

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

February 2012



Feature Article

Unity in the Bond of Peace, by Paul M. Sadler5

Articles

Saved by Grace and Falling from Grace, by J. C. O’Hair.....13

Three Churches in Scripture, by John Fredericksen.....19

The Epistles of John—Introduction to I John, by Ricky Kurth23

Departments

A Helping Hand4

Seven Wonders of the Word12

Question Box.....22

News and Announcements29

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 President's Desk

Dear Friends in Christ,

As baseball great Satchel Paige once remarked, “How old would you be if you didn’t know how old you were?” He also said, “Age is a case of mind over matter. If you don’t mind, it don’t matter.” This is a fairly accurate description of the human condition. My grandfather used to say, “You’re only as old as you feel.” In my case, my doctor recently told me that my problem is that I have a mind of an eighteen-year-old in the body of a sixty-(plus)-year-old and the two normally don’t function well together.

I’ve always burned the candle at both ends to accomplish what I felt needed to be achieved in the Lord’s work, while at the same time doing my best not to neglect my family. The trouble is, at some point you’re going to get burned, which is exactly what happened this past November when I had another episode with my heart, when it unexpectedly went into arrhythmia. Of course, this landed me in the hospital. I’ve always had an irregular heartbeat, but after six rounds of chemotherapy in 2010, my heart was considerably weakened.

I had been forewarned by my cardiologist that, down the road, I would be a prime candidate for a pacemaker. I didn’t anticipate that it would be so soon, but I am grateful that I didn’t have a heart attack. After I had undergone every test known to mankind, the medical team implanted a pacemaker/defibrillator to correct the problem.

With these things in mind, the doctors suggested that I consider dramatically curtailing my travel schedule for this year to allow my heart to recover. My wife lovingly cautioned me last year that she felt that I had gotten into my demanding schedule too soon after chemotherapy. I felt fine, but I guess my body hadn’t caught up with my zeal to continue our conference ministry.

Therefore, with the exception of the annual BBF Conference in June, I am planning to scale back my speaking schedule this year to give my heart a chance to recuperate. The BBS Board unanimously agreed, knowing that there’s still plenty for me to accomplish here at the office. In the interim, Pastor John Fredericksen, who is the Chairman of the Board, has agreed to step in to cover many of my speaking engagements, for which we are most grateful (see next page). John is a senior grace pastor who, in addition to his pulpit ministry, is a well-known conference speaker.

I have already started to burn a new candle, only at one end this time, having begun work on Volume 2 of my commentary on *Revelation*. I also plan to begin work this spring on my next DVD series on the Believer’s Warfare.

Thanks for your understanding and prayers on my behalf. They are greatly appreciated!

Paul M. Sadler, President



A Helping Hand

Dear Brothers and Sisters in Christ,

In view of Pastor Sadler's recent heart problems, he and the board have asked me to represent the *Berean Bible Society* on the road in this upcoming year. While many of you already know me from the printed page and Bible conferences, some may still benefit by my sharing a brief background.

I was raised on a farm in northeast Nebraska with loving parents and four siblings. We regularly attended a denominational church, but we did not know nor had we even heard God's simple plan of salvation. At the beginning of my senior year in high school, the Lord directed my way to a Bible church. The pastor explained I could know for certain that I had eternal life if I would trust in the death of Christ as the payment for my sin and trust in Him apart from any merit of my own. While I was the first in my family to trust Christ, in subsequent months, several other family members did as well.

After graduation from high school, I attended *Bob Jones University* to prepare for the ministry. During my last year of college, I met Terri, who captured my heart. We were married later that summer. Together we moved to Danville, Illinois, where I served in a Baptist church for nearly four years. It was at this time that Terri's dad, Lee, and brother Hal, began to patiently and lovingly share with us the grace message by demonstrating from God's Word the distinctive ministry of the Apostle Paul. Seeing these precious truths for the first time transformed our lives and ministry.

Over the past 26 years, I have served in the pastorate of grace churches in Savannah, Georgia; Orlando, Florida; Rapid City, South Dakota; and now in Inverness, Florida. I have served on the board of the *Berean Bible Society* for 24 years and on the *Berean Bible Fellowship* board for 23 years. It has been my privilege to contribute articles to the *Berean Searchlight*, write a book entitled *Growing In God's Grace*, and I am currently working on writing a commentary on the books of Matthew and Romans. Together, Pastor Sadler and I have spoken and represented the *Berean Bible Society* at several regional Bible conferences, and I have met many of you while speaking at the annual *BBF Cedar Lake Bible Conference*.

I look forward to meeting many new friends wherever the Lord takes us this next year. I covet your prayers for us as we minister in this way and for the continued ministry of the *Berean Bible Society*.

Rejoicing in His grace,
John Fredericksen



UNITY in the Bond of Peace

By Paul M. Sadler, D.D.

“During World War II, Hitler commanded all religious groups to unite so that he could control them. Among the Brethren assemblies, half complied and half refused. Those who went along with the order had a much easier time. Those who did not faced harsh persecution. In almost every family of those who resisted, someone died in a concentration camp.

“When the war was over, feelings of bitterness ran deep between the groups and there was much tension. Finally they decided that the situation had to be healed. Leaders from each group met at a quiet retreat. For several days, each person spent time in prayer, examining his own heart in the light of Christ’s commands.

“Then they came together. Francis Schaeffer, who told of the incident, asked a friend who was

there, ‘What did you do then?’ ‘We were just one,’ he replied. As they [acknowledged] their hostility and bitterness to God and yielded to His control, the Holy Spirit created a spirit of unity among them. Love filled their hearts and dissolved their hatred.

“When love prevails among believers, especially in times of strong disagreement, it presents to the world an indisputable mark of a true follower of Jesus Christ.”¹

THE BODY OF CHRIST

“For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say...But now hath God set the members every one of them in the body, as it hath pleased Him” (I Cor. 12:14-18).

Each member of the human body is interrelated. If I sprain my ankle, it affects my whole body. If I try to stand, the pain is too intense to put any pressure on my foot. This causes discomfort in my leg. Crutches are helpful, but then my arms and shoulders begin to ache from the weight of my body. This, of course, results in a blockbuster headache from the stress of trying to cope. Every member of the body plays an essential role. The hand can't say to the eyes "I have no need of you." Why? Well, if you can't see what you're doing, you can't use your hands efficiently, if at all, in many cases.



The same is true of the Body of Christ. Every member is crucial for the proper functioning of the Body; therefore, all members are to be treated with *respect* in their interaction with one another. After all, we are all *interrelated*; thus, it has been correctly said:

Independence says, "You don't need me and I don't need you."

Dependence says, "I need you, but you don't need me."

Interdependence says, "I need you and you need me and we both need the Lord."

Even though there may be times of disagreement among us,

love should always prevail for Christ's sake. When the members of the Body fail to exhibit love, it disrupts the oneness, which only serves as a poor testimony to the world.

THE UNITY OF THE SPIRIT

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation [calling] wherewith ye are called" (Eph. 4:1).

While the six chapters of Ephesians are often divided differently by Bible teachers, we believe the following division is preferable:

In Chapters 1-3 we have the teachings of grace, where the Apostle Paul reminds us what we have in Christ:

We are called to be members of Christ's Body.

We are called to be predestinated to the adoption of sons.

We are accepted in the Beloved.

We are redeemed by the blood of Christ and have the forgiveness of our sins.

We have been raised with Christ and seated with Him in the heavenlies.

We have been reconciled in one Body by the Cross.

In Chapters 4-6, Paul challenges us to walk worthy of our calling by making a practical application of these teachings in our daily lives, "with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2).

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one

faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:3-6).

The seven unities of the Spirit have been established by the Spirit, but we are to maintain and keep them by the power of the Spirit. Over the course of my ministry, I have been frequently asked, “Why are there so many different churches and denominations?” This is usually followed by, “Why are there so many different beliefs among believers?” The answer is really quite simple: not all have maintained the unity of the Spirit. Many have forsaken this wonderful truth or have never been introduced to it.

It is interesting that there is agreement among grace believers because we adhere to this glorious truth. We understand that the sevenfold unity of the Spirit is God’s doctrinal statement for the Church today; it is therefore non-negotiable. In fact, it’s the basis of our fellowship with one another. The following is a brief synopsis of the sevenfold unity:



“Unity is *oneness!* It is many parts working *together!*”

1. There is *one Body*. This is the Body of Christ, which is made of Jews and Gentiles without distinction. We are not Spiritual Israel!

2. There is *one Spirit*. We are not baptized *with* the Spirit as they were on the day of Pentecost, but *by* the Spirit the moment we trust Christ as our Savior. This once-for-all act places us into Christ and makes us one with other members of His Body.

3. There is *one hope*. Unlike Israel in time past who longed for the Kingdom to be established on the earth, the members of Christ’s Body have a heavenly hope and calling. We’re patiently waiting for the sound of the trumpet to be caught up to glory.

4. There is *one Lord*. This is perhaps the greatest cause of disunity among believers who have yet to see the riches of His grace. While we do not want to diminish whatsoever the deity of Christ, here the Spirit is emphasizing the different ministries of the Godhead on behalf of the Church in the sevenfold unity. Today Christ is carrying out His heavenly ministry, which explains why we are blessed with all spiritual blessings in the heavenlies and seated with Him there, as far as God is concerned.

5. There is *one faith*. Many believe Paul is making a reference here to the entirety of his message, called “the faith,” which he frequently mentions in his epistles. This is certainly plausible and well worth your consideration. However, we believe Paul is singling out the key components of his message in the sevenfold unity of the Spirit. May we suggest that the *one faith* is two sides of the same coin, both of which are inseparably bound together to form an essential unity. We have the “faith of Christ” in providing salvation

for us through His precious blood, and our “faith in Christ” whereby we are saved when we believe Christ died for our sins and rose again. These are the terms of salvation for the Age of Grace (I Cor. 15:3,4; I Thes. 4:14).

6. There is *one baptism*. This is another bone of contention among those who don’t understand the Word, rightly divided. The Spirit of God is clear that there is only one baptism in operation today, not two. Most agree that this is the baptism that saves! This, of course, is our spiritual baptism into Christ that identifies us with His death, burial, and resurrection, and with other members of His Body.

7. There is *one God* Who is the Father of all; that is, all the members of Christ’s Body. The sevenfold unity of the Spirit was kept secret in time past and was first revealed to the Apostle Paul. Paul’s gospel makes known the manifold wisdom of God called the Mystery. Until the true Church submits itself to the Mystery, it will be tossed to and fro by every wind of doctrine and deceitful craftiness of men. This one thing I know for sure: Understanding the Mystery will bring stability into your Christian life.

Are you seeking to maintain the unity of the Spirit in the bond of peace? This is God’s will for your personal Christian life and for the local assembly.

PRACTICAL CONSIDERATIONS

“Only let your conversation [behavior] be as it becometh the gospel of Christ: that whether I come and see you, or else be

absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27).

In Paul’s letter to the Philippians, the apostle perceived there was a gathering storm at the assembly that he wanted them to avoid if at all possible. Paul points out the need for there to be *unity* among them. Apparently there were some within the assembly who were questioning one or more of the sevenfold unities of the Spirit. Consequently, there was a *union* in the assembly, but there wasn’t *unity*. Allow me to illustrate: If I take two blocks of ice that have been banded together and place them into a freezer, I have a union of the two. If I apply heat to the same two blocks of ice and completely melt them in a large container, the two have become one. Unity is *oneness!* It is many parts working *together!*



While the believers at Philippi were putting up with one another (union), there wasn’t oneness among them. But how is oneness achieved?

What some at Philippi failed to remember was that it wasn’t Paul, or the ones with whom they were disputing, who established these

teachings of grace, but the Spirit of God. *Unity* among believers within and without the local assembly is based on adherence to the sevenfold unity of the Spirit. Those who had departed from one or more of these teachings, or added to them, were to *realign* themselves with Paul's gospel so that the oneness among them might be restored.

Of course, on secondary issues we must sometimes agree to disagree, but we must always do so in a gracious manner. Love should always be the motivating influence in our interaction with other believers in Christ, to which Paul adds, "With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2).

The *Bible Knowledge Commentary* has this to say about these virtues:

"Attitudes of humility, gentleness, and patience foster unity among Christians. Having stated these three virtues, Paul then stated the manner in which they are to be carried out in one's conduct: **bearing with one another in love and making every effort... to keep the unity of the Spirit through the bond of peace.** Christians are not to make unity but to keep or guard what God made in creating the 'one new man' (Eph. 2:15,16). They are to keep this unity 'through the bond,' which consists of 'peace.' Concern for peace will mean that Christians will lovingly tolerate each other, even when they have differences."²

As we strive to walk worthy of our calling, we are to do so with *lowliness*. Those who apply this

quality in their daily walk with the Lord will never seek to draw attention to themselves or expect special consideration. They always regard others better than themselves and go to great lengths to accommodate the brethren.

Years ago, the local assembly I was pastoring had outgrown the building where we were meeting. As we were in the process of erecting a new facility across town, we were blessed to have a number of new families join us in worship. However, there were already brethren sitting in the aisle, which posed a unique problem: Where were we going to seat these new families? That very Sunday after the worship service, a number of the brethren who had been with us for many years volunteered to worship downstairs in the basement using a monitor so the newcomers could be properly seated in the auditorium. They were prime examples of lowliness!

The virtue of *meekness* speaks to being mild-mannered. Meekness is characteristic of one who has self-control and is undaunted by criticism and insults when challenged for doing what is right or standing for the truth. It is the opposite of being resentful and retaliatory. Meekness is not weakness or cowardice. We know, for example, that Moses and our Lord shared this quality in common. They were meek in their demeanor, but we know they both had an inner strength of character (Num. 12:3 cf. Matt. 11:29).

Moses, on more than one occasion, confronted the rebellious ways of His countrymen, but he personally rose above the fray to seek the face of God. Through all

of Israel's failures in the faith, he always had the good of the nation at heart, and often interceded on their behalf to spare the nation the wrath of God. Our Lord as well never sought to retaliate when men viciously attacked Him, but He didn't hesitate to expose the error of their ways. In righteous anger, He overthrew the tables of the moneychangers that had made His Father's house a den of thieves. Meekness has an inner backbone!

The attribute of *longsuffering* always reminds me of the well-known couplet: "To live above with saints we love—oh that will be glory! To live below with saints we know, now that's a different story." Longsuffering is the ability to deal effectively and courteously with those who are difficult, unreasonable, and offensive.

With God's help, I've often had to apply this virtue in my own life. I recall the time I was holding special meetings in Missouri when a man stood up in the middle of the service and began ranting and raving in a loud voice about his disdain for the grace message. I refused to stoop to his level, so, by the grace of God, I calmly responded to his questions, not allowing him an inch in rebuttal. When he saw that he couldn't rattle my cage, he left. Those who are given to longsuffering are not short-fused.

I remember well the one who patiently introduced me to the revelation of the Mystery. He exhibited the patience of Job as he brought me into a fuller understanding of the truth, and faithfully walked me through every step in the process from,

"This can't be!" to "Why hasn't every believer seen this truth?" Then he methodically opened the Scriptures to me, which left me wondering where I had been all of my Christian life. While we don't have all the answers in the grace movement, may I humbly say, we have more than most because we rightly divide the Word of truth!

Forbearing one another in love is merely an amplification of long-suffering. Forbearance acknowledges that every believer has shortcomings; therefore, we are to be tolerant of others in the faith. It lovingly endures the faults of others, knowing full well that we expect the same consideration regarding our own imperfections.

The self-restraint of these four crowning graces of lowliness, meekness, longsuffering, and forbearance will make us eager to want to maintain the unity of the Spirit in the bond of peace—peace being the operative word!

COMMUNICATION

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always [s] with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:5,6).

At this point in my life there aren't many things that shock me, but I must say that I'll never get used to the ill-mannered speech of some believers who know better. When you hear about church disputes where the police have to be called, it must surely break the heart of God, especially since Paul instructs us to make sure our speech is always with grace, seasoned with salt. It is interesting to note that the apostle

is speaking about our communication with unbelievers in this passage. If these instructions are the Lord's will concerning our interactions with the unsaved, how much more so with those of the household of faith.



To maintain an uninterrupted fellowship with other believers in Christ, we must treat them with the deepest respect. This doesn't mean that believers don't have the right to offer constructive criticism or question one another. Criticism is unavoidable! A quote from Elbert Hubbard (1856-1915) pretty much sums it up: "To avoid criticism, do nothing, say nothing, and be nothing." In the Lord's work, criticism is part of the territory, especially for those who are ardent defenders of the faith.

Constructive criticism, of course, is well worth our time and attention to correct a problem in our life. Abraham Lincoln was "told by a young woman...how ill-mannered and illiterate he was. He took it all to heart and worked diligently to become one of the most literate men who ever lived, a man whose wit and humor was legend."³ Like Lincoln, sometimes we need to swallow our pride and accept that criticism is indeed just.

But what about those who level an unjust criticism that is ill-conceived? Usually this is someone who overreacts and jumps to conclusions without having all the facts. This type of criticism may feature abusive language that is purposely meant to be offensive. When Pastor Stam received these types of letters, he didn't feel they were worthy of a reply, so they were filed in a circular file at the foot of his desk.

Most of the criticism we receive here at the *Berean Bible Society* is constructive and intended to be helpful. But, sadly, this isn't always the case. With that said, what the Lord has taught me over the years is never to descend to malicious tactics. Rather, by the grace of God, I've always sought to rise above the circumstances with a gracious, though firm, response that will be edifying. Although disagreements with one another are going to occur, they should never deteriorate into a war of words that leaves a brother or sister in Christ permanently wounded.


Whether we are addressing a believer or an unbeliever, our manner of speech should always be "with grace, seasoned with salt," that we may know how we ought to answer every man appropriately. If the Word of Christ is richly dwelling in our heart, it will enable us to address others with *grace* and, by doing so, emulate our Lord Who always spoke graciously to others (Luke 4:22).

In biblical times, salt was used as a preservative to keep food from spoiling; consequently, we must never use corrupt communication in what we say or write, but only that which builds up others.

Anything short of this only serves to bring disgrace to the name of our Lord. As a seasoning, salt also permeates our food giving it flavor. Since Paul connects salt with the phrase, “that ye may know how ye ought to answer every man,” it seems to indicate that our words are to be seasoned with wisdom so we can more effectively minister to those who are yet outside of Christ. But nothing will discredit our testimony more than actions that are inconsistent with our words. With this we close:

Will H. Houghton, former president of *Moody Bible Institute*, pastored a number of local churches in his lifetime. When he accepted the pulpit of the Baptist Tabernacle in Atlanta, a man in the city hired a private detective to follow Dr. Houghton and report on

his conduct. After several weeks the detective reported that Dr. Houghton’s life and communications with others matched his preaching. As result, that man became a Christian.⁴

I wonder how each of us would hold up under the scrutiny of a private detective. Always remember, someone may be watching! 

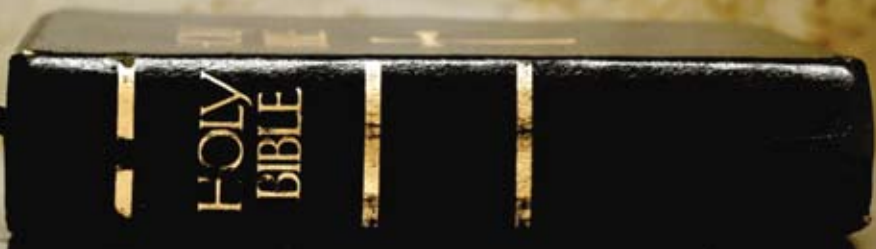
Endnotes

1. *Our Daily Bread*, October 4, 1992—*SermonIllustrations.com/a-z/u/unity.htm.*, accessed Dec. 29, 2011.
2. John F. Walvoord & Roy B. Zuck, et. al., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Victor Books, 1985).
3. D. James Kennedy, *Delighting God*, (Ann Arbor, Michigan: Vine Books, 1993), p. 159.
4. Warren W. Wiersbe, *The Bible Exposition Commentary*, (Wheaton, Illinois: Victor Books, 1996), pp. 147,148.

Seven Wonders of the Word

1. The wonder of its formation—the way in which it grew is one of the mysteries of time.
2. The wonder of its unification—a library of 66 Books, yet one Book.
3. The wonder of its age—most ancient of books.
4. The wonder of its sale—bestseller of any book.
5. The wonder of its interest—only book in the world read by all classes.
6. The wonder of its language—written largely by uneducated men, yet the best from a literary standpoint.
7. The wonder of its preservation—the most hated of all books, yet it continues to exist.
—Author unknown

“The grass withereth, the flower fadeth: but the Word of our God shall stand forever” (Isaiah 40:8).



Saved by Grace *and* Falling from Grace

By Pastor
J. C. O'Hair

Grace



Pastor J. C. O'Hair is considered by many to be the father of the modern grace movement. While we would not agree with everything that this grace pioneer taught, the only reason we today see so clearly is because we are standing on the broad shoulders of men like John C. O'Hair. The following is just a sample of the many excellent articles featured in the O'Hair Library on our website.

The Greek word *charis*, in the New Testament Scriptures, is translated *grace* 128 times. Another form of the same Greek word, *charisma*, is translated *gift* 18 times. The word *charis* is translated in the New Testament Scriptures, *favour* six times. This same word is translated in II Corinthians 1:15, *benefit*; in I Corinthians 16:3, *liberality*; in I Peter 2:20, *acceptable*; in Acts 25:9 and 24:27, *pleasure*. In Ephesians 1:6 the believer accepted (is *graced*) in the Beloved; the Greek verb is *charitu*.

The word *grace* is not found in Matthew and Mark; only once in Luke; and only three times in

John, all three occurrences in the first chapter. The word *grace* is found 79 times in Paul's epistles. Inasmuch as the word *grace* is used 22 times in the Epistle to the Romans and the other form of the Greek word *charisma* is used several times in that same epistle, we surely are justified in calling Romans "the Grace Epistle." Moreover, we can truly say that Paul was the Lord's *grace* messenger, although it was Peter who called God "the God of all grace" (I Pet. 5:10).

Perhaps the Apostle Paul wrote the Epistle to the Hebrews; but we are not so much interested in the human author as we are

in that message from God in the ninth verse of the second chapter: “Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.”



In that wonderful fifth chapter of Romans, where we have the comparison and contrast between the first man, who brought sin and death, and the Second Man, who brought righteousness and life, the climax is reached in that blessed Divine truth: “where sin abounded, grace did much more abound [superabound]” (Rom. 5:20).

Thus we learn that God’s grace is altogether sufficient for man’s sin and man’s sins, yea, for the sins of the whole world, by and through the death of the Second Man. And by careful study of the fifth and sixth chapters of Romans, the Lord would have us learn that His superabounding grace can save the believer, not only from the wages of sin, but also from the dominion of sin.

Many have been the controversies between different groups of Christians as to “falling from

grace.” Whether this expression has been used, or “the perseverance of the saints,” or “once saved, always saved,” or “the eternal security of the believer,” or “the apostatizing of the saint,” or “losing salvation,” the arguments generally have been on this question: “Can one continue in grace and also continue in sin?” In the Epistle to the Romans, ten times the writer said, “God forbid.” The literal translation is better: “Let it not be.”

“Let it not be” that the believer shall continue in sin that grace may abound (Rom. 6:1,2). “Let it not be” that a believer shall sin because he is not under the law, but under grace (Rom. 6:15).

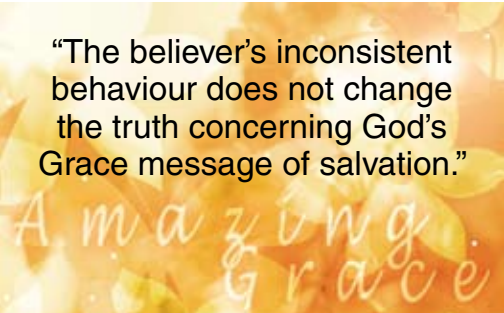
CONTINUING IN SIN— FALLING FROM GRACE— LOSING SALVATION

But here we do not have the answer to the question, “Will a believer fall from grace if he continues in sin?” Is there in the Word of God the answer to this question? Whom would you consider the more miserable: the believer who insists that, once in grace always in grace, and yet continues in sin, or the believer who, because he has continued in sin, has lost all hope, has given up in despair, and insists that he has fallen from grace and lost his salvation? We will admit that both are miserable enough and perhaps should be. But what saith the Scriptures?

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously,

and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus 2:11-14).

Here we learn Christ’s purpose in giving Himself for us. “That He might redeem us from all iniquity.” “Purify unto Himself a peculiar people.” “Zealous of good works.” And we learn that the grace of God that brought us this salvation through Christ would teach us how to live. The sinner saved by grace is to live a righteous and godly life, a life of good works. For such a life, God’s grace is sufficient. Hear what God says about it:



“The believer’s inconsistent behaviour does not change the truth concerning God’s Grace message of salvation.”

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (II Cor. 9:8).

And for the believer’s infirmity and temptation, God again speaks in the same epistle: “My grace is sufficient for thee” (II Cor. 12:9).

Coupled with God’s grace is God’s faithfulness; and again, we have the promise: “God is faithful,

who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Cor. 10:13).

In a message through another apostle, the sinner saved by grace has his word from God: “These things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous” (I John 2:1).

In the light of these Scriptures and many others, we say emphatically “no” to Romans 6:1: “Shall we continue in sin, that grace may abound?” And we say emphatically “no” to Romans 6:15: “shall we sin, because we are not under the law, but under grace?”

NO BELIEVER ALWAYS SINLESS ON EARTH

Certainly we do not want to limit the possibilities of the grace of God in the life and for the life of any believer. And while we are unanimous in our statement that the Word of God clearly teaches that God’s grace is sufficient for every trial, every temptation, and every God-given task, and is sufficient to keep the believer from sinning, yet we are likewise unanimous in our decision that no believer always does what is right, and always refrains from doing what is wrong. The question arises, “Are we unanimous in our assurance that the grace of God delivers from condemnation every believer who fails to do right and is guilty of doing wrong?”

Wrongdoing is sin. Failing to do right is sin. The wrong-doings and

failures of some believers are far more numerous than those of other believers, and perhaps the sins of some believers are worse than those of others. But we are agreed that all believers do continue in sin to some extent; and perhaps we are further agreed that there is a difference in being overtaken in sin and wilfully committing a sin; and we know that “if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb. 10:26). Thank God, there does remain forgiveness, for not one of us believes that God’s grace is not sufficient for His full pardon, cleansing, and forgiveness for believers who sin, whether the sin be wilful or otherwise.

HOW MANY SINS THE LIMIT?

Now this question: “Where do we have in God’s message of grace the statement that, if a believer sins, he will fall from grace?” If the believer who sins does fall from grace and, by thus falling, loses his salvation, which in the beginning was by grace, this further question: “How many sins, and just what kind of sins, must the believer commit in order to lose his salvation, or fall from grace?” There must be a line over which the believer must step in order to lose his salvation. Who is sufficient, besides God, to fix that line, and where in His message of grace has He fixed that line? Our verdict that some believer who is guilty of wrongdoing has fallen from grace, so far that he has fallen away from salvation, does

not make it true. What saith the Scriptures?

SCRIPTURAL FALLING FROM GRACE

“Whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4).

The believer who knows that he is saved by grace knows positively that he is not justified by the law; and therefore he is not fallen from grace; and we must apply some Scripture other than this verse. For here we rather have the teaching that some of those who would condemn their erring brothers and would teach them how to keep from falling from grace, by doing or refraining from doing, might themselves be guilty of falling from grace by the preventive they are offering to others.



Salvation is not for sale. Every child of God should know this fact. Salvation can neither be purchased nor earned. No man born of woman deserves salvation or is worthy of saving. In God’s message of grace, no truth is more clearly taught than the fact that salvation is never because of man’s good works or religious endeavors. The believer is saved to do good works, UNTO good works, to be

zealous of good works, to maintain good works. But never saved by, or on account of, or because of, good works. Hear the Word of God.

“If by grace, then it is no more of works” (Rom. 11:6).

“Now to him that worketh is the reward not reckoned of grace....But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4,5).

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast” (Eph. 2:8,9).

If salvation is the gift of God, what must the sinner do to obtain that gift? The answer is, “through faith”....It is by grace. God gives salvation to believing sinners, but not to working sinners. There is a difference with God between working sinners and working saints. And it is not for us to criticize or change God’s saving message of grace because someone, who claims to be saved by grace, is not denying ungodly lusts and living soberly, righteously, and godly in this present world. The believer’s inconsistent behavior does not change the truth concerning God’s grace message of salvation. It is the man who supplements the grace of God with works as the means of salvation who frustrates the grace of God. Paul said, “I do not frustrate the grace of God: for if righteousness come by the law [religion], then Christ is dead in vain” (Gal. 2:21).

A sinner is saved wholly, solely, altogether without any “if” or

“and,” by the grace of God, through faith in the redemptive work of Jesus Christ. This is true whether or not the believer does right or wrong. You may condemn your fellow man now and say that his life proves that he does not believe, because he does not live the Christian life. You may be right; you may be wrong. “Who can lay anything to the charge of God’s elect?...Who is he that condemneth?” (Rom. 8:33,34). “There is therefore now no condemnation to them which are in Christ Jesus” (v. 1).

Now, remember, we are perfectly agreed that every sinner saved by the grace of God should appropriate, by faith, the superabounding grace for a consistent life of godliness; but it is unscriptural and untrue to say that any man can be saved by grace plus works. Works can never be the deciding factor in salvation, but invariably the fruit—and there should be, in every believer’s life, the fruit. But the fruit does not save him. The grace that saved him will enable him to bear fruit; but he is saved by grace without fruit.


There is perhaps no clearer message of grace in all the Word of God than Romans 3:24 and 25: “Being justified [declared righteous] freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood.”

Who is the happy man mentioned in this bit of good news: “Blessed is the man to whom the Lord will not impute sin” (Rom. 4:8). If that happy man is the

man who never does wrong, then there is no happy man. Justified without a cause. Justified... declared righteous? How? Without a cause." That is pure grace. And pure grace is the sinner's only hope. It is not man's work; it is Christ's work; the death, burial and resurrection of that Perfect Man who was delivered for our offenses and raised again for our justification. From first to last, salvation is of the Lord.

The believer who would endeavor to pay for righteousness or salvation, after he has been saved by the grace of God, is little better than the religious person who would not receive salvation as the free gift of God, but prefers to work for it.

However Christians, genuine or counterfeit, may use or abuse God's grace, no matter if some may

give up in despair because they feel they have fallen from grace by continuing in sin, or if others claim that they cannot fall away from God's grace if saved, even if they do continue in sin, let us not be guilty of preaching another gospel, a message of grace and religion mixed. Neither let us endeavor to mete out the judgment to those who are unwilling to be taught how to live by the grace of God. Rather let us always preach to ourselves, as well as to others, that salvation is first, last, and all the time by grace and grace alone, and every man who is in that matchless grace and trusting in the work and depending upon the worthiness of the Lord Jesus Christ is **SAVED**, and should day by day manifest his life in Christ Jesus by a spiritual walk, a consistent Christ-like testimony. 



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Three Churches in Scripture

By Pastor John Fredericksen

Much confusion exists today about the biblical word *church*. Without studying it in Scripture, many people conclude this word refers to a building for worship. The Bible teaches that the church is not a building, but that the believers themselves are the church. Others, who have come this far in their understanding, assume that anytime they find the word *church* in Scripture, it refers to them or truth about them; this is not true either. In fact, such a conclusion can lead to a multitude of practical and doctrinal errors.

THE MEANING OF THE WORD CHURCH

In Scripture, the word *church* means “called-out ones.” When translating from Hebrew and Greek into English, the same word rendered *church* is also translated “congregation” or “assembly.” God uses these three words with great frequency—more than 25 times in II Chronicles and 117 times in the New Testament. It can be used to describe any group of people, from an angry mob to a group of saints gathered for worship. As it is with many words, it is critical to look at the context in which they are used to understand the meaning. With this in mind, we find that there are three different churches which refer to believers in God’s Word.

THE CHURCH “IN THE WILDERNESS”

As Stephen recounted his long chronology of Israel’s history to the hard-hearted Jewish religious leaders in Acts, Chapter 7, he referred to “*the church in the wilderness*” (v. 38). Who was he talking about? This church initially “refused” the leadership of Moses (v. 35), later followed him out of Egypt “after that he had shewed wonders and signs”

(v. 36), and “made a calf” for false worship while Moses was receiving God’s “lively oracles” on Mount Sinai (vv. 38,41). This church “had the tabernacle of witness in the wilderness” (v. 44) and as Stephen said, did “always resist the Holy Ghost” (v. 51). The context clearly identifies the nation of Israel in the Old Testament as being this “church in the wilderness.”

God frequently confirmed Moses as the leader of the church in the wilderness. When the people “complained” about their journey, God’s judgment was not abated until Moses prayed for them (Num. 11:1-3). When Miriam and Aaron spoke against Moses and tried to usurp his authority, Miriam was made leprous and Aaron was soon stripped of his priesthood (Num. 12). When 250 sons of Korah challenged the leadership of Moses, God opened the earth and “swallowed them up” (Num. 16:32).

God so validated the leadership of Moses that, centuries after his death, the nation of Israel recognized the “customs [or laws] which Moses delivered us” (Acts 6:14) as being binding upon them. They came to revere Moses as having been God’s man, who represented the foundation of all the truths they held dear, which had been given to Israel throughout the Old Testament. Now, think about what this means. It means that there was a “church,” or called-out group of believers, that was exclusively Jewish, had laws or requirements specifically for them, and had Moses as their leader. When we read about this church in the Old Testament, it does not refer to us. Therefore, we need to be careful NOT to indiscriminately apply to ourselves the instructions or promises that God gave to them.

THE JEWISH “KINGDOM” CHURCH

As the earthly ministry of our Lord Jesus Christ was nearing its end, the Savior told Peter, “Upon this rock I will build my church” (Matt. 16:18). The immediate and long-range context of this verse gives us key information that helps us identify who this church is and what kind of instructions they were given.

In the chapter immediately preceding the above reference, the Lord Jesus said, “I am not sent but unto the lost sheep of the house of Israel” (15:24). Clearly, our Lord’s ministry and message at that time was to the nation of Israel and not to us today. Old Testament passages such as Isaiah 9:7, Jeremiah 23:5, Daniel 2:44, and Zechariah 8:3 promise Israel a King and a Kingdom of great blessing. Throughout the Gospel accounts, the Lord Jesus Christ and His disciples went everywhere

“...there was a ‘church’...that was exclusively Jewish...and had Moses as their leader.”



“preaching the gospel [or good news] of the Kingdom” (Matt. 4:23; 9:35), promising that “the Kingdom of heaven is at hand” (Matt. 4:17; 10:7). In this overall context, the Lord Jesus asked Peter who people were saying He was and who Peter thought He was. Peter’s answer was, “Thou art the Christ, the Son of the living God” (Matt. 16:16). Our Lord’s response was that *He would build His church* on the truth Peter knew: that Jesus of Nazareth was Israel’s long-promised King. The Jews who chose to believe this message were being called out of the hard-hearted and unbelieving nation of Israel by believing that the Lord Jesus Christ was their promised King and that His Kingdom would soon be established.

Many Bible students refer to this church that Christ was building during the Gospel accounts as the “Kingdom church.” Such a name *identifies* the Lord Jesus Christ as *the King* of Israel. It identifies *the members* of this church as being exclusively Jewish, with *the hope* of these believers being an earthly Kingdom where they would reign from Jerusalem with their King, the Lord Jesus. It further identifies *a range of specific doctrines* that the Savior taught as to how these followers were to live in anticipation of their Kingdom. For example, they would be forgiven only IF they forgave others; they were to “take no thought” about providing for their daily needs, but instead completely trust God to supernaturally provide for these needs; and they were all to perform miracles, such as casting out devils or drinking poison (Matt. 6:14,24-34; Mark 16:15-18). All these things were intended to verify the validity of the Lord Jesus Christ as Israel’s King.


A “church,” or called-out group of believers, certainly did exist in the Gospels and early chapters of Acts. But what is clear is that it does not refer to believers today in the Age of Grace. We too believe in the Lord Jesus Christ, but the national make-up, eternal hope, and instructions about how to live today are distinctly different from the Kingdom church. Therefore, when reading this section of the Bible, we must NOT indiscriminately apply instructions or promises to ourselves that were intended specifically for the Kingdom church.

THE CHURCH, “THE BODY OF CHRIST”

The Apostle Paul referred to a new group of believers over which the Lord Jesus Christ is “the Head” and it is called “the church, which is His Body” (Eph. 1:22-23; Col. 1:16-18), or the *Body of Christ*. This is the distinctively different church that exists today.

Only the Apostle Paul wrote about “the dispensation of the grace of God” and only he, by divine inspiration, claimed that the doctrinal truths for our Age of Grace had initially been “*given*” *exclusively through him* (Eph. 3:1-5). This is why he repeatedly wrote, “Be ye followers of me, even as I also am of Christ” (I Cor. 4:16; 11:1; Phil. 3:17). *The people* of this church are *believers* in the Lord Jesus Christ

from all nations. The “middle wall of partition” that once stood as a barrier between Jew and Gentile, and Gentiles and God, has now been “abolished” by the blood of Christ (Eph. 2:11-16). Today, there is “no difference between Jew and Greek” (Rom. 10:12; Gal. 3:28; Col. 3:11). The *eternal hope* of this church is to be “raised...up...and...sit together in heavenly places in Christ Jesus” (Eph. 2:6,7; I Cor. 15:40-53; I Thes. 4:13-18). All of this stands in contrast to the two previous churches that are described in the Bible.

Believers today are members of “the church which is His Body” or the Body of Christ. The rest of our Bible was written “for our learning” (Rom. 15:4), but the section of the Bible that contains our promises, instructions, and doctrine is found in the letters of the Apostle Paul. Let’s look to the Books of Romans through Philemon as “*our mail*.” 

Question Box

“I realize there are no apostles today, but could you give me Scriptural back-up for this?”

“The church which is His Body” (Eph. 1:22,23) is “built upon the foundation of the apostles and prophets” (Eph. 2:20), referring to *grace* apostles and prophets (I Cor. 12:28,29). This means that the work of an apostle was *foundational* in nature. If 2000 years later we are still laying the foundation of the Church, there is something seriously wrong!

Apostles and prophets could speak for God by inspiration of the Holy Spirit, speaking verbally with the same inspired authority that Paul experienced when he wrote his epistles. Paul could not be everywhere at once, and so God needed prophets who could speak with the same authority he enjoyed as he wrote his epistles. Once the Bible was complete, however, “that which is perfect” was come, and the gift of prophecy ceased (I Cor. 13:8-10). Once the gift of prophecy ceased, of course, there were no more apostles and prophets. Within the pages of His Word, God has said all that He needed to say. This is why He closed the Book by pronouncing a curse on any who would add to what was written therein (Rev. 22:18).

With this in mind, it is not just wrong to call a man an apostle today, it is *dangerous*. Today no man can demonstrate “the signs of an apostle” (II Cor. 12:12), and no man can speak with the authority of the written Word of God. —Pastor Kurth



The Epistles of John

Introduction to 1 John

By Pastor Ricky Kurth

Open just about any commentary on I John, and the introduction will invariably contain a wealth of information on who the epistle is *from*, but no information whatsoever about who it is written *to*. That's because it is almost universally accepted that this epistle is written *to us*, members of the Body of Christ. You see, I John appears in the New Testament, and few there are who would challenge the notion that the Old Testament was written to the Jews, and the New Testament is written to Gentiles.

Despite the popularity of this notion, we want to begin by challenging it, based on something the Apostle Paul says in Galatians 2:9:

“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”

Here we see James, Peter and *John* agreeing to confine their ministry *to the circumcision*. While the primary intent of this pact was no doubt aimed at their oral ministry, to preach to Jews by day and write letters to Gentiles by night would certainly circumvent the spirit of this agreement. Thus, if John was true to his word—and who would doubt that he broke it—the epistle of I John is written *to the Jews*.

John's purpose in writing these Jews was to prepare them to go through the Great Tribulation (Matt. 24:21). The word “antichrist” appears only four times in the Bible, and all four references are found in John's epistles. Who but Tribulation Jews would need to know about the Antichrist? Of course, the present dispensation of grace interrupted the prophetic program, and the Jews who received John's epistles did not live to see the Antichrist. As it is, the instructions


found in I John are now firmly in place in the Word of God, ready to guide Tribulation Jews through the perils of that terrible day after the Body of Christ has been raptured home.

Now remember, John was not the only apostle who agreed to limit his ministry to the circumcision; James and Peter made Paul the same promise. Unless they broke *their* solemnly-given word, they too wrote to the circumcision. James actually comes out and admits as much in the first verse of his epistle. His insistence on faith plus works for salvation (2:14-26) fits hand in glove with God's program for Israel, a program wherein God always insisted that the Jews add works like circumcision and animal sacrifices to their faith if they wanted to be saved. Peter's assertion that "baptism doth also now save us" (I Pet. 3:21) likewise places his epistle squarely on this faith-plus-works ground.

With all this in mind, it is significant that the epistles of James, Peter and John appear in the Bible *in the very order* their names are listed in Galatians 2:9! It is also significant that we find these epistles placed near the end of the Bible, since they deal with the Tribulation, an end-time era. You see, the books of our New Testament do not appear in chronological order, i.e., in the order in which they were written, but rather in a *logical* order inspired by God to reflect the flow of the ages.

In Matthew, Mark, Luke, and John, the Lord talked about the kingdom that He wanted to give to the people of Israel. The Book of Acts, which follows these four Gospels, records Peter's offer of this kingdom to Israel in Acts 3:19, an offer they flatly rejected when they stoned Stephen a short time later. Acts then records the conversion of Saul and the commissioning of Paul to take God's new program of grace to the Gentiles. Paul's epistles come next in the New Testament, and describe what God is doing today in the dispensation of grace. Then the epistles that come *after* Paul's letters are written *to the people that will come after us*, i.e., the Jews in the Tribulation.

By now you may be wondering why non-Tribulation Gentiles like us should bother studying an epistle written to Tribulation Jews. While it is true that our focus should always be on Paul's epistles, there is great spiritual value in studying Bible books that are not addressed to us. Speaking of the Old Testament, Paul says that "whatsoever things were written aforetime were written for our learning" (Rom. 15:4). Speaking of the events of the Old Testament, he adds, "these things happened unto them for ensamples: and they are written for our admonition" (I Cor. 10:11). This is why Paul asserts that "*all Scripture...is profitable*" for us (II Tim. 3:16), and it is why we have a saying that "all the Bible is *for us*, but not all of the Bible is *to us* or *about us*."

Now that we've determined to whom this epistle is written, and established why we should study it, let's prayerfully endeavor to glean all God would have us to learn from this portion of God's eternal Book. 

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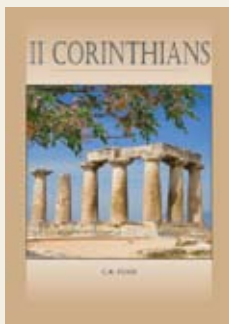
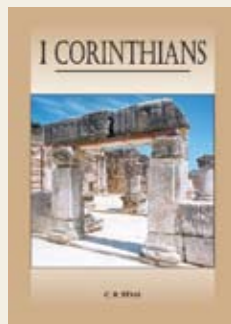
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“You make me more convinced of the truth in the Bible that I have been seated with Christ in heaven since I got saved (Eph. 2:6). It makes my heart peaceful.”

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“I am a relative newcomer to dispensational truth (less than two years) and I look forward to each edition of the *Berean Searchlight* to expand my knowledge and appreciation of *and thanksgiving* for the Lord placing me into this truth.”

From our Inbox:

“I am mesmerized! I’m new to your web site. I’ve heard you are a cult, but I’ve learned so much insight from your site! I have been saved 27 years. Why are so many people saying those things about you?” (If they spoke against Paul [Acts 28:22], they will speak against those who preach Paul’s gospel.—Ed).

From Minnesota:

“Thank you again so much, Pastor Sadler, for your clear proclamation of the grace message. I don’t believe that we can have complete assurance of our salvation except through the grace message.”

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“I have read completely through about 6 books now and listened to numerous MP3s. Everything has become *soooo much clearer!* Awesome ministry. Thanks.”

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“Please use this where it is needed. Thank you for your ministry. Rightly dividing the Word makes the Bible so understandable!”

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“I am grateful to the Lord for your ministry. I am a Baptist and a graduate of a Baptist seminary. I met one of your pastors, Pastor Noel Maquiling, and he shared with me truths regarding the dispensation of this day. I admit, his explanation gives some light to some foggy areas in the Bible....I work in a jail and want to start sharing the message of reconciliation to inmates, but I admit I am not equipped to do so. Some areas are not even clear to me....Hope you can help me understand fully this dispensation of grace/mystery.”

From Wisconsin:

“I heard on the news that most families spend \$21 on Halloween, so I decided to spend \$21 more profitably, and use it for the Lord!...I was happy to see the info on Kelly Olesiak. I remember when she was born and her parents had just started coming to *Grace Bible Church* when Bud Wilson was the pastor.” (Kelly is a fine addition to our staff. She works like a tornado!—Ed).

From Illinois:

“I have been a *Searchlight* subscriber since 1948...and always kept the faith, and have never found the answer to oppose it.”

From Kenya:

“I am a pastor with grace ministry in Kenya, and the coordinator of the grace pastoral training. The *Searchlight* has been a blessing to me since my youth. It was a tool that inspired me to the search and pursuit of knowing the great gospel of the grace of God. It has, over that long period, enriched me with the knowledge of rightly dividing the Word. It has not only given me the light of the truth but has equipped me as a pastor and teacher of the Word of God, rightly divided. I’m using books from BBS in grace pastoral training, and in mentoring young pastors for the ministry.”

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“*How I Study the Bible* is one of my favorite all-time articles. It is such a good thing for me, and I bet for a lot of others, to have clear and concise directions on how to do something so important. I have always wanted to know how to study like this, and now I have a blueprint. God bless you.”

From Wisconsin:

“I enjoy receiving the *Berean Searchlight* and have been blessed by your ministry. I attended the *Falls Bible Church* years ago where Pastor Sadler ministered and I am so grateful for the many inspiring messages from the Bible.”

From Virginia:

“I have received the *Searchlight* for years and now I am no longer getting it. Please start sending it to me again. I value the material inside, and learn so much from it.” (Many who did not resubscribe when we asked are wondering the same thing. Welcome back!—Ed).

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“Your recent articles in the *Berean Searchlight* regarding your testimony, of how you came to know Christ and then when He opened your eyes to the blessed preaching of Jesus Christ according to the revelation of the Mystery, have been a source of joy for me. To read about how God touched your heart and all the circumstances that led to your conversion puts me in awe of how the God of our Lord Jesus Christ works in our lives.”

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“I was baptized twice, once as a child, and later as an adult! Then I read *Things That Differ* and realized that water baptism was not for this age of grace. I never had my children baptized, and this upset some of my ‘religious’ friends, but I taught them that today there is only one baptism, and it is performed by the Holy Spirit.”

From our Inbox:

“I read these *Two Minutes* every day on my phone and I just wanted to say thank you very much for them.”

From Facebook:

“I salute all the grace soldiers who have stood uncompromising for the grace message from Christ.” (Be sure to check out the article by J. C. O’Hair, one of our pioneer grace soldiers, on page 13.—Ed).

From Wisconsin:

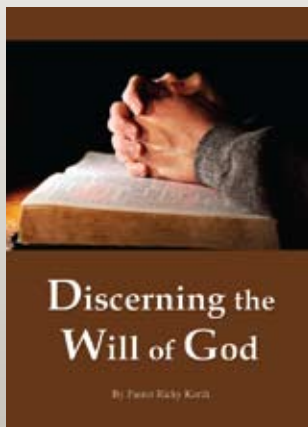
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“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”
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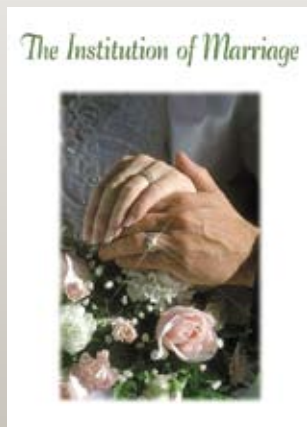
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News and Announcements

Pastor J. C. O'Hair was greatly used of God in the recovery of the distinctive truths of the grace message, and was also greatly used of God to get the message out to others. This month we feature an article by Pastor O'Hair, one that shows how strong he was for the undiluted grace of God. If you enjoy the message that you will find on page 13, you'll want to be sure to visit the *O'Hair Library* on our website, where a wide selection of articles penned by this much-beloved patriarch of our faith can be found.

Help with the Epistles of John: Little has been written on John's epistles from a grace perspective, but help is on its way. This month we feature a brief introduction to the epistle of I John, the beginning of a commentary we are preparing on John's three epistles. In the months to come we plan to feature occasional excerpts from this book as it is being written. We invite you to join us in prayer about this project, and to offer whatever feedback you might like to bring to our attention.

Studies in Ephesians: BBS webmaster Richard Church has begun posting a verse-by-verse study of Paul's Epistle to the Ephesians in MP3 audio format on our BBS website. These messages were given some years ago at *Faith Bible Church* of Steger, Illinois, your editor's home church. Richard has already posted a number of these messages, and will be adding one every day until all 87 messages are available to guide you through this great epistle.

New Grace Bible Study: If you've been looking for the teaching of God's rightly divided Word near San Antonio, Texas, why not join the group that is meeting at the IHOP Restaurant on the first and third Tuesdays of the month? Just follow Route 281 until it meets Route 1604, or set your GPS to 1540 N. Loop 1604, San Antonio. Brother Jose "Ernie" Hernandez teaches the class from 7 p.m. until 9 p.m., and is looking forward to hearing from you with any questions you might have: (210) 744-3874, savedbygracesa@gmail.com. Pancakes not included!



The cover photo of *Cape Wickham Lighthouse* was taken by John Ibbotson and sent to us by Earl Cameron. The light is located on King Island, Tasmania, Australia. It is Australia's tallest lighthouse. Surrounding the light are a number of gravestones, many belonging to those who were shipwrecked in the area.

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