christ* and I found that it was very well written and have given it to others.”

From Pennsylvania:

“I thank you for the strength and peace your *Searchlight* has given me.”

From Michigan:

“My mom ordered me Finck’s, *The Mystery*; Stam’s, *Things That Differ*; and Sadler’s, *Exploring the Unsearchable Riches* all of which are wearing out fast as I keep them in circulation here in the prison. That is my dynamic threesome which I use to introduce others to the revelation of God’s program of grace to His followers of this day. I am ever thankful for these great books and they collect no dust. They in fact create enough controversy that I must be on guard not to get stabbed!”

From Indiana:

“I just read *The Mystery of the Kingdom* (Part 5). I appreciate your emphasis on the eternal nature of hell and heaven, and the need for people to enter eternity with Christ. My prayer is that we in the Grace Churches will never lose our evangelistic zeal—and those who have lost it will find it again.” (Well said by our good friend Ben Anderson, director of *Things To Come Mission*.—Ed).

From Qatar:

“Thanks very much for the inspirational *Two Minutes* message that you email me everyday. I always save it and keep it.”

From Pennsylvania:

“You have been sending me your book for a good while now, and I enjoy reading it. It is good to see you support the rightly divided grace message and Paul’s teaching.”

From Iowa:

“The enclosed check for...is a gift to *Berean Bible Society*. We enjoy the *Searchlights* and after we read them, we pass them on to my brother, a modern day Lutheran, hoping that he will respond to the grace message soon.”

From the Internet:

“My wife and I have really enjoyed the audio message series on Galatians and Philippians on your web site. We have finished Galatians and have started Philippians. We’re both wondering when you will add new messages?” (We will continue to add to both these series, and plan to introduce others as well.—Ed).

From Colorado:

“I am writing to say how much of a blessing your teaching *The Treachery of Tradition* in the October *Searchlight* was. I grew up in the Lutheran Church, full of tradition. When I got married we went to a non-denominational charismatic church, also full of tradition. God graciously introduced me to the book *Things That Differ* 10 years ago and I was greatly blessed by its teachings and used it a lot....My walk and life with God has become so grounded thanks to the teachings I’ve gotten from the BBS.”

From Michigan:

“I enjoy the articles in the issues of the *Berean Searchlight* and find them very challenging as to living a life approved by the Master. Thank you for them. Enclosed is a small check to assist in mailing this helpful tool.”

From British Columbia:

“Being a pensioner I am not able to afford some of your books, but this magazine covers a lot of ground and is a true blessing for me. I sent copies to my sister in South Africa, and she tells me some of her friends are excited about what you are writing. *A Guide to Godliness* was a real eye-opener, and *The Mysteries of the Kingdom* series is also well worth a read.”

From Florida:

“Enclosed, please find a small check to do with whatever you deem necessary. I’d like to order Brother Stam’s book ‘Divine Election and Human Responsibility.’ I will give it to a lady with many questions.”

From Arkansas:

“Thanks for many years of receiving the *Berean Searchlight*. I think I may be one of the few still living who sat under Mr. Stam when he taught the *Fundamentals of Dispensationalism* at the Milwaukee Bible Institute, back when *Things That Differ* was still a syllabus.” (If you still have the syllabus, we’d be interested in seeing it!—Ed).

From Oklahoma:

“We do praise and thank the Lord for the *Berean Searchlight* you have sent to us the last 50 years. We rejoice in the grace of God that you stand for and the Word, rightly divided. We are waiting for His coming.”



“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

*“Pastor, could you please lift the veil from Solomon’s wise saying, ‘**These six things doth the LORD hate: yea, seven are an abomination unto Him:** A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren’ (Prov. 6:16-19).”*

This is what’s known as a Semitic expression, similar to those we frequently use in English. For example, it is not uncommon to hear someone say: “It’s six on one hand and half a dozen on the other.” In other words, it is essentially the same either way you look at the matter.

“These six things doth the LORD hate: yea, seven are an abomination unto Him,” simply means the list is *incomplete*. Solomon begins with the sins of the flesh that are the most serious infractions against a Holy God, but there are many, many more which follow. Interestingly, the first sin made reference to by Solomon is not murder, but *pride*. God hates pride! Also, the list of sins seems to follow closely the order that they took place in the early chapters of Genesis.

—Pastor Sadler

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By Cornelius R. Stam



During the preparation of this volume over 25 years ago, Pastor Stam began to realize how consistently, clearly, and emphatically these letters teach the Rapture of the members of Christ's Body to be with Him before *the prophesied Tribulation begins*. We pray that this effort will continue to bring light and blessing to our readers on this important doctrine, which continues to be challenged 25 years later, even in the grace movement.

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News and Announcements

As you plan your year: Our BBS Conference schedule for 2009 is now posted at www.bereanbiblesociety.org, and is also displayed on page 4 of this issue of the *Searchlight*. Why not check to see if we're going to be in your neck of the woods, and make plans to fellowship with us as you are able. If we are not scheduled to be speaking near you, it is not too late to arrange for special meetings to be held at your church, or a Bible conference to be conducted in your area. While Pastor Sadler's schedule is already filled for 2009, at this writing Pastor Kurth still has many openings.

A Clarification: Several readers contacted us to ask about our comment on Page 21 of the November *Searchlight*, where we said that "the Lord rose from the dead on the eighth day." Of course, we know He "rose again *the third day*" (I Cor. 15:4). But as E. W. Bullinger says in his book on *Number in Scripture*, when "Christ rose from the dead on 'the *first day* of the week,' that was of necessity the *eighth day*" of the previous week. Dr. Bullinger then goes on to make the point that we made in the article, that the number eight is associated in Scripture with *resurrection* and *new beginnings*. We regret any confusion our comments may have caused.

Our Recent Modus Operandi: These days when we go to reprint Pastor Stam's writings, printers demand that we provide them in digital format, which requires them to be retyped into a computer. Since the printer for the *Searchlight* requires the same format, we have been killing two birds with one stone by featuring these scheduled reprints in the *Searchlight*. This way our new readers can be familiarized with these classic works, and our long-time readers can be reminded of how good these writings are, and of what we have available in printed form to share with others.

MP3 Update: When we first posted the audio version of Pastor Stam's booklets on our web site, they were posted in *RealAudio*, the de facto standard of the day. Thanks to a suggestion from one of our readers, these messages are now available in MP3 format, the current standard format. Be sure to check them out by clicking on the "Bible Time" link in the left margin of our home page, and keep those suggestions coming!



Mike Szafranski took our cover lighthouse photo. The *Sanibel Island Lighthouse* is located on Sanibel Island, Florida. The 100 foot tall tower was built in 1884 and was designed to withstand the strong storms and hurricanes of the gulf. It is still an active aid to navigation.

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infinite loss; Grace that is greater, yes, grace untold, points to
the Refuge, the Mighty Cross.” —Julia H. Johnston

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