

# The **Berean Searchlight**

Studying God's Word, Rightly Divided

May 2010



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

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## *From the President's Desk*

Dear Friends in Christ,

If you were to pay us a visit here at the *Berean Bible Society*, when you step into my office the first thing that would capture your attention is a large painting hanging on the wall behind my desk. The painting is a print of “*St. Paul in Prison*” that was originally painted by Rembrandt in 1627. It was given to me as a gift by a very dear friend. Rembrandt was one of the few Christian artists of that particular period. It was said of him that he was “A man of the Book.” The Bible was the backbone of his life as many of his paintings clearly reflect.

One of Rembrandt's famous sketches was entitled, “*Three Crosses*.” It has been said that your attention is first drawn to the center Cross upon which Christ died. Then as you look at the believers gathered at the foot of the Cross their facial expressions tell us they were heartbroken. Those standing at a distance were His enemies who railed against Him. But to the right, almost in the shadows, there is a self-portrait of Rembrandt. You see, he recognized his sins helped nail Christ to the tree. He understood that Christ died for his sins!



The preaching of the Cross has always been the centerpiece of our ministry, and if the Lord tarries, it always will be. As we know, Calvary is the heart of the revelation of the Mystery that was committed to the Apostle Paul. He was the first to proclaim the good news of the Cross whereby lost sinners could be saved by grace through faith alone. Christ is indeed all that He claimed to be, and more! He is the Author and Finisher of our faith.

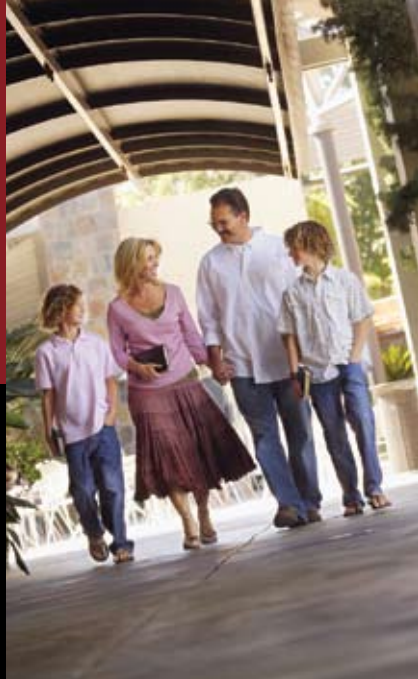
I want to take this opportunity to personally thank you for faithfully remembering us before the throne of Grace. Whether you are a prayer partner, staff member, Board member, writer, volunteer or a faithful contributor we are truly grateful for your dedication to the things of the Lord. We thank God on your behalf that at that day He will richly reward your labor of love and sacrifice to make all men see what is the fellowship of the Mystery. Thanks for being such good friends of the work; it is an honor to serve with you.

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

# 42nd Annual Berean Bible Fellowship Conference

## “Walk Worthy of Your Calling”

(Ephesians 4-6)



**Location:** *Cedar Lake Bible Conference Center*  
13701 Lauerman Street, Cedar Lake, Indiana

**Dates:** Saturday, June 19th thru Thursday, June 24th, 2010

**Bible Hour Teacher:** Dr. Robert E. Nix, *Berean Bible Institute*

***Guest Speakers from around the country will be present to proclaim the riches of God's grace!***

**Music Directors:** Jim and Julie Wade

**At the Piano:** Virginia Shriver



**Accommodations:** BBF recommends that reservations be made early, although accommodations are often available for latecomers. For reservations, please write: *Cedar Lake Conference Center*, Reservations Manager, PO Box 665, Cedar Lake, IN 46303, or phone: 219-374-5941 or visit: [www.cedarlakeministries.org](http://www.cedarlakeministries.org).

Facilities for travel trailers, motor homes, and tent camping include electric/water hook-ups, dump station, showers, etc.

For additional information or to receive a brochure, please contact Pastor Dick Ware (BBF President) at 870-941-6110 or [rnware@aol.com](mailto:rnware@aol.com), or visit the new BBF website at: [www.bereanbiblefellowship.weebly.com](http://www.bereanbiblefellowship.weebly.com).

# Studies in the Book of Revelation

## Revelation 3:14-22

By Paul M. Sadler

**“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”**

—Revelation 3:14

The last of the seven churches in Asia is Laodicea. This church should not be confused with the assembly the Apostle Paul made reference to in his writings that bears the same name. The saints Paul addressed at Laodicea were members of the Body of Christ who were saved under the gospel of the grace of God. In his epistle to the Colossians the apostle states:

**“For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God” (Col. 2:1,2).**

Although Paul had never personally seen these saints he had a great burden for them, that they might have a “full assurance of understanding.” But the only way for them to have this assurance was to acknowledge the Mystery. Paul instructs them that the *Colossian* letter should be read in the church of the Laodiceans, and the letter from the Laodiceans, undoubtedly *Ephesians*, should be read by the Colossians (Col. 4:16). The point is this, both *Ephesians* and *Colossians* are written exclusively to the Body of Christ.

So then, the assembly Paul addressed at Laodicea was comprised of Gentile believers who understood the revelation of the Mystery. The Apostle John on the other hand, is instructed to write to the church of the Laodiceans in the future day of the Lord. This is a Jewish assembly that will be under the sound of the kingdom gospel, as John clearly points out in the letter.

**“These things saith the Amen, the faithful and true witness, the beginning of the creation of God” (Rev. 3:14).**

The purpose of a “title” is to give a general description of a person or work. For example, the title, *One Minute After You Die*, gives you a pretty good idea that the subject of the book is life after death. This same principle is true of our Lord, who possesses numerous titles and names, one of which is “Amen!” He is called the *Amen* because through Him the purposes of God are established (II Cor. 1:20). In the Book of Revelation, God’s purpose is to pour out His wrath at the hand of His Son, who is the Judge of all the earth (John 5:27 cf. Rev. 6:16,17). Amen—so be it!

Those who have the misconception that divine justice is a thing of the past need only read the Book of Revelation to see how far afield they have gone. The reference to Christ being the “faithful and true witness,” serves a twofold purpose. For the kingdom saints who respond to Him in faith, He will be faithful and true to His Word and bring them into the blessings of the kingdom. But He will also honor His Word to all those who reject Him and blaspheme His holy name. He will be a faithful and true witness *against* them in the day of judgment, as foretold in the Scriptures.

Christ also identifies Himself as “the beginning of the creation of God.” The term “beginning” here, according to Thayer, has the idea of “origin.” We are to understand that Christ is the *originator* of creation. All things, whether visible or invisible, came forth

from His hand in the beginning, which speaks of His sovereignty (Col. 1:16,17). The significance of this cannot be overstated for this reason: what Adam lost in the fall Christ will one day redeem back to Himself (Rom. 8:20-24). The recovery and restoration of creation will begin with the unfolding of the Tribulation and conclude with the new heavens and new earth.

## INDECISION

**“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:15,16).**

“Former president Ronald Reagan once had an aunt who took him to a cobbler for a pair of new shoes. The cobbler asked young Reagan, ‘Do you want square toes or round toes?’ Unable to decide, Reagan didn’t answer, so the cobbler gave him a few days.

“Several days later the cobbler saw Reagan on the street and asked him again what kind of toes he wanted on his shoes. Reagan still couldn’t decide, so the shoemaker replied, ‘Well, come by in a couple of days. Your shoes will be ready.’ When the future president did so, he found one square-toed and one round-toed shoe! ‘This will teach you to never let people make decisions for you,’ the cobbler said to his indecisive customer.

“‘I learned right then and there,’ Reagan said later, ‘if you don’t make your own decisions, someone else will.’”<sup>1</sup>

The problem with the indecision of those at Laodicea will be

the eternal consequences of their inaction, if they fail to repent. Those who make up this assembly are said to be “lukewarm,” which in the sight of God is obnoxious. We, too, find it to be deplorable in our daily lives. We like our cold drinks cold and our hot drinks piping hot. If either one becomes lukewarm, we find it distasteful.



The Lord preferred that this assembly either be *cold* or *hot*, but not lukewarm, simply because it sounded an uncertain trumpet. If a church is stone cold dead spiritually it is clearly identified as such. It is obvious there's no life there; consequently, true believers avoid it. When Martin Luther perceived that the church of his day was corrupt (cold), after his conversion he stepped away from it, which launched the Protestant Reformation. Of course, when a local church stands without apology for the truth and is on fire for the things of the Lord (hot), those who are uninterested in spiritual things steer clear of it. On the other hand, the spiritually-minded believer praises God. The point is, everyone knows where these assemblies stand. Concerning the lukewarm assembly, well, that's another story all together, as we are going to see.

In regard to being *lukewarm*, historically, there were numerous times in Israel's past that she was guilty of this type of mediocre behavior. One such period was in the days of King Ahab, who sowed the seeds of idol worship among the children of Israel. Of course, it wasn't long before the people were persuaded to worship Baal. *He's God*, or at least that's what they were led to believe. Ahab and those who followed him in this pursuit were guilty of blatantly breaking the first two commandments of God.

**“Thou shalt have no other gods before me” (Ex. 20:3).**

**“Thou shalt not make unto thee any graven image” (Ex. 20:4).**

These commandments didn't deter Ahab and his wife Jezebel, who was the real power behind the throne. In fact, Jezebel had all the prophets of God systematically hunted down and killed; she then replaced them with the 450 prophets of Baal who ate frequently at the Queen's table. But there is a limitation to the patience of God. Enter Elijah! God sends the prophet Elijah to King Ahab with the following message:

**“As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word” (I Kings 17:1).**

Notice, not months but *years*, the end result being a severe drought and famine. The land would become a virtual dust bowl. As you can see, God has inventive ways of getting the attention of those who are inattentive of His will. After 3½ years (James 5:17) the people were undoubtedly beginning to wonder where Baal

was. Since Baal was nowhere to be found Elijah steps forward with a proposal. If you think the “Most Wanted” list originated with the FBI you would be wrong, because Jezebel had her own “Most Wanted” list and Elijah was at the top of it.

While Jezebel was probably out coordinating the efforts to have Elijah killed, he was standing in the king’s court to let Ahab know, in no uncertain terms, that the idol worship he introduced into Israel was the reason for the famine throughout the land. Ahab and Jezebel were the ones, along with their false prophets, who had turned the people’s heart away from Jehovah. Since they had convinced themselves Baal was God, Elijah offers this challenge:

**“And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word” (I Kings 18:21).**

It is important to note here that all the people who were present at Mt. Carmel **“answered him not a word.”** Why? They desired to remain neutral. In their heart of hearts they wanted to believe Jehovah was God, but it was more popular to believe Baal was God. They were **lukewarm** like the Laodiceans!

To determine once and for all exactly who was the true and living God—Baal or Jehovah—Elijah offered this proposal. The 450 prophets of Baal were to take an oxen and cut it up and place it on the altar at Mt. Carmel, but they were not to place any fire under it. Then they were to call on

Baal, and the one who answered with fire to consume the sacrifice would be declared God (I Kings 18:22-25).

According to Unger, Baal was known as the storm god, a god who had power over nature; therefore, it would seem to be a small matter for him to send a bolt of lightning to consume the sacrifice and declare himself unequivocally to be God. However, the prophets and priests of Baal prayed and danced around the altar and mutilated themselves for hours, but the heavens were silent!

Since the altar of the Lord had been destroyed years earlier due to Baal worship, Elijah repaired it placing 12 stones on it, each of which represented the twelve tribes of Israel. After he completed this task, he laid the pieces of the cut up oxen upon the altar. He then instructed that 12 barrels of water be poured over the altar literally drenching it. At this point Elijah lifts his voice to the Lord:

**“Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God” (I Kings 18:37-39).**

Wouldn’t you have loved to see the faces of the prophets of Baal that day. It gives new meaning to the word *shocked!* For leading the children of Israel astray the 450 prophets of Baal all perished



that day at the edge of the sword. Case closed—Jehovah is God!

As we return to the Book of Revelation, the Lord is sounding a similar warning to Israel, “turn or burn,” as Charles Spurgeon once said. The lukewarm church is a lethal blend of *outward* devotion to God and religious fervor. It has a form of godliness but in reality it is a citadel of pomp and circumstance. It is merely an empty shell. The lukewarm church is extremely dangerous because it gives those who are joined to it a false sense of security similar to Catholicism. This is especially true of those who will be newcomers to the faith that would naturally conclude this to be the norm.

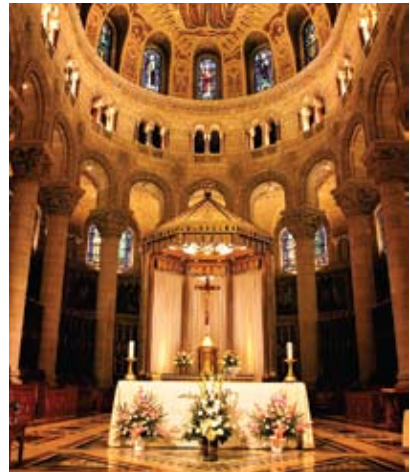
The assembly at Laodicea will primarily be made up of religious unbelievers who will find themselves in danger of being “spewed out” of the Lord’s mouth, a clear reference to His displeasure with this assembly. This has nothing to do with the loss of their salvation, seeing that the majority of them never possessed salvation to begin with; rather it has all to do with the loss of their position of blessing to be a light to the world. This assembly had drifted far from their covenant relationship with God, which needed to first be restored before they could proceed.

### AN HONEST EVALUATION

**“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17).**

While the Son of Man is presented by John as standing in

the midst of the seven churches in Asia when he originally introduced them, by the time we come to the church at Laodicea the Lord is standing *outside* the door of this assembly (Rev. 3:20). Sadly, wealth and prosperity will be their God. They will be rich, monetarily, and have everything the heart could ever desire in relation to the church. By their own admission, “they will have need of nothing.” The edifice they will erect to worship in will give new meaning to extravagance. Apparently many things within this magnificent structure will be overlaid with *gold* after the manner of the temple. People will flock to this assembly simply to be able to say they attend there.



This wouldn’t be the first time that prosperity is confused with the Lord’s blessing. If the Lord’s favor is measured by materialism and opulence then Mormonism and Catholicism would be a demonstration of God’s blessing, which we certainly know is not the case since both of these churches are false religions. God has always

done His greatest work through remnants, little flocks, and the church in the house, most of whom labored in poverty (See Rev. 2:9).

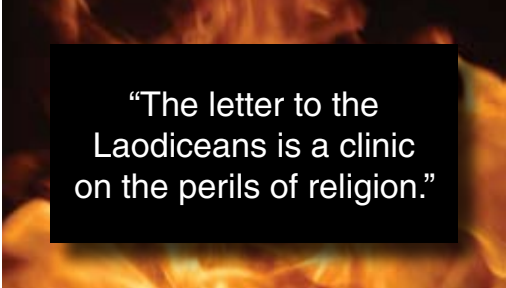
The church at Laodicea will be characterized by a spirit of Pharisaism. They will be so consumed with keeping up outward appearances that they will have no interest whatsoever in reaching the poor and needy with the gospel. Affluence has no welcome for the disadvantaged, after all, there's an image to keep up!

The Lord says of this assembly that they are, "wretched, and miserable, and poor, and blind, and naked." In short, for the most part, those who will make up this assembly are said to be *spiritually dead*. In this context, if they are "blind," then they are in spiritual darkness. If they are "naked," it can only mean they are not clothed in the righteousness of God. As it was with the case of Cain, the Lord has the solution to the problem of their unbelief.

**"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).**

Those who aspire to be a counselor need to carefully note how the Lord goes directly to the heart of the matter. They were to buy of Him gold tried in the fire. All the gold in Solomon's mines could not make them right with God, they had to come to Christ! Gold speaks of divine glory in the Scriptures; therefore, if they placed their trust in Christ as their Messiah it would bring glory

to God, who provided the once-for-all sacrifice for their sins. This would mean they would become the beneficiaries of *true riches*, spiritual riches, which includes being clothed in garments of salvation. They would be clothed in white raiment—white, of course, symbolizes the righteousness of God. This would bring them into a right *standing* with God.



**"The letter to the Laodiceans is a clinic on the perils of religion."**

In regard to their *state*, the Lord instructs them to apply eyesalve to their eyes. You will recall the time the Lord anointed the eyes of a blind man with clay and instructed him to go to the pool of Siloam to wash. Not only did the man receive his natural sight upon *believing* on Him who healed him, he received spiritual sight as well (John 9:1-35). This was also the Lord's will for those who would respond to Him in faith at Laodicea. He wanted them to apply the Word of God to their lives, that the eyes of their understanding might be opened to blessings of the coming kingdom.

**"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:19,20).**

Although there may well be a small number of true believers who will confuse religious activity with spirituality, the vast majority are obviously going to be unsaved in this assembly, as the foregoing passages substantiate.

Once again, we cannot overemphasize the fact that God will be dealing with Israel nationally in the coming Tribulation. In time past, God *loved* Israel, he *rebuked* her and *chastened* her, and even called her to *repentance*—they were His people. But we must always remember that not all within the chosen nation were saved. As the Scriptures clearly teach, “For they are not all Israel, which are of Israel.” The rebuke and call to repentance then is primarily intended for the unbelieving in the assembly at Laodicea.

The above is confirmed by the fact that the Lord is standing at the door of this assembly giving them one last opportunity before it’s too late. As we have seen in an earlier lesson He is standing there as the Judge (James 5:9). The statement, *if any man hear His voice*, is to be understood as a general call, first and foremost to those at Laodicea, but to the other assemblies in Asia as well (Rev. 3:22). If they open the door without delay He will receive them to Himself and include them as participants in the marriage of the Lamb and the wedding feast to follow. Those who fail to give Him admittance, the Judge will break down the door and summarily judge them accordingly.

**“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his**


**throne. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 3:21,22).**

This promise is completely foreign to the Body of Christ. As members of His Body, we are said to be seated with Christ in the heavenlies where we will rule and reign with Him in the ages to come (Eph. 2:6,7). The overcomers at Laodicea conversely are promised to be seated with Christ on the *earth* during the millennial kingdom. In that day, Christ will reign on the throne of David in Jerusalem, wonderfully fulfilling the promise given to David, and these saints will rule and reign with Him (Acts 2:30 cf. Rev. 2:26,27).

### THE PRACTICAL SIDE

The letter to the Laodiceans is a clinic on the perils of religion. Religion appeals to that which is inherent in man to want to do something to please God. It was introduced in the garden when our first parents sewed fig leaves together in an attempt to make themselves acceptable to their Creator. The experiment failed miserably because without *faith* it is impossible to please God.

Those who have had a religious upbringing are far more difficult to reach for Christ, simply because they believe their devotion to God and religious practices will secure them a place in heaven. It is far easier to reach someone who has never darkened a church door than the religionist.

*This series will be continued  
at a later date!* 

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### Endnote

1. *Today in the Word*, MBI, August 1991, pg. 16.

# Southeast Regional Bible Conference

**Dates:** Friday, May 21 and Saturday, May 22, 2010

**Location:** *Holiday Inn RDU Airport*  
Morrisville, North Carolina

## **Guest Speakers:**

Paul M. Sadler, *Berean Bible Society*, Germantown, WI  
John Fredericksen, *Grace Bible Fellowship*, Inverness, FL

For additional information, please contact:  
Sam Castrova (919) 639-6015 or [srcaastrova@nc.rr.com](mailto:srcaastrova@nc.rr.com)

*You can reserve your room by calling (919) 465-1910*

# Midwest Grace Fellowship Spring Bible Conference

**Dates:** June 4-6, 2010

**Location:** *Miracle Hills Ranch*  
35556 W. 200th Avenue  
Bethany, Missouri

**Theme:** "The Preeminence of Christ"

**Speakers:** *To Be Announced!*

For additional information, please contact:

Pastor Ken Lawson (217) 498-6958  
or Dan Heyle (660) 425-6853





# Moses and Paul (Part 2)

## *The Dispensers of Law and Grace*

By Cornelius R. Stam

### HOW PAUL RECEIVED HIS AUTHORITY

Moses did not personally decide to impose laws upon Israel. He was appointed by God Himself to be Israel's great law-giver. He points this out again and again, and nowhere more clearly than in this fourth chapter of Deuteronomy:

**“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me....”**

**“And the Lord commanded me at that time to teach you statutes and judgments...” (Deut. 4:5,14).**

Nor did God appoint Moses by some indirect method, as by a subjective vision or dream, but by personally appearing and speaking with him, as we learn from Exodus and Numbers.

**“And the Lord spake unto Moses face to face, as a man speaketh unto his friend...” (Ex. 33:11).**

**“And [the Lord] said, Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.**

**“My servant Moses is not so, who is faithful in all Mine house.**

**“With him will I speak mouth to mouth, even apparently,<sup>2</sup> and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?**

**“And the anger of the Lord was kindled against them; and He departed” (Num. 12:6-9).**

From the latter passage above it is evident that the directness of

Moses' appointment by God Himself put him in a very different category from others to whom God had revealed Himself indirectly by visions, dreams, etc., for here Moses' own brother and sister are sternly rebuked for questioning Moses' unique authority. They were rebelling against God when they rebelled against the one whom He had personally and directly appointed. Hence the Lord asked them: "*Wherefore then were ye not afraid to speak against My servant Moses?*" and so saying, He departed from them in anger.

The argument for Pauline authority today is fully as strong. Paul did not appoint himself the apostle of the Gentiles, or invent the message he proclaimed to them. In his Spirit-inspired writings he uses practically the same phraseology as did Moses.

Concerning the Lord's Supper he says:

***"For I have received of the Lord that which also I delivered unto you..."*** (I Cor. 11:23).

Concerning the gospel which he preached among the Gentiles he says:

***"For I delivered unto you first of all that which I also received..."*** (I Cor. 15:3).

Concerning the Lord's coming to catch up His own, he says:

***"For this we say unto you by the word of the Lord..."*** (I Thes. 4:15).

And Paul, like Moses, received his commission and authority *directly* from the glorified Lord Himself, not by some indirect method. *How fully* either Moses or Paul was permitted to see the Lord in His glory is not the question here. The point is that neither

saw Him merely in a subjective vision or dream, but by direct revelation. Hence in his letter to the Galatians Paul emphatically states:

***"But I certify you, brethren, that the gospel which was preached of me is not after man.***

***"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"*** (Gal. 1:11,12).

Mark well, he did not receive his message by a revelation *from* Christ, merely, but by *the revelation OF Christ to him*. As it had been with Moses, so it was with Paul; the Lord revealed *Himself* to him and spoke with him face to face and mouth to mouth, only, the One who had appeared to Moses with the Law, amid the lightnings and thunders of Sinai,<sup>3</sup> had since been manifested in the flesh to die for sin and now appeared to Paul with a message of infinite grace.



As with Moses, it was not once, but again and again that the Lord appeared to Paul to speak with him face to face and mouth to mouth. In the account of his conversion given before Agrippa, he tells how he had "*heard a voice speaking*" to him, and how the Lord had said to him:

***“...I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).***

One of these times in which the Lord was again to appear to him was upon his first return to Jerusalem after his conversion. He tells about it himself:

***“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;<sup>4</sup>***

***“And saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me” (Acts 22:17,18).***

So the Lord appeared to Paul again and spoke to him face to face and mouth to mouth, this time commanding him to depart from Jerusalem because his testimony to Israel would now be futile. God had dealt with Israel for a long time, but now the spiritual crisis had come. Stephen had been stoned to death and God had raised up Paul to go forth as *another* apostle, to bring *another* message to a world of lost sinners: *“the gospel of the grace of God.”*

In his second letter to the Corinthians the apostle relates how upon one occasion he had actually been *“caught up to the third heaven,”* had *seen the Lord* and had *“heard unspeakable words”* (II Cor. 12:1-4). Indeed, in this same passage he speaks of *“the abundance”* of the revelations (Ver. 7) and he says, regarding the future: *“I will come to visions and revelations of the Lord”* (Ver. 1).

These repeated revelations of the Lord Himself to the apostle give us the assurance that in the epistles of Paul we may find the particular truths, both spiritual and practical, which concern us as members of the Body of Christ, and the particular message which we are to proclaim to the world about us.


It gives us confidence that we are preaching God’s message for sinners today when we declare:

***“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).***

***“Being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:24).***

It gives us confidence that we are in the will of God in our determination to stand fast in liberty and allow God’s grace to do its work in our lives.

Today we are not to be subject to Moses, for God Himself has set the covenant of the law aside. Nor are we to be subject to the twelve, as the Pentecostal church was, for the ministry of the twelve was superseded by that of Paul upon Israel’s rejection of Christ as King. Today we are to conform our teachings and practices to the great revelation committed by the glorified Lord to the Apostle Paul. The *whole* Word of God, of course, is for our profit, but all must be viewed in the light of this.

*To Be Continued!* 

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## Endnotes

2. Plainly.
3. ©iStockphoto.com/Kirk Strickland
4. Gr. *Ekstasis*.

## Question Box

*“Were the Jews looking forward to being delivered from Roman tyranny...were they looking to the Savior to save them from their sins, or as in freeing them to rule their own country?”*

When the people of Israel thought of being saved *from their sins*, they thought of the animal sacrifices that God had taught them to bring for *cleansing* from their sins, forgiveness of their sins, and “atonement” for their souls (Lev. 4:20; 16:30).

But when they thought of a “*saviour*,” they thought of “God their Saviour, *which had done great things in Egypt*” (Psa. 106:21). You’ll remember that when Israel stood before the Red Sea with Pharaoh’s chariots hot on their heels, Moses cried, “Stand still, and see the *salvation* of the Lord” (Ex. 14:13). Moses subsequently wrote that “the Lord *saved* Israel that day *out of the hand of the Egyptians*” (Ex. 14:30 cf. Psa. 106:7,8; Jude 1:5). God later promised Israel that “ye shall be *saved from your enemies*” when doing battle with them (Num. 10:9 cf. Deut. 20:4; I Chron. 11:14; II Chron. 32:22; Psa. 44:7).

Even when “the Lord *gave* Israel a saviour,” he was a man who saved them “so that they went out *from under the hand of the Syrians*” (II Kings 13:5). It was later said of David, “The king *saved* us *out of the hand of our enemies*” (II Sam. 19:9) as God had promised (II Sam. 3:18). And there were others, for Nehemiah later prayed regarding his nation’s past, “Thou gavest them *saviours*, who *saved them out of the hand of their enemies*” (Neh. 9:27). This is why we often read of “*the salvation of the Lord*” in regard to Israel’s battles with her oppressors (II Chron. 20:17 cf. I Sam. 11:13; 14:45; 19:5).

No wonder when John the Baptist was born, and Mary was already expecting the birth of the Lord Jesus, John’s father declared that God had “raised up *an horn of salvation*” (Luke 1:69), “that we would be saved *from our enemies*, and from the hand of all that hate us” (v. 71).

Of course, eventually Israel learned that “it is not possible that the blood of bulls and of goats should take away sins” (Heb. 10:4), and that their Savior would “save His people *from their sins*” (Matt. 1:21) as well as from their enemies.

—Pastor Kurth





# The Measure of the Ministry

By Pastor Ricky Kurth

(A study of the ministry in II Corinthians 1-6—Part 7)

**L**ast month in our study of the ministry in the early chapters of II Corinthians, we learned that when a minister gives himself as selflessly to the work of the ministry as Paul did, the world will think that he is *beside himself* (II Cor. 5:13) or *mad* (cf. Acts 26:24). Knowing this, what could constrain a man to serve God in such extreme measure, without giving a second thought to how his sanity will be evaluated by other men? Well, according to the Apostle Paul, “*the love of Christ constraineth us*” (II Cor. 5:14). The love for us that constrained Christ to go to the extreme measure of the cross now constrains *us* to go to extreme measures to share that love with others.

If you don’t feel this constraint, then you must not fully understand the love that it took to cause the God-man who *abhorred* sin to be *made* sin for us (5:21). We get some inkling of this love when we read that “no man speaking by the Spirit of God calleth Jesus accursed” (I Cor. 12:3), and yet *Paul*, speaking by the Spirit, calls Jesus accursed in Galatians 3:13! Thus we know that what our Savior endured at Calvary was so *heinous* it was almost *blasphemous*, and the love that constrained Him to endure it now constrains us to proclaim it.

Paul speaks further of this constraint as he begins to make his next argument, pointing out “that if one died for all, then were all dead”

(II Cor. 5:14). We believe that in the context the “all” here is the same “all” who must appear before the Judgment Seat of Christ (v. 10), i.e., all *believers*. While we firmly believe that Christ died for unbelievers as well, the subject in *this* passage is “they which live” as a result of Christ’s death (v. 15), and that would include only those who have believed on Him. Paul is saying that since He died for us, then all believers were dead *with Him* (Rom. 6:3,4).

So what? So “they which live” as a result of sharing His death, burial and resurrection “*should not henceforth live unto themselves, but unto Him which died for them*” (II Cor. 5:15). If believers who died with Him and rose again *don’t* live for Him, *who will?* Certainly not the unsaved, who are still busy living for themselves!

Now usually when a man dies for you, you *cannot* live for him, for he is dead! But since Christ died for you “*and rose again*” (v. 15), this provides you with a unique opportunity to live for the One who died for you. This reminds us of how the mythical Lone Ranger used to ride off into the television sunset after having helped some settler, who would always be heard to say, “Who was that masked man, I wanted to thank him!” Since Christ died for you and rose again, you *can* thank Him, by *living* for Him!

Indeed, living for Him is the very *purpose* for which He died! The word “that” in “He died for all, *that* they which live should not henceforth live unto themselves” means *purpose* or *intent*. The Son of God did not just die for you to save you from hell. He died for you *so that you would live for Him*. As Paul put it elsewhere, He “gave Himself for us, *that* He might...purify unto Himself a peculiar people, zealous of good works” (Titus 2:14).

Christ died for us. We should live for Him. It is as simple as that. But notice carefully how Paul couches this plea: “*we thus judge*, that if one died for all...,” etc. You are being called upon to make a *judgment* in an extremely important matter. A man has died. And not just any man, the God-man, the Lord Jesus Christ. So how about it men? Are you going to continue to live unto yourself, or are you going to *get into the ministry* and live unto Him who died for you? The choice is yours. The pastorate is not the only way to live for Him, but if God is speaking to your heart about this, *now is the time* to step up and become the man of God that He longs for you to be with all His heart.

Now since we died with Christ and rose again, Paul goes on to say that we have a new relationship with all *other* believers who died with Him and rose again. Before we were saved we knew men “after the flesh” (II Cor. 5:16), i.e., as Jews or Gentiles, bondmen or freemen, etc., but in Christ all these differences disappear (I Cor. 12:13; Gal. 3:26-28; Col. 3:10,11), and “*henceforth know we no man after the flesh.*”

Likewise, we also have a new relationship *with the Lord*. When He was “a minister of the circumcision” (Rom. 15:8), believers knew Him

“after the flesh” (II Cor. 5:16), “yet now henceforth know we Him no more” after the flesh. Just as we no longer know our brethren as Jews or Gentiles, we no longer know Christ as a Jew ministering to Jews, as He is presented in the four gospels. We rather know Him now as “the Head of the Body” of Christ (Col. 1:18), ministering to both Jewish and Gentile members of the Body *through the epistles of Paul*.

“Therefore if any man be in Christ (and in this context Paul means *in the Body* of Christ) “he is a new creature” (II Cor. 5:17), a new creature called a member of the Body, “for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, *but a new creature*” (Gal. 6:15). The kingdom program divided men up into either circumcision or uncircumcision, but now “old things” like circumcision or uncircumcision are “passed away” (II Cor. 5:17). Other “old things” like the Law, the middle wall of partition that divided Jews and Gentiles, are also now passed away (Eph. 2:14,15) and “behold, *all things* are become new.” The entire program of God that *produces* these new creatures is new, as believing Jews and Gentiles are baptized into a new thing called the Body of Christ (I Cor. 12:13), i.e., placed into “one new man, so making peace” between them (Eph. 2:15).

How did this happen? Well, as Paul goes on to say, “all things *are of God*” (II Cor. 5:18). Since it was God who gave the Law that *created* the difference between Jew and Gentile, only He could abolish the Law and *dispel* it. “All things are of God” because these dispensational changes created “a new creature,” and it is absurd to think of a creature that created itself! By definition, every *creature* must have a *creator*, and we are “created in Christ Jesus” by God Himself (Eph. 2:10).



But how did God manage to bring about this reconciliation between Jew and Gentile? Previously, Jews and Gentiles didn’t even like to be in the same *room* together, let alone the same *body*! Ah, He reconciled Jews and Gentiles *to one another* when He “reconciled us *to Himself*” by Jesus Christ” (II Cor. 5:18) “by the cross” (Eph. 2:16), just as quarreling husbands and wives can often be reconciled to one another when each is reconciled to God, and what He says about marriage.

A grace pastor’s message then is a message of *reconciliation*, for God “hath given to us the ministry of reconciliation” (II Cor. 5:18). Just as husbands and wives are often alienated from one another by the wicked things they do to one another, men are “alienated” *from God* “by wicked works” and need to be “reconciled” to Him (Col. 1:21). What a thrill it has been over the thirty-one years of our ministry as a grace pastor to watch as alienated husbands and wives have reconciled to one another by embracing the principles of grace. You might think that there could

be no greater sense of satisfaction in life than this—but you’d be wrong! For while the marriage counseling that brought these results about has led to deep feelings of satisfaction in life, it has been an even *bigger* thrill to watch as sinners alienated from God by wicked works have believed the gospel and become reconciled to Him by His grace. Add to all this the quarreling brethren we have seen reconcile as they learned to give one another the same unconditional love and acceptance that God graciously gives them, and you will begin to be able to envision the scope of the richness of a life spent *as a grace pastor*.

Since the words “to wit” (II Cor. 5:19) mean “that is to say,” we know that Paul is now about to explain *the mechanics* of reconciliation. As he goes on to say, *our* reconciliation as believers began with the reconciling of “*the world*.” This tells us that like many words, the word “reconciliation” has more than one meaning, depending on the context.

So what is this reconciliation of *the world*? Well, after the Gentiles rebelled against God in pre-Abrahamic times, they became “aliens” (Eph. 2:12) who stood in need of being reconciled to God *as a people*. But it wasn’t until Israel *joined* the nations in their rebellion that she too found herself alienated from God, and in need of reconciliation. That’s why Paul says that it was “the casting away of *them*” (Israel) that made “the reconciling of *the world*” possible (Rom. 11:15), for the world could not be reconciled *to* God until the entire world of both peoples, Jews as well as Gentiles, had been alienated *from* God.

Where and when did this reconciliation of the peoples of the world take place? Paul says that it came about when “God was in Christ” (II Cor. 5:19). Here we must be careful, for God was certainly in Christ when He lay as a babe in the manger. But while “God and sinners reconciled” is often sung to observe His nativity, the world was *not* reconciled to God by the Lord’s birth! We must always be careful to get our theology from our Bibles, never from our hymnals! If anything, the sinless life to which His incarnation gave birth



drove a wedge between God and sinners, as it demonstrated to God that it was possible to live a life apart from sin.

No, it was when God was in Christ *at Calvary* that the world was reconciled to Him. Once the “rulers” in Israel joined “the kings of the earth” in rebellion “against the Lord, and against His anointed” (Psa. 2:1-3) by *crucifying* His anointed, only after that do we read that God “concluded them all in unbelief, that He might have mercy upon all” (Rom. 11:32).

Of course, this was not what was *supposed* to happen! According to prophecy, the Lord's crucifixion was supposed to provoke *wrath*, not *reconciliation* (Psa. 2:4,5). According to prophecy, God was supposed to impute the world's trespasses unto them and pour out His wrath upon them, for they had broken His Law, and sin must be imputed where there is a broken law (cf. Rom. 5:13). How wonderful then to read that at Calvary God was "*not imputing their trespasses unto them*" (II Cor. 5:19), imputing them rather *to the Lord Jesus Christ*.

This then is "the word of reconciliation" that God has "committed unto us" (v. 19), the glorious message that we can take to Gentiles and to Jews as well, now that they too are alienated from God. This is the message that the Apostle Paul was not ashamed to proclaim, how that God did not sweep our sins under the rug and sneak us in the back door of heaven when no one was looking, but rather imputed our sins to His Son and judged them at the Cross, thus fully satisfying the just demands of His righteousness (cf. Rom. 1:16,17), and making provision for that righteousness to freely come "upon all them that believe" (Rom. 3:22). Who wouldn't want to be an ambassador for Christ (II Cor. 5:20) with such a glorious message as this!

Ambassadors for Christ! What an unbelievable calling is ours! Many Bible teachers confuse our calling with Israel's calling when they insist on something they refer to as "the priesthood of the believer." But while it is true that *Israel* was called to be "a kingdom of priests" (Ex. 19:6), *we* are not called to be priests, we are called to be *ambassadors!* There is no question that God needed priests in the Old Testament to perform animal sacrifices, but now that "Christ our passover is sacrificed for us" (I Cor. 5:7), God no longer needs more priests to offer more sacrifices, He needs *ambassadors* to tell people about *His* sacrifice!

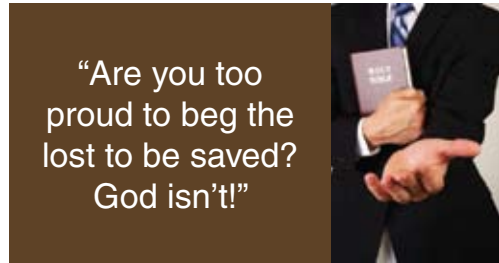
Ambassadors for Christ! What a high and holy calling! You may not think much of yourself personally, but God says *you are an ambassador for Christ!* You may not be much in the eyes of others, but God says you are *an ambassador for Christ!* Simply taking God at His word here is the solution to any inferiority complex, and the remedy to all issues regarding negative self-esteem. And only *grace pastors* are equipped to help those afflicted with these conflicts, for only grace pastors possess the message that enables believers to comprehend the elevated position in Christ that our ambassadorship gives to the humblest blood-bought child of the Highest. *Glory!*

But while it blesses our hearts and souls and minds to dwell on the glory of our calling, we must not forget the responsibility that comes along with it, that of being God's representatives on planet earth, and living our lives in such ways that reflect His holiness. With this in mind, notice that Paul doesn't say we *should be* ambassadors for Christ, he says that "*we are*" His ambassadors. The only question is, are you a good ambassador or a bad one? If you have been vocal in your testimony, and people know you are a Christian, then *everything*

*you do reflect on Him*, and either adorns or blasphemes the message you proclaim (cf. Titus 2:5,10).

We must never forget that our ambassadorship is *not* a part-time position. If this country's ambassador to France wakes up one morning and thinks, "You know, I just don't *feel* like being an ambassador today," that's too bad! He *is* our ambassador, and if he chooses to misbehave that day, he brings reproach on the United States. Just so, we may not always *feel* like representing the Lord, but the fact remains that we who name the name of Christ *do* represent Him as long as we draw breath, with never a day off.

Of course, as the leader of the "embassy" known as the local church, grace pastors are in the forefront of this ambassadorship. And what a grand message we have to proclaim, *the word of reconciliation!*



Compare this glorious message to that committed to the Old Testament prophets, who were commissioned to preach, in effect, "*Repent of your sins or be punished!*" How'd you like to go to work every day and have to cry *that*? Come to think of it, that is *still* the message of legalistic preachers across the land! But instead of "Repent of your sins or be punished," *grace* preachers get to preach, "God punished *Christ* for your sins instead of you, *believe and be saved!*" Wouldn't it be awful to be the ambassador of a king, sent out with a message that said, "The king is angry, *repent or die!*" How wonderful to rather be able to stand behind the pulpit and herald the message, "The King is not angry with you, He sent His Son to die for you. All He asks is that you be reconciled to Him."

Our dictionary defines an *ambassador* as "the highest diplomatic representative" of a state or government, and states that an ambassador "ranks next to royal blood" in representative power and authority. So just imagine what a high calling it is to be an ambassador *for Christ!* But before you let the grandeur of your calling go to your head, consider that in the same breath Paul says that it is our job as ambassadors to "beseech" or *beg* the lost to be saved (II Cor. 5:20). When a man becomes an ambassador of the United States, he is elevated to a high and lofty position. And while this is even more true of us as ambassadors for Christ, we are also humbled to the position of a *beggar*. And the call to the ministry relegates a man to the position of the *chief beggar of his community!*

Back in the '60s, certain poets wrote a song called "*Ain't Too Proud to Beg*," a song about a man who was not too proud to beg his girlfriend not to leave him. Man of God, if you are considering the ministry, God has a question for you. Are you too proud to beg the lost to be saved?

God isn't! When begging the lost to be saved, Paul says that we should tell them that it is "as though *God* did beseech you *by us...*," etc. The Lord Jesus Christ is likewise not too proud to beg the lost to be saved, for Paul further instructs us to tell the lost, "we pray you *in Christ's stead...*," etc. That means if *He* were here, *He* would be begging the lost to be saved. But *He* is *not* here, and that leaves it to *us*, His ambassadors, to beseech the lost: "*be ye reconciled to God*" (v. 20).

Here the word "reconciled," of course, refers to more than just the restoration from alienation allotted to Jews and Gentiles by Paul's earlier use of this word. Here the context equates the word to the full restoration of *the soul* wrought by *salvation*. You see, while "the world" was reconciled to God at *the Cross*, Paul told the Colossians that "*now* hath He reconciled" those who had believed on Him (Col. 1:21). And so while the world of Jews and Gentiles was reconciled to God at Calvary, we must beseech Jews and Gentiles everywhere to be personally reconciled to Him by believing on the Savior.

Paul concludes this chapter by giving us *the reason* we should beg the lost to be reconciled: "*for* He hath made Him to be sin for us" (II Cor. 5:21). If the Lord "humbled Himself" when He "became obedient unto death" (Phil. 2:8), then the least we can do is humble ourselves enough to beg sinners to receive the merits of His reconciling work.

Here we invite the reader to pause and *imagine the unimaginable*, for here the apostle reminds us that it was He "who knew no sin," the sinless, spotless lamb of God, who was made—not just a *sinner*—but *sin itself*. We know that some teach this means only, as Isaiah predicted, that God would "make His soul *an offering* for sin" (53:10), but we hold that Paul is *clarifying* the prophet's words by explaining *how* the Lord's soul was made an offering for sin, i.e., by being *made* sin for us. This explains why the Hebrew word for *sin* is often translated *sin offering* in the Old Testament. And this is why the "*serpent of brass*" was such a clear type of the Lord Jesus (Num. 21:5-9 cf. John 3:14).

If the Lord were *not* made sin at Calvary, then we would have to wonder if the rest of the verse were true, i.e., if we have really been "made *the righteousness of God in Him*" (II Cor. 5:21). As it is, we can rejoice in the reality of both truths, and marvel at a conclusion we can draw from them that is so inconceivably precious that we almost dare not speak it. And that is, if you have trusted Christ as your Savior, then *God Himself* is no more righteous than you are in Christ, for you have been "made the righteousness of God in Him." Just as it seems too vile for Him to be made sin, it likewise seems too unjust for us to be made the righteousness of God. All we can do in the face of such sublime truths is catch our breath and believe both to be true.

We close this portion with something for you to ponder in regards to this staggering verse. When the people of Israel went to court in Old Testament times, the law of God demanded that judges "justify the righteous, and condemn the wicked" (Deut. 25:1). Solomon made

it clear that any judge that dare do the opposite was “an abomination to the Lord” (Prov. 17:15).

But isn't this what God did to save us, when at Calvary He condemned the righteous Lord Jesus, and then justified wicked sinners such as ourselves when we believed on Him? What's up with that? Is God above the Law? Is He like unscrupulous politicians who pass laws for others with no intention of obeying these laws themselves?

Of course not! The only possible explanation is that a *transfer* has taken place, a dual *imputation* has been effected. At the cross, our sins were placed on Christ, making *Him* “wicked,” and God then justly *condemned the wicked*. Then when we believed on Him, God placed His righteousness on us and *justified the righteous*.

Beloved, what transpired on that cross was nothing short of *unspeakably holy!* But as His ambassadors, let us speak of it to all who will hear! And as men of God who know and love this beloved message of grace, let us *get into the ministry* and give ourselves to it in ways the world will think mad, to the praise of the glory of His grace.

*To Be Continued!*



# How to Get to Heaven

By Pastor Kevin Sadler



There is a story of Billy Graham, who was visiting a city for one of his crusades. He had finished writing a letter and began to look for a place to mail it. Walking around the city for a while, he came across a young boy.

He asked the boy if he knew how to get to the post office. The boy gave Mr. Graham the directions, but before he left, Billy said to the boy, “Come on over to the arena tonight and I’ll tell you how to get to heaven.” The boy looked at him and replied, “How can you know how to get to heaven? You don’t even know how to get to the post office!”

By rightly dividing the Word, we *know* how to get to heaven. We get to heaven by grace through faith alone, in Christ alone, that He died for our sins personally, was buried, and rose again (Eph. 1:12,13; 2:8,9; I Cor. 15:3,4). That’s it! Salvation is offered free to all men because Christ fully paid for it!

We need to be saved from our sins, we need life, and we need to be righteous to see heaven. All this is available to all men, because of what Christ has done for us by His Cross and resurrection. While so many believe salvation to be a work of man for God, God’s Word declares that it is a work of God for man by grace, and we just need to trust it. Have you trusted Christ’s finished work?



# Growing Up In Grace BEACON



***Growing Up in Grace*** (GUIG) is the Sunday School Program of the ***Berean Bible Society***. It is designed to provide quality, grace-based Sunday school lessons for youth.

**Purpose:** The GUIG Beacon provides updates and Sunday School Program news.

**Outreach:** The need for sound Sunday school lessons is clear. GUIG lessons fill that need and are accepted by Grace churches, other churches, individuals, and mission organizations. We can only thank the Lord for this tremendous outreach. Currently lessons are being translated into three other languages.

**New Releases:** Junior Year 3 Quarter 3 is now available. This final binder contains material that students of all ages will love because it relates to their future. The lessons distinguish between the Mystery and the Kingdom program. Topics include our promises, suffering for Christ, the Rapture, judgments to come, eternal security, Tribulation, and the Kingdom. The lessons are written so that teachers can adapt them for advanced ages.

Middle School Book 2, "Christ in My Life," is our newest release. Topics include developing godly character, trusting God when things go wrong, taking care of your body, witnessing/evangelism, issues related to middle school students (dating, purity, addictions, careers), and Christ-honoring relationships.

**Balanced Teaching:** The Lord carefully revealed a balance in the teachings committed to Paul. It is that balance we strive to maintain. Without balanced teaching youth can have "tilted" views and beliefs. Even worse, they may sense the imbalance and find reason to mistrust the teaching they are given. We believe our youth must be taught the whole counsel of God (especially the body of truth revealed by the risen Lord). Thus, the middle school books discuss various topics, rightly divided, in order to provide a balance in teaching. Each topic is covered in one to three lessons in order to maintain teens' interest and to expose them to all God revealed in His Word.

Contributions for GUIG can be sent to the Berean Bible Society; *they must be designated for GUIG*. This critical youth ministry is dependent upon the contributions of His saints. We give our deepest thanks to you for your help.



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## BBS Letter Excerpts

### **From Facebook:**

“This is so awesome to have access to more of the Word, rightly divided!”

### **From our Inbox:**

“I really appreciate all the help you have given me on doctrinal issues over the years—it’s great to have the resource to be able to get the tough questions answered.”

### **From Nigeria:**

“I decided to reach you because your online materials have been such great blessings to me. They didn’t introduce me to a new set of doctrine, but were a confirmation of my conclusion after years of research in personal Bible studies. Truly you people are great blessings to me.” (It verifies that the grace message is the truth when independent parties reach the same conclusions!—Ed).

### **From Missouri:**

“Thank you for the great joy that is mine from reading and studying God’s Word rightly divided for 18 years. The more I understand the words, the more I love and want to live for the Savior. I have most of the Berean books, and I read some over and over, especially Pastor Stam’s.”

### **From Michigan:**

“The *Searchlight* is starting to gain some recognition here as sound reading. I have several BBS books on loan...and we have grown as a grace movement.”

### **From Nigeria:**

“It is really wonderful receiving your magazine ‘The Berean Searchlight’ always. I must confess that your teachings are beyond description to prove the grace of God to mankind. Each month I receive this magazine, I always share them with brethren here who are thirsty for the truth of God’s grace rightly divided.”

### **From Maryland:**

“Please tell Pastor Sadler the DVDs are just wonderful. We play them over and over again, learning more and more, even though we are ‘old timers’ in grace. Bless you and do make more—everyone can grow and learn.”

### **From Wisconsin:**

“I went to my mail box today, and your letter was there. Oh, thank you so much, Pastor! Did it help me? It put it all together for me. I will soon be sharing it with others...the Question Box on Philippians 1:18 and Galatians 1:8—I knew those verses didn’t contradict each other, but I couldn’t get it. Thank you for that one too. I let a brother read that one and the light came on for him too.” (We’ll leave the light on for you!—Ed).

### **From British Columbia:**

“Thank you for your message *Washed, Sanctified and Justified*. It is so good starting the day with God’s Word, and this message is something to meditate upon. I look forward to *Two Minutes*.”

**From Ohio:**

“Thanks again for the continued study on *The Abiding Trinity*. Always good food for thought.”

**From Montana:**

“I can understand what you wrote for men to encourage them into the ministry, about how God does not expect us to be superhuman, and yet have it apply also to myself as a woman...I am not going to say much more, because there is so much here that needs appropriating, such as looking at the unseen with eyes of faith for a change. Too many things to mention without repeating what you wrote in full! I will print this and keep it in my Bible. I am so *greatly* encouraged! God bless you.”

**From Ohio:**

“I am highly inspired by your monthly issue of the *Berean Searchlight*. Our pastor brought in the January issue and being inspired, I shared it with others. The article on *Anatomy of God’s Plan of Salvation* by Paul M. Sadler was awesome.”

**From Oregon:**

“Thank you for your wonderful ministry. I enjoy your *Berean Searchlight* and your website. It is hard to find fellowship with believers around the message that the risen Lord gave to the Apostle Paul for us today as the Body of Christ.” (This brother *did something* about the lack of grace fellowship in his area and has founded a church! See Page 30.—Ed).

**From Florida:**

“Looking forward to Pastor Sadler’s coming in tomorrow for a few days. Always a wonderful time of fellowship.”

**From India:**

“I read your Bible study on *The Measure of the Ministry*, and it helps us to grow deeper and deeper in the ministerial path. The content is explained with a true insight, and it really gives us joy and peace.”

**From Nigeria:**

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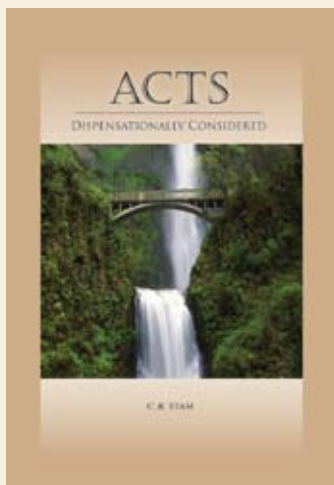
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“Thank you dear brethren in Christ for the *Berean Searchlight*. I have been receiving it already one year. I have profited a lot from your January 2010 magazine and the article about salvation and sin. I’d like to continue to receive your magazine which is rich Godly food for His children in due season. Thank you a lot for your generous money funding of mailing magazines.”



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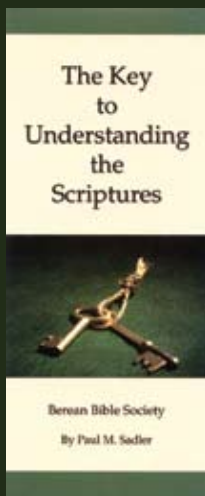


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# News and Announcements

**Acts is Back!** The first volume of Pastor Stam's incomparable commentary on the Book of Acts is now back in print. No other commentary covers the first half of this pivotal book of the Bible like the first volume of *Acts, Dispensationally Considered*. Many thanks to the faithful friends who helped get this crucial work back in print. See Page 28 for a limited time special price, and get your order in today!

**The Grace Believer's Bible Conference:** The gracious saints of Michigan's *Bitely Community Church* are extending a warm welcome to grace believers everywhere to join them for this year's mid-summer taste of grace. If you live nearby, or plan to vacation in Michigan from July 31st thru August 1st, why not call Pastor Ken Lyon at (231) 745-9595 to learn more about how you can join Paul Sadler, Ed Bedore, and other grace pastors for what is sure to be a memorable time of fellowship for all.

**Berean Bible Fellowship Web Site:** What better way to whet your appetite for the upcoming BBF conference in Cedar Lake, IN, than by visiting their new site. Browsers at [www.bereanbiblefellowship.weebly.com](http://www.bereanbiblefellowship.weebly.com) can download the June conference schedule, see pictures from past conferences, get information on upcoming youth activities, and visit BBF links, including their new page on Facebook. Webmaster Kevin Sadler has even provided information as to how you can become a card-carrying member of *Berean Bible Fellowship*. Stop by today!

**Speaking of Facebook,** BBS now has *a thousand fans* visiting and interacting with one another in this popular venue. Why not drop in and join the happy fellowship?

**New Grace Church:** *Redmond Bible Fellowship* of Redmond, Oregon, hit the ground running last September 20th, and is meeting at 10 a.m. every Sunday morning at the *Big Sky Conference Center*, 3732 SW 21st Street. The service is informal, and the teaching is verse by verse, with an emphasis on the Pauline epistles. For more information call co-pastors David Caudell (541-923-5314) or Mark Stearns (541-923-6349).



The cover lighthouse photo of *Punta de Calaburras* at the Costa del Sol in Spain was taken by our good friend Rob Van der Zee. It was the first Spanish maritime air lighthouse and is 25 meters (82 feet) tall. It is the main lighthouse of the province of Málaga where Rob resides.

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“Because the Word of Truth has not been rightly divided, the  
Body of Christ has been wrongly divided.” —C. R. Stam

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