

The **Berean Searchlight**

Studying God's Word, Rightly Divided

May 2006



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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.

The *Berean Searchlight* is the official organ of the *Berean Bible Society*, and is sent free of charge to any who request it.

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Printing: United Press Inc., Elk Grove Village, IL

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The Berean Searchlight (ISSN 0005-8890), May 2006. Vol. 67, Number 3.

The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Second-class postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756.



From the Editor to You:



Dearly Beloved,

Books on-line are becoming more and more popular these days. This is a great way to do research, but if you're planning to read an entire book you will probably go cross-eyed in the process. It gives new meaning to eye strain! Of course, this means there will always be a place for books, the type of which you hold in your hand to read.

As we stated in our spring letter, over the past few years we have been addressing the subject of the Hebrew epistles in the pages of the *Berean Searchlight*. This came about as a result of numerous requests from our readers who desired to have a better understanding of how these epistles relate to Paul's gospel, if at all. As we have seen from our studies, these writings are inseparably bound to Christ's *earthly* ministry to Israel.

Up to this point in time, there hasn't been a great deal written on the Hebrew epistles by our Grace authors. While our writings are a feeble attempt to remedy the problem, it is nevertheless a start. Hopefully in the coming years others will add their insights to help further our understanding of these non-Pauline epistles.

We have received a number of requests to publish my *Revelation* articles in book form. Many found these messages very enlightening in the area of "things to come." These articles were based on a series of forty-eight messages that I presented at the last local assembly I pastored. Consequently, there is much more to be said on the subject before we would consider placing these messages into a book format.

We do, however, plan to publish my studies in the *Epistle of James*, with additional commentary, in the very near future. This will add another work to our collection on the Hebrew epistles, along with *The Life and Letters of the Apostle Peter*. We have always believed and taught that we are to study all Scripture in view of Paul's revelation, especially when it comes to these particular writings.

If you would like to help us publish *Studies in the Epistle of James* in a paperback format, please designate your gift: *James*. Hopefully this new addition to your library will be to the praise of His glory in Christ Jesus. Thanks so very much, brethren, for being faithful stewards of the mysteries of God.

Yours in His redeeming grace,
Paul M. Sadler, President

The Kaiser's Surprise!

In his comments on Isaiah 57, Dr. Harry Ironside shares this story:

Years ago, before the First World War, Professor Stroeter, a well-known prophetic teacher in Germany, used to go through the country giving lectures, and using charts to unfold the dispensations. His lectures attracted the attention of the German Emperor, Kaiser Wilhelm, who in spite of his many idiosyncrasies, was quite a Bible student, and used to preach in the palace chapel on many occasions.

The Kaiser invited Professor Stroeter to his palace to give him an idea of what he was lecturing upon. The professor was taken into the library and spread a roll of his charts out on the table. The Kaiser followed him as he pointed out various things in the dispensations until the Second Coming of the Lord. After a lengthy conversation the Kaiser said, "Do I understand you aright? Do you mean to say that Jesus Christ is coming back literally, and that when He returns all the kingdoms of the world are going to be destroyed and He will set up His kingdom on the ruins of them all?"

And Professor Stroeter said, "Exactly, your Majesty..."

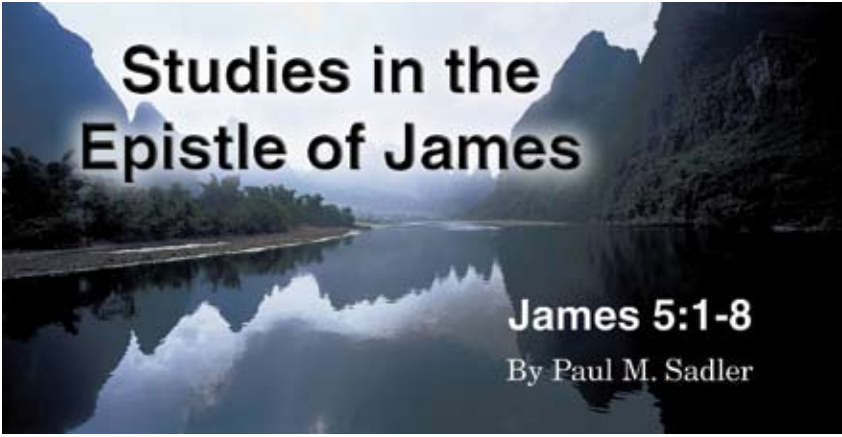
"Oh, no," said the Kaiser, "I can't have that! Why that would interfere with all my plans!"

We don't know if Professor Stroeter understood the dispensations well enough to have expressed to the Kaiser that the coming of our Lord to rapture His church must come before the wrath of the Tribulation and the Second Coming of Christ (I Thes. 1:10; 5:9). Regardless, what a frank admission from a man who professed to be a student and teacher of the Word of God!

How about you, dear reader? If you are not saved, you will be left behind when the Body of Christ is "caught up" to meet the Lord in the air (I Thes. 4:17). While we believers will "ever be with the Lord" in heaven, the seven years of Great Tribulation that will follow on earth will surely interfere with all that you have planned. Why not trust the Lord Jesus Christ as your Savior by believing that His death, burial and resurrection paid for all of your sins. Then you too can look forward to being a part of all that the Lord has planned for His saints.

But we close by asking Christians if the Rapture will interfere with your plans, or be the triumph of His grace in your life? When John Wesley was asked what he would do the following day if he knew the Lord were coming, he replied that he would rise at his usual hour, spend time in his regularly scheduled morning devotions, and arrive promptly at his first speaking engagement of the day. In other words, he wouldn't have to change a thing in his life to prepare for the coming of the Lord. May this be true of us too!

—Pastor Kurth



Studies in the Epistle of James

James 5:1-8

By Paul M. Sadler

**“Go to now, ye rich men, weep
and howl for your miseries that
shall come upon you.”**

—James 5:1

IT’S ALL MINE!

George W. Truett, a well-known pastor, was invited to dinner in the home of a very wealthy man in Texas. After the meal, the host led him to a place where they could get a good view of the surrounding area.

Pointing to the oil wells punctuating the landscape, he boasted, twenty-five years ago I had nothing. Now, as far as you can see, it’s all mine. Looking in the opposite direction at his sprawling fields of grain, he said, that’s all mine. Turning east toward huge herds of cattle, he bragged, they’re all mine. Then pointing to the west and a beautiful forest, he exclaimed, that too is all mine.

He paused, expecting Dr. Truett to compliment him on his great success. Truett, however, placing one hand on the man’s shoulder and pointing heavenward with the other, simply said, How much do you have in that direction? The man hung his head and confessed, I never thought of that.¹

The riches of this world are never enough for those who are wealthy. John D. Rockefeller was once asked regarding riches, how much is enough? He replied: “A little more!” Our wealthy Texan is a good example that the more a man has, the more he desires. He was so consumed with his Texas size earthly possessions he failed to realize he was spiritually destitute. But “what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36). Sadly, riches are one of Satan’s most cunning weapons in his arsenal to blind men to the light of the glorious gospel.

The possession of wealth in itself is not sinful! Both Job and Abraham are examples of wealthy men who glorified God with all that they possessed. It is the *abuses* of wealth that the Scriptures condemn. Money is not the root of all evil; it’s the love of money that corrupts men. Lately we’ve been witnessing one corporate scandal after another, where upper management bilked the company out of millions of dollars by raiding the pension funds of its employees. You see, the age old question is this, how was the wealth acquired, and at whose expense? All

too often it is at the expense of the poor and needy, the very ones the rich should be assisting.

There is nothing innately wrong with owning possessions as long as they don't own you. As believers, we are to set our affection on things above, but hold loosely the things we possess here on the earth. Charles Swindoll relates an interesting experience he once had in this regard: "I'll never forget a conversation I had with the late Corrie ten Boom. She said to me, in her broken English, 'Chuck, I've learned that we must hold everything loosely, because when I grip it tightly, it hurts when the Father pries my fingers loose and takes it from me!'"²

James delivers a scathing rebuke to the rich who hoard their riches and take advantage of the Lord's people. The general designation "rich men" used here by the apostle indicates that these men were Jewish *unbelievers* who were well connected in the community. We believe this is substantiated by the fact that the cries of injustice of these believers, who were suffering at the hands of the rich, were heard by the Lord of Sabaoth (vs. 4). Furthermore, they were responsible for condemning and killing the just, which is another clear indication they didn't know the Lord (vs. 6).

BE CAREFUL WHAT YOU WISH FOR!

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (James 5:1).

In today's contemporary language, when James states: "Go to now," we would probably say something like: "Hear me, and hear me well!" or "Listen up!" The apostle wanted the rich to understand the

peril they were facing, for soon their *laughter* would turn to *mourning* and the *loss* of their riches into great cries of *lamentation*. Unlike the west where the response to a loss is usually measured, in the east the reaction is far more dramatic, as often seen on the evening news. Since the Scriptures are written to those of the household of faith, the primary purpose of the apostle's warning to the rich was for the benefit of his hearers. James didn't want them to fall into the snare of envying the wealthy because he understood the serious consequences that could have on their spiritual life. The Psalmist is a good example; in fact, James may have even had him in mind:

"But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked" (Psa. 73:2,3).

Day after day the Psalmist sought to live a righteous life, only to suffer one setback after another. It seemed as though he was constantly going against the tide to honor God. But when he observed the ungodly they never seemed to experience hardships. They increased in riches and had everything the heart could ever desire. When he considered these things it left him disillusioned; he even wondered if he had cleansed his heart in vain. Every time he thought about his plight and their prosperity, it was too painful to bear, until he went into the Sanctuary of the Lord—then he understood their end. In a moment of time the ungodly rich were consumed with terror and cast down into destruction (vss. 16-19).

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is

cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire” (James 5:2,3).

Today wealth is measured by stocks, bonds, commodities, land, houses, cars, boats, etc. According to James, in biblical times it was measured in food, costly apparel, and precious metals. **Food:** You will recall the rich man who surveyed his fields and the harvest was so plentiful that he said to himself, I will tear down my barns and build bigger ones to hold the surplus from the fruit of my fields. Then he would eat, drink, and be merry (Luke 12:16-20). **Costly apparel:** In the story of the rich man and Lazarus, the rich man “was clothed in purple and fine linen, and fared sumptuously every day” (Luke 16:19). **Precious metals:** Paul said he coveted no man’s silver or gold, implying these were items of great value (Acts 20:33).



The three verbs James chose to use in this context: *corrupt*, *moth-eaten*, and *cankered* confirm these were the particular riches he had in mind. In the original “corrupted” means to *putrefy* or *perish*, which is certainly true of foods, especially if they’re not stored properly or infested with insects. One of the status symbols of the rich in James day was to have a wide selection of fine garments, which were usually stored in trunks to protect them

from the searing heat of the east. Of course, moths found this to be an inviting feast, as indicated by the apostle’s usage of the term “moth-eaten” to describe the condition of their costly apparel. At that time the *First National Bank of Jerusalem* was non-existent so the rich usually buried their riches for safe-keeping. The fact that the gold and silver of the rich were “cankered” or rusted (tarnished) served as a witness against them, for all the buried treasure in the world would be unable to deliver them from the hand of the Almighty.

Interestingly, all three of these verbs are in the *past tense*. This, however, does not necessarily mean these miseries had already befallen the rich. The Scriptures often speak of future events as if they have already happened (See Isa. 53:4-9). It seems these were prophetic utterances James speaks of that would befall the rich in the future. Prophecies often have a short-term and long-term aspect to their fulfillment and this may well be the case in regard to these warnings. The siege of Jerusalem by Titus in 70 AD would certainly be at least a partial fulfillment of what is recorded here. But it is more probable that James has a far more sweeping fulfillment of these judgments in mind, as indicated by what follows in the text.

THE LAST DAYS

“Ye have heaped treasure together for the last days” (James 5:3).

The wealthy glory in accumulating riches to insure they can control those around them and circumstances if need be. It provides them a sense of security, a false sense to be sure. Here we learn they were well aware that the day of calamity was

coming from the hand of the Lord, so they sought to store up their treasure to endure the dreadful time of Jacob's Trouble. What they failed to realize was they will be the subjects of the wrath to come.

The "last days" James makes reference to here must not be confused with the "last days" spoken of in Paul's epistles. The events of these two periods called the "last days" are mutually exclusive of one another by the very nature of the programs in which they are revealed. The special revelation committed to Paul addresses the last days of the Church that will precede the Rapture, which is *heavenly* in nature. James, on the other hand, is speaking about the last days of Israel that precede the Second Coming of Christ, which is *earthly* in nature.

“...the Scriptures are clear that it is not given to the believer to retaliate under any circumstances.”

The prophetic last days were predicted by the prophet Joel in the Old Testament, but it was Peter who announced their arrival. In his Pentecostal address to Israel, Peter says: “This is that, which was spoken of by the prophet Joel.” This is what? You see, Peter was speaking under the direction of the Holy Spirit so he knew exactly where he was at in relation to the plans and purposes of God according to prophecy. Those who had gathered at Jerusalem witnessed the beginning of the *end times* on the day of Pentecost. These days were being fulfilled before their very eyes.

However, by the time James wrote his epistle Israel was already in the process of being set aside in unbelief by God. Therefore, the last days of prophecy have been temporarily interrupted by the Mystery. With this in mind, the Spirit of God would have us understand that the “last days” spoken of by James will be the *continuation* of them in the coming day of the Lord. What God began at Pentecost will resume at the beginning of the Tribulation. It is then the rich will weep and wail with great lamentation when they see their riches go up in smoke. The future city of Babylon is an example of how the rich will be in the crosshairs of God's coming judgments.

“Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet...And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat...The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing...For in one hour so great riches is come to nought... And [they] cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing...” (Rev. 18:10-19).

What James records in his epistle concerning the rich finds its fulfillment here in the Apocalypse. Notice how the commodities mentioned by James, deemed to be wealth, parallel

the commodities that will also be found in the future Babylon. The very best wine, fine flour, oil, and wheat will be bought and sold by the rich. The world's fashion designers will be made wealthy in that day by satisfying the insatiable desires of the wealthy to be clothed in the very best garments of purple, and silk, and scarlet. Babylon will be the envy of the world with its merchandise made of pure gold and silver; therefore, fashionable gold rings, opulent silver brooches, and stunning diamonds will be status symbols for the rich and famous.

When the rich of that day see the total destruction of their beloved city, Babylon, the cry will be great. As it says, "And they cast dust on their heads, and cried, weeping and wailing..." In the face of God's judgment the riches that men possess will be as though they had none, simply because all the riches in the world cannot buy God's favor. Either way you look at it, whether it is through an unexpected loss or judgment, their possessions are corrupt, moth-eaten, and cankered. They are essentially deemed *worthless!*

THE WORKMAN IS WORTHY OF HIS HIRE

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (James 5:4).

The poverty of the first century was unspeakable. Being an agricultural community Israel had many day laborers who worked the fields. Those who hired the laborers set the wage at the beginning of the day and they were required, according to the Law of Moses (Lev. 19:13), to pay

the wage agreed upon at the end of each day (Matt. 20:1-16). Since most day laborers lived in poverty it was essential that the agreement was honored. The poor didn't have extra money, like the rich, to cover the cost of food if they weren't paid. In addition we must remember that back in those days they didn't have refrigeration to keep foods fresh. Nor did they have the means to preserve things for lengthy periods of time as we do today. Essentially their cupboards were usually bare. This meant that they had to visit the market frequently to provide for their families.

James was infuriated when he discovered that rich landowners were withholding wages from the poor, and the law justified his righteous anger. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee" (Deut. 24:14,15).

The rich would often withhold wages until the next day when their memory of the preceding day wasn't very clear as to what they had agreed to pay. By doing so they were *robbing* the poor of what rightfully belonged to them. Thus their riches were unjustly gained at the expense of the poor. According to the law this was a sin. The hired servant dared not complain to the one who hired him because he feared he would not be hired the next day.

But the hired servant did have recourse; he could take the injustice that was done to him to the Lord. And this is exactly what those who

had been taken advantage of did. James tells us they cried unto the Lord of Sabaoth. This particular title is borrowed from the Old Testament where it is translated *Lord of hosts*, the One who created the sun, moon and stars. He is the *Commander in Chief* over the armies of heaven. The same God who spoke and worlds came into being is also deeply concerned about the mistreatment of the poor and needy. God has a special place in His heart for the poor, and those who take advantage of them will hear from Him at the coming judgment.

While the poor struggled to survive to the next day, James points out to the rich, but “Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you” (James 5:5,6). James levels one indictment after another upon the rich. They have lived in pleasure and have all that the heart could ever desire. If the just stood in the way of their ill-gotten gains, they had them condemned and killed. Just as the fatted calf is prepared for the day of slaughter, these evildoers were rushing toward the *day of judgment* unaware, like the fatted calf, what awaited them.

THE PITFALL OF RETALIATION

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (James 5:7,8).

These dear brethren had suffered so many abuses and injustices at the hand of the rich that James was concerned they would become despondent and possibly try to retaliate. While this would be the fleshly response to those who mistreated them, the Scriptures are clear that it is not given to the believer to retaliate under any circumstances. This is divine ground and they were to rest assured that it is a righteous thing with God to *repay* those who trouble them (II Thes. 1:5-7).

James pleads with his hearers to be patient until the coming of the Lord. These trials they were enduring were light afflictions compared to the glory they will receive in the coming kingdom, if they were *patient*. The apostle uses an illustration of one who tills the ground for a living. When he plants the seed he must patiently wait for the results. The farmer doesn't carelessly uproot his crop before the time of the harvest. If he is patient the earth eventually will yield her fullness after the early and latter rains.

According to God's eternal purpose He allows the wheat and the tares to grow together, but at the great harvest at the last day He will have His angels separate the believers from the unbelievers and usher His own into the blessings of the kingdom. If these saints to whom James was writing patiently endured unto the end they will be met at the doorway of the kingdom with these words: “Well done thou good and faithful servant!”

To Be Continued!



Endnotes

1. *Our Daily Bread*, (October 24, 1992) *Radio Bible Class*, Grand Rapids, MI.
2. Charles Swindoll, *Living Above the Level of Mediocrity*, p. 114.

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

True Spirituality and Prayer, Cont'd

THE CHRISTIAN'S PRAYER LIFE

By Cornelius R. Stam

THE PURPOSE OF PRAYER

The question is sometimes asked: If God's will and purpose are unalterable, why pray? The answer is simply: Because the divine purpose, which any answer to prayer must represent, includes the prayer itself. It is enough that He "*who worketh all things after the counsel of His own will*" (Eph. 1:11) invites and exhorts His people to "*come boldly unto the throne of grace*" and to "*let [their] requests be made known unto God*" (Heb. 4:16; Phil. 4:6).

But prayer is not merely *petition*, as many suppose. It is one aspect of active *communion with God* (meditation on the Word being the other) and includes *adoration, thanksgiving and confession*, as well as supplication. Hyde, in *God's Education of Man*, Pp. 154,155, says: "Prayer is the communion of two wills, in which the finite comes into connection with the Infinite, and, like the trolley, appropriates its purpose and power."

We have an example of this in the record of our Lord's prayer in the garden, for, while He is not to be classed with finite men, yet He laid aside His glory, became

"a servant" (Phil. 2:7) and "learned obedience" (Heb. 5:8; Phil. 2:8). In this place of subjection He made definite and earnest requests of His Father, but closed His prayer with the words: "*Nevertheless, not My will, but Thine, be done*" (Luke 22:42) with the result that He was "strengthened" for the ordeal He had to face (Ver. 43).

Thus prayer is not merely a means of "getting things from God" but a God-appointed means of *fellowship* with Him, and all acceptable prayer will include the supplication—as sincerely desired as the rest—"Nevertheless, not My will, but Thine, be done."

But this raises a problem with respect to certain passages of Scripture which seem to indicate that *whatever we ask for in true faith* will be granted.

THE PROBLEM OF UNANSWERED PRAYER

What about such plain passages as the following:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of

my Father which is in heaven” (Matt. 18:19).

These are remarkable promises. Ponder over them thoughtfully. “*All things—whatsoever ye shall ask in prayer, believing!*” “If two of you shall agree on earth as touching *anything that they shall ask*, it shall be done...”!

How many sincere Christians have been encouraged by these verses to expect physical healing, daily employment, deliverance from temptation and solutions to all sorts of problems in answer to their prayers! Yet who can deny that many godly people, claiming these promises in simple faith have also been deeply disappointed to find their requests ungranted? Such experiences have often left deeper scars on the lives of sincere believers than their fellowmen observe.

How can we explain this apparent failure on the part of God to keep His Word?

The answer is basically a dispensational one, for while it is true that condoned sin, selfish motives, unbelief, etc., often account for unanswered prayer, it is also true that such promises as those quoted above *were not made to us in the first place*, and we have no right to claim them.

Before the reader thrusts this book aside in anger, we would urge him to consider one simple fact: that the “*whatsoever*” promises are to be found in only one small portion of the Bible: that dealing with our Lord’s earthly ministry (though they are *alluded* to in the Hebrew Christian epistles). Never in the Old Testament, nor in Paul’s epistles will we find that

“all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

Why is this? Simply because these promises had to do with the establishment of Christ’s kingdom on earth. In the days that will usher in that kingdom, as at Pentecost, the believers will be *supernaturally controlled* by the Holy Spirit,³ Who will cause them to do His will (Jer. 31:31-34; Ezek. 36:26,27; Psa. 110:3). Thus their very prayers will be Spirit-inspired. These are the conditions which will prevail in connection with our Lord’s reign and He proclaimed them as part of “*the gospel of the kingdom.*” Further, we must remember that the bringing in of this present dispensation was then a “*mystery...hid in God*” and that the kingdom was then being proclaimed “*at hand*” (Matt. 4:17).⁴

Before we leave this subject we must emphasize the other reasons for unanswered prayer already referred to. Here there are certain basic principles involved which necessarily maintain in any dispensation.

The Psalmist rightly said: “*If I regard iniquity in my heart, the Lord will not hear me*” (Psa. 66:18). Sin harbored in the heart cannot but hinder fellowship between God and the believer. Thus it is always true that “*the...prayer of a righteous man availeth much*” (Jas. 5:16).

Likewise, in any dispensation a spirit of unbelief hinders answers to prayer (Jas. 1:5-7) as do selfish motives: “*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [desires]*” (Jas. 4:3).

An effective prayer life, then, must be based on an intelligent understanding of God's Word as to prayer and a life in fellowship with Him.

PRAYER IN THE PAULINE EPISTLES

The divine program of prayer has undergone several important historical, or dispensational, changes through the centuries to Paul. For example, the death, resurrection and ascension of Christ affected it significantly. It was in view of His ascension that He said:

“Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full” (John 16:24).

While even this statement was made with the kingdom in view, it was from this time on that they were to begin praying to the Father *in Christ's name*. Today prayer is to be offered to the Father, in the name of the Son and “in the Holy Spirit” (John 16:24; Eph. 3:14; 6:18).

Furthermore, prayer in Israel was based upon a *covenant* relationship with God, while prayer in the Body of Christ is based solely upon God's grace through the work and merits of Christ.

By grace we, the members of Christ's Body, have a closer relationship to God than Israel of old had. While Israel's calling was to make God's name great in the earth, our position is in the *heavenlies* at the right hand of God (Eph. 1:3; 2:4-6; Phil. 3:20). While Satan and his wicked spirits would prevent us from *occupying* that position *experientially* (Eph. 6:10-17) we have a *right* to occupy it and are *exhorted* to do so (Col. 3:1,2). Thus, *positionally* we are seated in the *heavenlies*, while *experientially* we have “*access* by faith into this grace wherein we stand” (Rom. 5:2).

“For through Him [Christ] we both [Jewish and Gentile believers] have access by one Spirit unto the Father” (Eph. 2:18).

Further, the central place of prayer for Israel was the “golden altar” before the “mercy seat,” where God met in mercy with His failing people, but to us, the members of Christ's Body, Paul says, by the Spirit:

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).

As to receiving whatever we ask for, even in faith, would this



be good for us in “this present evil age”? But the wonderful fact is that we have far more than this under grace.

In Romans 8:26 we read what our hearts must often confess to be true:

“...we know not what we should pray for as we ought...”

But the apostle hastens to explain that the Spirit makes intercession for us according to the will of God, adding:

“And we know that all things work⁵ together for good to them that love God, to them who are the called according to His purpose” (Rom. 8:28).

Yes, “*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 redemption of our body*” (Rom. 8:22,23) but few believers appreciate the fact that the Holy Spirit groans *with us* in our present state. He sympathizes deeply and “*maketh intercession for us with groanings which cannot be uttered*” (Rom. 8:26). Thus God, by His Spirit, comes alongside to help.

Believers may not receive whatever they ask for in the darkness of this age, but,

“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).

We may not receive whatever we ask for, but by His grace we may have so much more than this, that the apostle, in contemplating it, breaks forth in a doxology:

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

“Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:20,21).

In the light of all this the highest expression of faith today is found in the words of Paul in Philippians 4:6,7:

“Be careful for nothing;

“But in everything

“By prayer and supplication,

“With thanksgiving,

“Let your requests be made known unto God

“And...”

“And” what? And “Whatsoever ye shall ask in prayer, believing, ye shall receive”?

NO!!

“...and the peace of God, which passeth all understanding, shall keep [garrison] your hearts and minds through Christ Jesus.”

Here is ample proof that God is not deaf to the cries of His children in this age. He urges them to pour out all their hearts before Him. “Tell Me *everything*,” He says, “and be anxious about *nothing*, for I will work it *all* out for your good.”

In conclusion, Paul’s epistles to the members of Christ’s Body exhort us:

1. To pray *sincerely*, “with a true heart” (Heb. 10:22).

2. To pray *fervently*, “with the spirit” (I Cor. 14:15).

3. To pray *intelligently*, “with the understanding also” (I Cor. 14:15).

4. To back our prayers with *Godly lives*, “lifting up holy hands” (I Tim. 2:8).


5. To pray with *confidence*, “boldly” (Heb. 4:16).

6. To pray with “*full assurance of faith*,” knowing that He will work all out for our good (Heb. 10:22).

7. To pray about *every need*, “in everything” (Phil. 4:6).

8. To pray *immediately*, as needs arise, “instant in prayer” (Rom. 12:12).

9. To pray “*with thanksgiving*” (Phil. 4:6).

10. Never to *stop* praying, “always,” “without ceasing” (Eph. 6:18; I Thes. 5:17). 

Endnotes

3. See Acts 2:4, and the author’s booklet: *The Believer’s Walk in This Present Evil Age*.

4. It is not our purpose here to discuss prayer solely from the dispensational viewpoint. A fuller consideration of this subject may be found in the writer’s booklet: *Unanswered Prayer*.

5. Lit., “are being worked.”

Question Box

“I cannot believe Jesus became sin. Please help.”

“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II Cor. 5:21).

While we cannot fully comprehend what happened at Calvary, we must believe God when He says that He made Christ to be “sin” for us. Paul likewise tells us, by inspiration of the Spirit, that Christ was also “made a *curse* for us” (Gal. 3:13), even though “no man speaking by the Spirit of God calleth Jesus accursed” (I Cor. 12:3). Surely what transpired on that tree was too holy for us to fully fathom.

The Lord compared His death on the cross to the serpent of brass Moses erected to save Israel from the consequences of their sin (John 3:14 cf. Num. 21:5-9). In this “type” of Christ, our Savior was symbolized by a *serpent*. So when we read that God sent His Son to the cross “in the likeness of sinful flesh” (Rom. 8:3), this does not mean that He did not *become* sinful flesh for us. In His incarnation He was “made in the likeness of men” (Phil. 2:7), and yet we know that He *became* a man.

The answer lies in the Bible doctrine of *identification*. We read that “we have been planted together in the *likeness* of His death” (Rom. 6:5). Thus we know that our Lord was identified with sin on Calvary as fully and as really as we were identified with Him there. We must believe that God made Christ to be sin for us if we are to believe the rest of II Corinthians 5:21, that we have been “made the righteousness of God in Him.”

—Pastor Kurth



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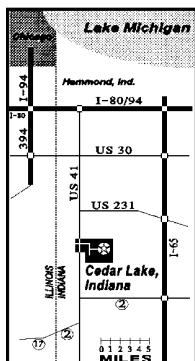
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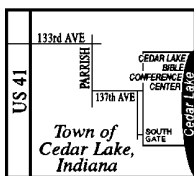
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- If traveling by air into Chicago's O'Hare or Midway airports, call the Conference Center to arrange pickup.*



Man Alive!

JONAH: LESSONS FROM A WAYWARD PROPHET



By Pastor Ricky Kurth

(From a class taught in *Minor Prophets* at *Berean Bible Institute*)

In the news industry, they say when dog bites man, there's no story, but when man bites dog, then it's time to alert the media! Just so, when a man swallows a fish, it's no big deal, but when a fish swallows a man, now we're talking headlines! There are fish stories, *and then there are fish stories*, and certainly Jonah's story of the fish from which he got away is the grandest of them all!

The world may scoff at the story of Jonah, but the Lord Jesus Christ firmly established the historicity of Jonah when He referred to Jonah's story on a couple of occasions. Either the account of Jonah was true, or else our Lord was lying, or at the very least, misleading people into believing a fable.

For the Bible-believing child of God, of course, the story of Jonah is accepted without question. It has well been said that there is a reason why the very first verse of the Bible begins with such an illustrious declaration of the stupendous miraculous power of God. If the reader of Holy Writ can accept this opening statement by faith, then nothing in the pages that follow can stretch the limits of credibility. Hence, when asked if he really believed the Bible when it says that Jonah was swallowed by a whale, one Christian is reported to have replied that he would believe the Bible even if it said that *Jonah swallowed the whale!*

A fascinating fact about Jonah is that even though the Lord identifies him as a "prophet" (Matt. 12:39; 16:4), *he made no predictions of the future*, except for one—an apparent prediction *which didn't come true!* This reminds us that a "prophet" in Scripture was simply someone who *spoke for God*, and didn't necessarily predict the future. And so when Jonah faithfully delivered his message of impending doom to the Ninevites, he was a prophet in the truest sense of the word.

Jonah is introduced to us as “the son of Amittai” (1:1). This means that the Pharisees were wrong when they dismissed the Lord Jesus as a prophet, saying, “out of Galilee ariseth no prophet” (John 7:52). We are told that Amittai was “of Gathhepher” (II Kings 14:25), a city also known as “Gittahhepher” (Jos. 19:13), part of the inheritance of the children of Zebulun (Jos. 19:16). Matthew 4:15 identifies Zebulun as Galilee, and our Lord was a Galileean (Matt. 21:11).

Jonah was sent to “Nineveh” (1:2), the capital city of ancient Assyria, and so a *Gentile* city. It should never be assumed that God cared nothing for the Gentiles in Old Testament times.

Jonah is often accused of racism in refusing to preach to Gentiles, but as we shall see, this is demonstrably not true. The real reason for his refusal is that the Assyrians were *butchers*, guilty of war-time atrocities that would make a Nazi blush. Jonah’s sense of justice prompted him to want to see such monsters *judged* of God, not given an opportunity to be spared His wrath. Jonah may also have been motivated by a patriotic desire to spare his beloved homeland from this brutal regime.

It is significant that “Joppa” is mentioned here in connection with Jonah (1:3), for it reminds us of a New Testament Jewish leader who was sent to the Gentiles from Joppa, the Apostle Peter (Acts 10:5,8,23,32). When called upon to defend himself for going to the Gentiles, Peter mentions Joppa twice (Acts 11:5,13). The significance of this emphasis would escape most Gentiles, but was not lost on the Jews who sought an explanation from Peter for going to Gentiles. In mentioning Joppa, Peter is reminding them that it was not without precedent that a Jew be sent to Gentiles. He was also reminding them of the futility of resisting such a commission! Peter did not dare disobey God and end up like Jonah, “sleeping with the fishes,” so to speak! It is interesting to note in this regard that Peter was “the son of Jona” in more ways than one! (John 1:42; 21:15,16,17).

Notice that Jonah “paid the fare” to enter the ship. Even today, there is always a price to pay for disobedience to the revealed will of God!

It is more than probable that there were worse sinners on board the ship than Jonah, yet God did not alter the course of nature to deal with *them*, but rather with *Jonah* (1:4). While God’s people are often quick to decry the sins of unbelievers, it is our conviction that God is far more concerned with the sins of believers than He is with the sins of the unsaved, and the example of Jonah would seem to bear this out.

Jonah 1:5 records the third time we are told that in running away from the Lord, Jonah was going “down” (cf. 1:3). Any time a believer in any dispensation is living in rebellion against the revealed will of God, he is going *down* not *up*. When a man standing on the North Pole takes a step in any direction, he is heading *south*, and when we choose to walk away from the will of God in any direction, we too are heading “south,” spiritually speaking.

We can learn a valuable lesson about prayer from these unsaved mariners, for they “cried every man unto his god, *and* cast forth the wares that were in the ship into the sea, to lighten it of them.” While we do well to pray to God about anything that might cause us to be “careful,” or *full of care* (Phil. 4:6), we should also “put shoe leather to our prayers,” as they say, by doing all that we can do to alleviate any adversity in which we find ourselves. While the people of Israel are called “the *children* of Israel” over 600 times in Scripture, God considers members of the Body of Christ to be full-grown “sons” (Gal. 4:5,6), and expects more of us when it comes to helping ourselves.

You would think that Jonah’s disobedience to God would render him unable to sleep due to a guilty conscience, but we are told that he was not only asleep but “*fast asleep*.” The world may say, “let your conscience be your guide,” but the conscience of man can be “seared” (I Tim. 4:2), rendering it unreliable as a guide through the treacherous waters of life. The Apostle Paul could say that



he had “lived in all good conscience before God until this day” (Acts 23:1), including even his murderous days as Saul of Tarsus, for in those days he truly believed he was doing God’s will (cf. John 16:2).

Our conscience is only a reliable guide when the light of God’s Word is shining upon it. In this the conscience is much the same as a sundial, which can only give accurate time when the light of the sun shines upon it. When read by moonlight, a sundial will be an *inaccurate* guide to the correct time, and with the application of a flashlight, you can make a sundial to read any time you want! How like man, who tends to bring different lights to bear on his conscience, until even rebellion against the revealed will of God seems perfectly acceptable.

It is a pretty sorry circumstance when an *unbeliever* has to chasten a *believer* to pray (1:6)! But there was something about this storm, either its ferocity, or the unseasonableness of it, or both—something told these storm-seasoned mariners that *this* storm was a *judgment from God*.

The casting of lots (1:7) was an accurate means of divining the will of God in time past (Prov. 16:33; Acts 1:26), but as we rightly divide the Word of truth we know that such is *not* the case today. Today, our Apostle Paul says that we must prayerfully test or “prove what is that good, and acceptable, and perfect, will of God” by renewing our minds (Rom. 12:2) with a “knowledge” of the Word of God (Col. 1:10).

In Jonah 1:8, Jonah is asked four questions, all of which are satisfied with one answer: “I am an Hebrew” (v. 9). Being a Hebrew was a unique thing in the world, for it was at once a nationality, an ethnicity, a religion, and for the *true* Hebrew it also indicated that he was a *child*

of God (Rom. 2:29), making it his “*occupation*.” Every true believer today should likewise look upon his faith as the thing which should occupy his mind, his body, his soul and his spirit.

It is noteworthy that when Jonah speaks to these Gentiles about God, He introduces Him to them as *the Creator*. In the Book of Acts, Paul twice addressed crowds of Gentiles, and both times mirrored this unique form of presentation of the Almighty. It didn’t matter if he was addressing primitive, superstitious Gentiles (Acts 14:15) or urban high-brow philosophical sophisticates (Acts 17:24); in both cases he began by telling them about *Creator-God*. While Jews, who by nature accept the truth of Genesis 1:1, did not need to be reminded of who God is, Gentiles were another story. At one time in our own day the vast majority of people in this country were church-goers who knew that Jesus Christ was Creator-God in the flesh, but as our society has devolved away from such knowledge, some have suggested that we too should preface our gospel presentation with affirmations that the One who died for our sins was the Creator in the flesh.

On the surface it might seem obvious that the thing to do to calm the storm was for the sailors to rid themselves of the source of the problem. However, if Jonah was truly a prophet of God, perhaps killing him would not be the best way to curry God’s favor! Rather they rightly asked *him* what should be done (1:11). What a picture of how the nations in time past were responsible before God to look to Israel to learn how to be saved, even when Israel was living in rebellion against God!

“Peter was ‘the son of Jona’ in more ways than one!”

In Jonah 1:12 we have proof that Jonah’s reluctance to preach to the Ninevites was not racially motivated, for Jonah here shows his willingness to *die* for Gentiles; his problem was only with *Assyrian* Gentiles! Jonah also shows his *stubbornness* here, saying as it were, “I’d rather *die* than turn the ship around and go preach to Nineveh!”

When the mariners are finally convinced that the advice of this Hebrew prophet is their only hope of salvation, they comply with his instructions to cast him into the sea (1:12-17). Jonah now believes that he has succeeded in sacrificing his life that justice might be served upon the Assyrian barbarians. But God has other plans!

When Jonah 2:1 opens with the word “then,” the careful student of Scripture will ask *when* Jonah prayed this prayer. If we back up to the last verse of Chapter 1, it mentions Jonah’s three days and nights in the belly of the fish. So when the second chapter opens by telling us Jonah prayed “*then*,” we know that we are reading about a prayer that Jonah prayed *after* the three days and nights.

But as Jonah begins to pray, it is obvious that he is speaking about a prayer that he “cried” (past tense) *earlier* (2:2), *before* his three days and nights in the whale. However, this earlier prayer was not prayed from “the belly of the fish,” but rather “out of the belly of *hell*.” You see, while tradition holds that Jonah was miraculously preserved by God in the belly of the whale, it is the conviction of this writer and others that Jonah rather *died* and *rose again* three days later, making him a *true* type of the Lord Jesus Christ (Matt. 12:39,40).

But here a word of explanation is necessary. When the Bible says Jonah went to “hell,” it mustn’t be assumed that he went to the place of fire and torment normally associated with this word. The Hebrew word for “hell” used here is *sheol*, and was the after-life destination of *all* who died in Old Testament times. We read, for example, that “the wicked shall be turned into hell [*sheol*]” (Psa. 9:17), but we also read that righteous David anticipated going to “hell” [*sheol*] (Psa. 16:10). When Peter quotes David’s psalm and applies it to Christ (Acts 2:25-31), we understand that the Lord Jesus likewise went to “hell” when He died.

However, when Peter quotes Psalm 16, Luke was inspired to translate the word *sheol* using the Greek word *hades*. And so we understand that *sheol* and *hades* are one and the same, and speak of a place of *both* comfort and torment, with “a great gulf fixed” in between (Luke 16:23-26). Hence the Lord Jesus, David and Jonah all went to the comfort side of this place of the departed dead.

And so while Jonah 2:1 speaks of a prayer Jonah prayed in the fish at *the end* of his three day experience, he refers back to a prayer that he prayed *in hell at the beginning*. We will see more evidence that Jonah died and went to *sheol* in the verses that follow. These evidences are important, for if Jonah was conscious in *sheol*, these verses join the list of Scriptures that prove the doctrine of soul sleep is untenable.

In Jonah 2:3, it is precious to see the prophet quoting Scripture (Psa. 42:7), as he does frequently throughout this passage. What a wonderful thing it is for the child of God to memorize the Word of God, to build up a reservoir of Scripture in our souls, to be drawn upon for comfort when in distress. While it is not likely that the reader will ever be swallowed by a whale, it *is* likely and almost certain that we will often find ourselves in troublous times, times that can be greatly eased by the comfort that only God can provide through His Word.

Jonah 2:4 also begins with the time-word “then,” and refers again to his earlier prayer prayed from *sheol*. And so this time when Jonah quotes Scripture (Psa. 31:22), it leads us to an even more precious conclusion: that the repository of Scripture that we store away in our soul during this life is something we take with us into the next life! Wrong conclusions that we have made about God’s Word will of course have to be *unlearned*, but the Scripture itself that we learn in this life will be a foundation that we will build upon throughout eternity.

Before leaving this verse, note that the Psalm Jonah quotes here is a Psalm that speaks prophetically of the thoughts of our Lord Jesus *after* He committed His spirit to God and died (Psa. 31:5 cf. Luke 23:46), more evidence that Jonah himself has died. When we read that the waters touched Jonah’s “*soul*,” while the weeds were wrapped around the head of his *body* (2:5), we see yet further evidence that he has expired.

In Jonah 2:6, we see further evidence that Jonah was no longer in the fish, but was rather in *sheol*. He describes *sheol* as a containment area enclosed by “bars” from which there is no escape (cf. I Sam. 23:7). It is safe to conclude from Jonah’s words here that one of the first things you learn when you arrive at your after-life destination is that it is “*for ever*,” a delightful reality for believers, but a sobering thought indeed for those who have not yet trusted Christ as their Savior.

When Jonah says to God, “yet hast Thou brought up *my life* from corruption,” these too are words that ill-fit a man who was miraculously preserved alive, but make perfect sense when spoken by a man who has been raised from the dead. The Bible word “corruption” speaks of the corruption of *death*. In I Corinthians 15:53, for instance, the word “mortal” means *living* but *capable of dying*. At the Rapture, Paul says that those who are alive and remain unto the coming of the Lord will have to “put on *immortality*.” But by contrast the word “corruptible” speaks of a body that has *died* and is now subject to the corruption of death. At the Rapture, those who have died previous to the Lord’s coming “must put on *incorruption*.” Thus we know that when Jonah speaks about how God brought back his life “from corruption,” he speaks of how God had raised him from the corruption of death.

The *lying vanity* Jonah speaks of in Jonah 2:8 is doubtless the vain idea that you can rebel against God and get away with it. All who fall for this lie “*forsake their own mercy*.”

The question in Jonah 2:9 is: what did Jonah vow, and when did he vow it? There are a couple of possibilities. First, it is possible that before any of this took place, Jonah may have told the Lord, “I’ll preach anywhere you want me to preach,” only to learn to his dismay that God wanted him to preach in *Nineveh*! If this be the case, he learned the hard way that “better is it that thou shouldest not vow, than that thou shouldest vow and not pay” (Eccl. 5:5).

But it is also possible that when Jonah cried to the Lord “out of the belly of hell” (2:1) that he *then* vowed to go to Nineveh after all, if God would only give him another chance. If this be the case, then it points up the truth that *regret* is something else that we will take with us into the next life, regret that we did not serve the Lord faithfully when we had the chance. Fortunately, this is something that we can do something about while we yet have life and breath!

To Be Continued!



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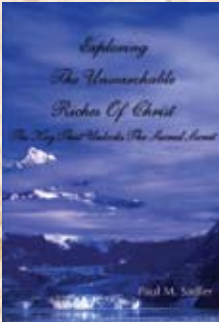
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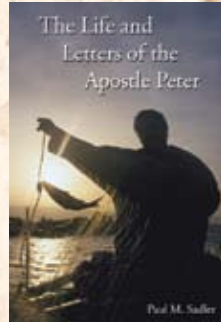


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by Paul M. Sadler



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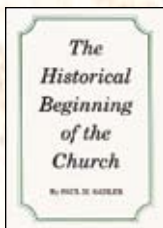
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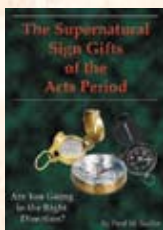
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“I would like to pledge a monthly donation. Thank you for your ministry and this website. It amazes me that so much free material is offered. My husband and I are learning from and enjoying the many articles you have made available to us.”

From Oklahoma:

“The few Grace believers we have here in ‘the charismatic mecca’ of the world are pleased, delighted, and encouraged by your Bible commentary books, pamphlets, and especially the *Searchlight*. I really enjoyed Dr. Bedore’s *The Practical Beginning of the Body of Christ*, and am looking forward to his continued articles. I will be sending you a check every month until the Rapture; I don’t imagine you’ll need it after that.” (We imagine you are right about that!—RK).

From Michigan:

“Your organization has faithfully supplied materials to me since 1992. Back then it provided much in my search for truth, being a steady source of help in right division. It has since been my personal lighthouse in a weary world of half-truths and smoke-screens which SO many churches are caught up in. Indeed it IS time to step forth into the ranks of those who provide that others may SEE. As God blesses I shall strive to provide regular offerings from now on.”

From Pennsylvania:

“Your publication has truly been a light in the storm to me. Please accept this donation to use wherever it is needed. I am saved about five years now. My husband of 18 years has not come to know the Lord yet. Please keep him in your prayers.”

From Michigan:

“Whereas I am 93 years old and my eyesight is getting dim, it is very difficult for me to read. I have received the *Searchlight* for several years, but you may cancel it from now on. Please receive my last check for...dollars. May God continue to bless your ministry.”

From South Dakota:

“Enclosed is a contribution for expenses for the *Searchlight*. Don’t know what we’d do if we didn’t get it each month.” (We don’t know what we would do without the faithful contributions of God’s people.—RK).

From Ohio:

“Please discontinue sending me your magazine. I have very much enjoyed and been inspired by it, but my health is poor and I will soon be going into a nursing home. I am enclosing a small donation to help keep your ministries going to bring light and hope where it is so very much needed.”

From Illinois:

“I’m sorry but I can’t send money to you. My mother had a heart attack and I had to quit work so I only have S.S., and that isn’t much. If you want to discontinue sending the book to me I’ll understand. I have enjoyed reading your book!” (We thank God for faithful friends of the truth who make it possible for us to assure this dear couple that their subscription to the *Searchlight* will continue.—RK).

From Washington:

“I feel honored to give as the Apostle Paul wrote and to share with a ministry I trust.”

“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

Rocky Mountain Grace Camp

*Nestled in the Colorado
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Pastor Paul M. Sadler

President of *Berean Bible Society*, Milwaukee, WI

Afternoon Speakers: Pastor Jim Harley and Kevin Sadler

Teen Teachers: Andy and Sarah Kern

Junior Teachers: Jessica Sadler and Julie Cotner

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For brochures, directions, and additional information, please contact: Pastor & Mrs. James Harley at: (920) 829-6021, or e-mail: rockymountaingracecamp@juno.com.



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Paul's Prayers from Prison (Part 5)

Philippians 1:9-11

By W. Edward Bedore, Th.D.
Executive Director, *Berean Bible Institute*

Paul's prayer for the Philippians was that their love would continue to abound more and more. Abounding love is that which has no limit, it exceeds or goes beyond that which is considered standard or normal. It is an overflowing love that is not hindered by any boundaries, and simply cannot be contained. It is like a rain-swollen river in the spring which overflows its banks.

This love is not the outworking of misplaced emotionalism or religious fervor, but has a specific purpose and direction based on knowledge and spiritual wisdom gained through God's Word. Our knowledge is to be centered on the Person of the Lord Jesus Christ so that when we grow in Him we will be able to discern between sound and unsound doctrine (see Ephesians 4:11-15). The term "*approve the things that are excellent*" carries with it the idea

of trying or testing those things that differ; to compare and approve or endorse that which is excellent or differentiate between those things that make a difference. This refers to making a distinct separation between Israel's program based on prophecy and God's program for the Body of Christ based on the "revelation of the mystery" revealed through the Apostle Paul (Romans 16:25; Ephesians 3:1-9). By separating prophecy and mystery, law and grace, and the kingdom from the Body, believers can direct their love in truth without stumbling or causing others to stumble over doctrine that is unsound "because of not rightly dividing the Word of Truth" (see II Timothy 2:15). This kind of love is expressed through service to others, which results in the fruits of righteousness which brings glory and praise to God through the Lord Jesus Christ.

BBI Graduation and Awards Ceremony

Date: Saturday, May 20, 2006

Location: *Berean Bible Institute*
116 S. Kettle Moraine Drive
Slinger, Wisconsin

For more information, please contact: *Berean Bible Institute*, PO Box 587, Slinger, WI 53086, or phone: (262) 644-5504.

NEWS AND ANNOUNCEMENTS

“*Proving the Sincerity of Your Love*” was the name of a brief article that appeared in the February *Searchlight*. Your response was so encouraging that we decided that this month’s *Mailbag* (Pages 26,27) should feature letters exclusively concerning this theme. We trust your hearts will be as warmed as ours were as you read how Grace believers feel about *the grace of giving*.

A Match Made in Florida: *Grace Bible Fellowship* of Inverness, FL, is pleased to announce that Pastor Wes Barteck has accepted the call to pastor their assembly. Wes and his wife Debbie are both former *Berean Bible Institute* students who will now appreciate your prayers as they relocate from Wisconsin and begin their new life and ministry in the Sunshine State. We extend warm wishes to Pastor Edwin Jones, who is retiring from the ministry that Pastor Barteck will now fill.

BBS Web Site News: Webmaster Pastor Richard Church reports more traffic on our site in February than at any time since he began monitoring site activity last April. There were 16,109 total sessions, an average of about 575 per day, up 15% over January, and up 62% over last August. As Richard says, “we are making some great progress with the site traffic,” and we praise God for the hearts and minds and lives touched with each visit to www.bereanbiblesociety.org.

Grace Camp of the Rockies will be held once again this year at Covenant Heights Conference Center near Estes Park, CO. Not to be confused with *Rocky Mountain Grace Camp* (see Page 28), *Grace Camp of the Rockies* is geared for youths aged 9 and older, with classes for adults as well. Mark your calendar for July 5-9, and contact John Baker for further information at 303-420-3524, or e-mail him at pildad@comcast.net.

Aussie Grace Believers Unite! Brother Mervyn Finger would like Melbourne area readers to know that a Grace work has begun in their area. Mervyn was an independent Baptist pastor and church planter for 25 years, but left ministering in that environment due to an increasing difficulty in accepting the Acts 2 message. For more information, contact Brother Finger at 9761-9779, or Brother David Grogan at 5961-5530.

*The picture of the lighthouse that appears on the front cover was taken by Pastor Dan and Sheila Wolgast. The *Au Sable Point Lighthouse* is located near Grand Marais, Michigan on Lake Superior in *Pictured Rocks National Lakeshore*. Built in 1874, this remote 87-foot brick tower was built to help navigate sailors on their dangerous journey along the 80 miles from Grand Island to Whitefish Point.

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walk, and destiny of the Church."
— C. I. Scofield*

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