

The **Berean Searchlight**

Studying God's Word, Rightly Divided

June 2001



From Our Mailbag	4
God's Riches At Christ's Expense	6
The Life and Letters of the Apostle Peter	7
Question Box	12
Faithfulness to Our Commission	13
The Prayer of Jabez, Its Principle, and Paul	15
Advertisements	22
Summer Bible Conferences	24
The BBI Byline	25
News and Announcements	26

The *Berean Bible Society* is an organization for the promotion of Bible study by means of newspaper series, recorded Bible lessons, and the distribution of Bible study literature. It is a non-profit organization, a work of faith supported by the gifts of Christian friends.

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

Editor: Paul M. Sadler

Composition and Layout: Kevin J. Sadler

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

Questions, comments, book orders? You can reach us at:

Berean Bible Society
N112 W17761 Mequon Road
PO Box 756
Germantown, WI 53022

Internet: <www.bereanbiblesociety.org>

E-mail: <berean@execpc.com>

The *Berean Searchlight* (ISSN 0005-8890), June 2001. Volume 62, Number 4. No subscription price. The *Berean Searchlight* is published monthly (except July) at no subscription price, by the *Berean Bible Society*, N112 W17761 Mequon Road, PO Box 756, Germantown, WI 53022-0756. Periodicals postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Road, PO Box 756, Germantown, WI 53022-0756.



From the Editor to You:



Dearly Beloved,

This issue will conclude our verse-by-verse exposition of I Peter. As you well know, there is very little written on the writings of Peter from a grace perspective. In fact, we found only a small number of works on the subject by dispensational authors in general. So this was quite literally a groundbreaking effort. While many in denominational circles believe that Peter's epistles are merely an extension of Paul's teachings, we have clearly seen that the Apostle Peter always remained consistent with the Prophetic Program. If his writings are approached without any preconceived ideas, his message speaks for itself.

We were truly moved by the warm reception that these articles received from our readers. Apparently many of the brethren were uncomfortable with the traditional view of Peter's writings, but were somewhat uncertain as to what the proper interpretation was. While we have sought to be as true with the context as humanly possible, we challenge you to be a Berean and study to see if these things are so. At the Judgment Seat of Christ, we are going to be individually responsible for what we believed and taught. This is particularly humbling for those who minister the Word of God.

We have received a number of letters inquiring if a series on II Peter is under consideration. Since these studies require a great deal of research, we plan to take a short break due to such a pressing travel schedule the next few months. In fact, Pastor Havard will be helping out with the upcoming issue in August. We know you're going to enjoy his sound teaching of the Word in conjunction with the conclusion of Pastor Rollin Wilson's thought-provoking article on the *Prayer of Jabez*, dispensationally considered.

Please remember us before the throne of grace as we travel across the country proclaiming Christ according to the revelation of the Mystery. We thank the Lord for you and pray without ceasing that He will "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Affectionately, in Christ,

Paul M. Sadler
President

From Iowa:

"We do thank God at this season for His Son, and that He paid our sin debt for us at the Cross, and then arose from the dead, that we also will have eternal life in heaven. In the *Searchlight*, we enjoyed the article, *Two Minutes with the Bible*. So much blessed assurance in the article. *Praise God, His Son arose from the grave.*" (In the words of the hymn writer, "Blessed assurance, Jesus is mine! O what a foretaste of glory divine!" Ed.)

From Florida:

"It is impossible to begin to share the riches I have received from your *Searchlight*—so much wonderful information and truth. I thank God for my buddy Bryan who first told me about you and shared with me the truth of the Mystery. It has been the key to unlock the Scriptures."

From Minnesota:

"I am 55 years old, a man who at one time thought the Pentecostal mind set was the most right way to be a part of. Thirty-one years in a movement is a long time. I truly believe God used it to help me to see His love through Jesus Christ. But to make a long story short, the fellowship had all the right words about grace but the attitude in the messages was always measure up, measure up, measure up. And then in 1996 I heard a TV broadcast called *Through the Bible* with Les Feldick and never in my wildest dreams has this Book (my Bible) made such wonderful sense. The dispensational approach to the Bible is so enlightening—now to the point. When I ordered some books, someone sent along a *Berean Searchlight* magazine and it comes every month. Thank you so much. I truly do enjoy *Through the Bible* broadcasts but the *Searchlight* with Mr. Sadler's comments on Peter's letters is proving a real insight and I just want to say 'thank you' for being there." (We thank the Lord for Brother Les who emphasizes the importance of rightly dividing the Word of truth. Ed.)

From Illinois:

"Thank you so much for your faithfulness in sending me the *Searchlight* all these years. It has helped me so much. I will continue to pray for all of you as you continue to stand strong for the Grace message."

From Washington:

"Thank you for sending me your booklet each month for over a year now. It is truly a *Searchlight*, searching out God's Word in a dark world."

From Oklahoma:

"My deepest gratitude for the materials I have received. *Things That Differ* is exactly what I have been searching for. With my own study of the Word, along with the Scofield footnotes, Clarence Larkin's books, Lewis Sperry Chafer books and others, I have a fairly clear understanding on how to divide the Word. But now, this (*Things That Differ*) is drawing it all together for me. I thank the Lord and thank you so very much. The dear friend that sent you my name, I have just now called her to thank her. I look forward to each *Searchlight* and many more books. I am 82 years old and look for *the blessed hope* at any moment. Thank you again." (This testimony demonstrates that we are never too old to receive further light from the Word. Ed.)

From Virginia:

"Thank you so much for sharing your monthly study with me. May God continue to bless your organization and your families. Please keep up the good work."

From Illinois:

"I am 89 years old and I enjoy your literature."

From California:

"Thank you for the monthly devotional. It is an encouragement as well as a daily teaching tool in small bites. May our gracious Lord continue to bless your ministry."

From Wisconsin:

“Once again I must thank you for all the support you have given me over the years. The *Searchlight*, Bible studies and letters are such a blessing. I know that whenever I have a question I can turn to you for enlightenment. You remain always in my prayers and I ask that you keep me in yours.”

From Massachusetts:

“May your ministry continue to help saints grow in knowledge and understanding. Thanks for working tirelessly on God’s behalf. Your articles are a blessing. Thanks very much.”

From the Internet:

“I want to thank you again for faithfully sending the *Searchlight* to me for so many years. I came in contact with the Grace Message a few years ago while on staff with *Campus Crusade for Christ* via Joe B. Mason and the *Prison Mission Association*. Others, like Dwight Reed, encouraged me in those days; I guess about 30 years ago. I’m now serving with *Hospital Chaplain’s Ministry of America* and have been chaplain at a large hospital near San Bernardino, California....God is faithful!!!! I’m 75 and in good health and able to do both the hospital and jail ministry where I teach 4 Bible classes every Tuesday. The ignorance in our churches is almost overwhelming. I think some of my prisoners know more doctrine than the average church member as I teach redemption, reconciliation, etc., etc., and pure grace. Thank you for your ministry. Keep up the good work.”

From New Jersey:

“I have recently become aware of your fine organization and intend, Lord willing, to send a monthly gift. Thank you so much for sending *Things That Differ* and the *Berean Searchlight* which I thoroughly enjoy.” (Welcome aboard as we sail together with Paul! Ed.)

From Michigan:

“Thank you Pastor Sadler for the articles on Peter’s life and letters. I have profited so much from them, especially the February issue.”

From North Carolina:

“We will be sending \$.... a month from now on, Lord willing. We enjoy the *Searchlight* immensely. It is our favorite *spiritual food* next to the Word.”

From Colorado:

“I would like to take a minute to thank your ministry for providing the *Berean Searchlight*. I have two sisters who also receive the *Searchlight*. My sister who lives in Oregon was recently brought to the light of God’s Word concerning the true definition of the term *submission* and the fallacy of the feminist movement. She and I had a great conversation over the telephone about the article *The Life and Letters of the Apostle Peter* (Dec. 2000). As my sister’s wedding day approaches, I thank you for the encouragement you have sent her through the *Searchlight*. My twin sister lives in Italy and loved your January 2001 issue. She read the entire article to me over the telephone (here comes that phone bill). We thank you and love you.”

From Ohio:

“We enjoy the *Searchlight* publication. We look forward to each copy. Please accept our gift of \$.... to help with the work.”

From Wisconsin:

“I am sending this small token in appreciation of His love and mercy shown us through His Son Jesus Christ. May we always rejoice in His resurrection. We do appreciate the *Searchlight*. It’s a great help in showing others how to rightly divide the Bible so they also may have the joy of understanding the Word. Thanks so much.”

“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

God's Riches At Christ's Expense

Our good friends Bob and Cynthia Bjelland were reading through our commentary on *Paul's Epistle to the Ephesians* when the thought occurred to Cynthia that this message needed to be put into song. So, she decided to set the words to music which had so blessed her heart. Since Cynthia teaches at an area Christian School, she felt it would be beneficial to share these wonderful truths with her class. After doing so, she had the class sing what they had learned from Ephesians. The kids loved it! Of course, the parents were thrilled, too, because their little ones were coming home talking about and singing the Scriptures.

Rich Blessings!



I am chosen, I'm adopted,
I'm accepted in His Son.
I'm redeemed, and I'm forgiven,
Sealed by the Holy One.
I'll be gathered, as He purposed,
to my eternal, heavenly place.
I'm equipped with God's full armor
as I run my daily race.
I'm surrounded by the wonders
of the matchless grace of God.
Blessed be the God and Father
of my Lord Jesus Christ.



It has been a number of years since anyone has written a new grace melody; therefore, young and old alike are going to enjoy singing together about the riches of His grace. If you would like to receive the music to this little tune, simply drop us your request and we will be more than happy to send you a copy, with our compliments. As the apostle says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

—Pastor Sadler

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

The Life and Letters of the Apostle Peter

I Peter 5:5-14

By Paul M. Sadler



“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him; for He careth for you.”

—I Pet. 5:5-7

The young hold a very special place in the heart of God, especially those that dedicate their lives to the Lord at a tender age. Throughout the Scriptures we have numerous examples of how God used young people to make a difference. Joseph was a mere seventeen years old when his brethren cast him into the pit. But his faith never wavered in the true and living God. In spite of one hardship after another, Joseph always sought to do that which was right in the sight of God. In time, he was given charge over Pharaoh’s house, which God used to preserve Israel years later from a deadly famine that plagued the land.

Do young people sometimes mess up—absolutely! John Mark is a case in point. As a hopeful missionary, he had joined Paul and Barnabas

on the apostle’s first apostolic journey. While Mark was probably enthusiastic about this new adventure, it was not long before his enthusiasm turned to fear as the trio found themselves in perils of the heathen, and who knows what else. At Perga in Pamphylia, Mark departed and returned to Jerusalem—he had seen enough! (Acts 13:13).

But for the grace of God, we would all be like Mark! What minister of the gospel has not, at least in thought, said to himself, “That’s it, I quit, it’s not worth the heartache!” The only thing that stops one at that time from acting upon his thoughts is his calling of God. One does not merely walk away from God who has “called us with an holy calling, not according to our works, but according to His own purpose and grace.” Thankfully, John Mark recovered from his temporary lapse of unfaithfulness. In fact, we know he was greatly used of the Lord according to the testimony of the Word of God (Col. 4:10 cf. I Pet. 5:13). Simply because a soldier of the Cross is wounded in battle does not always mean he will never rise again to fight another day.

Since it is the predisposition of the young to be impetuous, Peter instructs them to defer to the elders of the assembly. In times of crisis, the young usually step forward with guns-a-blazing, whereas the counsel of the seasoned veteran is far more measured—have your gun in hand and keep your powder dry! In short, the young were to *respect* the elders of the assembly, taking every

precaution not to brush them aside simply to promote their own ideas.

Furthermore, they were to do so “clothed with humility” (I Pet. 5:5,6). These young men were the up-and-coming leaders in these local assemblies, but a grave danger stood in the way—*pride*. A kind word, a little praise from family and friends, and it’s not long before a young shepherd begins to think too highly of himself. But he must always remember that the gift he was given came from above. Thus, those who humble themselves before God are acknowledging their *dependence* upon Him. They were to cast all their cares, concerns, worries, and troubles upon the King of kings, for He would care for their every need. What a blessing and comfort this would have been to Peter’s hearers who were walking through the fires of adversity.

Sometimes words and phrases seem abstract unless they are tied to something we can identify with. The following true story places the foregoing thoughts into a meaningful application.

THE CHRISTIAN DRUMMER BOY

I was a surgeon in the United States Army during the Civil War. After the Battle of Gettysburg, there were hundreds of wounded soldiers in my hospital. Many were wounded so severely that a leg or an arm, or sometimes both, needed to be amputated.

One of these was a boy who had only been in the service for three months. Since he was too young to be a soldier, he had enlisted as a drummer. When my assistants came to give him chloroform before the amputation, he turned his head and refused it. When they told him that

it was the doctor’s orders, he said, “Send the doctor to me.” I came to his bedside and said, “Young man, why do you refuse the chloroform? When I found you on the battlefield, you were so far gone that I almost didn’t bother to pick you up. But when you opened those large blue eyes, it occurred to me that you had a mother somewhere who might be thinking of you that very moment. I didn’t want you to die on the field so I brought you here. But you’ve lost so much blood that you’re just too weak to live through an operation without chloroform. You’d better let me give you some.”

He laid his hand on mine, looked me in the face and said, “Doctor, one Sunday afternoon, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then, and I’ve been trusting Him ever since. I **know** I can trust Him now. He is my strength. He will support me while you amputate my arm and leg.” I asked him if he would at least let me give him a little brandy. Again he looked at me and said, “Doctor, when I was about five years old, my mother knelt by my side with her arms around me, and said, ‘Charlie, I am praying to Jesus that you will never even take one drink of alcohol. Your father died a drunkard, and I’ve asked God to use you to warn people against the dangers of drinking, and to encourage them to love and serve the Lord.’ I am now 17 years old, and I have never had anything stronger than tea or coffee. There is a very good chance that I am about to die and to go into the presence of my God. Would you send me there with brandy on my breath?”

I will never forget the look that boy gave me. At that time I hated Christ, but I respected that boy’s

loyalty to his Savior. And when I saw how he loved and trusted Him to the very end, something deeply touched my heart. I did for that boy what I had never done for any soldier—I asked him if he wanted to see his chaplain. Chaplain R. knew the boy well from having seen him at the tent prayer meetings. Taking his hand, he said, “Charlie, I’m really sorry to see you like this.” “Oh, I’m all right, sir,” Charlie answered. “The doctor offered me chloroform, but I told him I didn’t want any. Then he wanted to give me brandy which I didn’t want either. So now, if my Savior calls me I can go to Him in my right mind.”

“You might not die, Charlie,” said the chaplain, “but if the Lord does call you home, is there anything I can do for you after you’re gone?” “Chaplain, please reach under my pillow and take my little Bible. My mother’s address is inside. Please send it to her and write a letter for me. Tell her that since I left home, I have never let a single day pass—no matter if we were on the march, on the battlefield, or in the hospital—without reading a portion of God’s Word and daily praying that He would bless her.” “Is there anything else I can do for you, my lad?” asked the chaplain. “Yes, please write a letter to the Sunday School teacher of the *Sands Street Church* in Brooklyn, New York. Tell him that I’ve never forgotten his encouragement, good advice, and many prayers for me. They have helped and comforted me through all the dangers of battle. And now, in my dying hour, I thank the Lord for my dear old teacher, and ask Him to bless and strengthen him. That is all.”

Then turning to me, he said, “I’m ready doctor. I promise I won’t even groan while you take off my arm

and leg if you don’t offer me chloroform.” I promised, but I didn’t have the courage to take the knife in my hand without first going into the next room and taking a little brandy myself.

While cutting through the flesh, Charlie Coulson never groaned. But when I took the saw to separate the bone, the lad took the corner of his pillow in his mouth and all I could hear him whisper was “O Lord Jesus, blessed Jesus stand by me now.” He kept his promise. He never groaned.



I couldn’t sleep that night. Whichever way I tossed and turned, I saw those soft blue eyes and when I closed my own eyes the words “Blessed Lord Jesus, stand by me now,” kept ringing in my ears. A little after midnight I finally left my bed and visited the hospital—a thing I had never done before unless there was an emergency. I had such a strange and strong desire to see that boy. When I got there, an orderly told me that 16 of the badly wounded soldiers had died. “Was Charlie Coulson one of them?” I asked. “No, sir,” he answered, “He’s sleeping as sweetly as a babe.”

When I came to his bed, one of the nurses said that at about nine o’clock two members of the Y.M.C.A. [later to be officially organized into an international organization in 1881], came through the hospital to read and sing a hymn. Chaplain R.

was with them, and he knelt by Charlie's bed and offered up a fervent and soul-stirring prayer. Then, while still on their knees, they sang one of the sweetest of all hymns, "Jesus, Lover Of My Soul." Charlie sang along with them, too. I couldn't understand how that boy, who was in such horrible pain, could sing.

Five days after I performed the operation, Charlie sent for me, and it was from him that I heard my first Gospel sermon. "Doctor," he said, "my time has come. I don't expect to see another sunrise. I want to thank you with all my heart for your kindness to me. I know you are Jewish, and that you don't believe in Jesus, but I want you to stay with me and see me die trusting my Savior to the last moment of my life." I tried to stay, but I just couldn't. I didn't have the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus who I hated. So I hurriedly left the room.

About 20 minutes later, an orderly came and found me sitting in my office with my hands covering my face. He told me that Charlie wanted to see me. "I've just seen him," I answered, "and I can't see him again." "But Doctor, he says he must see you once more before he dies." So I made up my mind to go and see Charlie, say an endearing word, and let him die. However, I was determined that nothing he could say would influence me in the least bit so far as Jesus was concerned.

When I entered the hospital, I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew. The best friend I have found in this world was a Jew." I asked him who that was, and he answered, "Jesus Christ,

and I want to introduce Him to you before I die. Will you promise me, Doctor, that what I am about to say to you, you will never forget?" I promised, and he said "Five days ago, when you amputated my arm and leg, I prayed to the Lord Jesus Christ and asked Him to make His love known to you."

Those words went deep into my heart. I couldn't understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Savior and my unconverted soul. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and 12 minutes later he fell asleep, "safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that was Charlie Coulson. I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin with a United States Flag over it.

"I couldn't understand how...he could forget all about himself and think of nothing but his Savior and my unconverted soul."

That boy's dying words made a deep impression on me. I was rich at that time so far as money was concerned, but I would have given every penny I possessed if I could feel towards Christ as Charlie did. But that feeling cannot be bought with money. Alas, I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. Looking back, I now know that I was under deep

conviction of sin at that time. But for nearly ten years, I fought against Christ with all the hatred I had, until finally the dear boy's prayer was answered, and I surrendered my life to the love of Jesus.

About a year-and-a-half after my conversion, I went to a prayer meeting one evening in Brooklyn. It was one of those meetings where Christians testify about the loving kindness of God. After several had spoken, an elderly lady stood up and said, "Dear friends, this may be the last time I have a chance to publicly share how good the Lord has been to me. My doctor told me yesterday that my right lung is nearly gone, and my left lung is failing fast, so at best I only have a short time to be with you. But what is left of me belongs to Jesus. It's a great joy to know that I shall soon meet my son with Jesus in heaven.

"Charlie was not only a soldier for his country but also a soldier for Christ. He was wounded at the Battle of Gettysburg and was cared for by a Jewish doctor who amputated his arm and leg. He died five days after the operation. The chaplain of the regiment wrote me a letter and sent me my boy's Bible. I was told that, in his dying hour, my Charlie sent for that Jewish doctor and said to him, 'Doctor, before I die I wish to tell you that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ for you.'"

As I heard this lady speak, I just couldn't sit still! I left my seat, ran across the room, and taking her hand said, "God bless you, my dear sister. Your boy's prayer has been heard and answered! I am the Jewish doctor that Charlie prayed for, and his Savior is now my Savior! The love of Jesus has won my soul!"¹

THE ARCHENEMY

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Pet. 5:8,9).

Peter portrays the archenemy of God here as a roaring lion, scaring the wits out of those that he was persecuting. The mission of the devil is to destroy the testimony of the child of God. Hence, the apostle's counsel is: resist, resist, resist, and he will flee from you. While Satan is a formidable foe as a roaring lion, we have always been of the opinion that Satan is the most dangerous when he appears as an angel of light as he so often does today. Little wonder the Apostle Paul instructs us to put on the whole armor of God that we might be able to stand against the wiles of the devil.

"To Him be glory and dominion forever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen" (I Pet. 5:10-14).

Although some believe Babylon is used here figuratively as a reference to Rome, there is no evidence Scripturally or historically to support their position. We do know, however, there was a large settlement of Jews in Babylon at the time. As Peter closes the epistle, he reminds his hearers once again that the things he has shared with them are "the true grace of God,"

that is, the *promised* grace which was promised to come unto them (I Pet. 1:10). As we know, Paul often speaks of our standing in grace, but Peter speaks here of the *power* of grace which would enable his hearers to endure the hour of trial

they were about to face. Thus, “peace be with you all that are in Christ Jesus. Amen!”

The End!



Endnote

1. *The Sunday Post*, by Dr. M.L. Rosvally.

Question Box

“Why is the ‘*first resurrection*’ called the ‘first?’ Do you believe this resurrection is to immortality?”

According to the Prophetic Program, there are two major resurrections—the resurrection of life, called the first resurrection, and the resurrection of damnation, which follows it one thousand years later (John 5:29 cf. Rev. 20:6). The questioner is undoubtedly wondering this: If the members of the Body of Christ are raised at the Rapture, would this not be the first resurrection, since we are the first of God’s saints to be raised from the dead?

While this may appear to be the case, we must remember that our resurrection was *hidden* when the Lord spoke of the “resurrection of life” during His earthly ministry. Paul says, regarding the members of the Body of Christ, “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed...and the dead shall be raised incorruptible, and we shall be changed” (I Cor. 15:51,50). Therefore, the secret resurrection at the Rapture is not to be numbered with the prophetic resurrections; to do so is to confuse the two programs of God.

I personally believe that the first resurrection is to immortality. The questioner has two reasons for asking, both of which are valid points. First, like Lazarus, the saints who were raised at the time of Christ’s resurrection died again. Second, is it possible for those in natural bodies to co-exist with those who have received their glorified resurrected bodies?

The first resurrection, which takes place at the Second Coming of Christ, is said to be “to everlasting life” (Dan. 12:2 cf. John 5:29; Rev. 20:6). This is a clear indication that these saints are raised to immortality, never to die again. Furthermore, there are no other resurrections predicted in prophecy, other than the resurrection of the unsaved to damnation. In regard to those in their natural and resurrected bodies co-existing in the coming kingdom, this dilemma poses no problem whatsoever when we remember our Lord communed with the disciples for forty days *after* His resurrection (John 21:1-14 cf. Acts 1:1-3). Since these resurrected saints are under the complete control of the Holy Spirit, their manner of life will be above reproach. In other words, they will always act in accordance with the righteousness of God.

—Pastor Sadler

Faithfulness to Our Commission

By Cornelius R. Stam

In Paul's day, his *"preaching of Jesus Christ according to the revelation of the mystery"* encountered opposition on every hand. For faithfully proclaiming the glorious message which had been committed to his trust, he was constantly called upon to bear affliction and reproach. In one of his earlier epistles, we already find a long list of the perils and persecutions he had by then had to endure (II Cor. 11:23-33) and this opposition, bitter and relentless, continued throughout his ministry. In his last letter, written from prison in Rome, he calls attention to the distinctive character of his message, and adds:

"Wherein I suffer trouble as an evil doer, even unto bonds..." (II Tim. 2:7-9).

The almost constant suffering to which the apostle of grace was subjected naturally had its effect upon timid souls. Some, who saw the truth and the glory of his message, lacked the courage to stand with him in making it known. Others, who had started with him, were tempted to—and some did—turn back. Of his first appearance before Nero, the apostle had to say:

"At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge" (II Tim. 4:16).

In the light of all this it is not strange that Paul should write to Timothy:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (II Tim. 1:7,8).

Nor is it strange that in II Timothy 2:1-3 the apostle should urge his son in the faith to *"be strong in the grace that is in Christ Jesus"* and to *"endure hardness as a good soldier of Jesus Christ,"* especially in the light of the fact that *he himself* needed constant help in this regard. The average Christian would find it hard to imagine Paul ever needing prayer for courage, yet he closes his Ephesian epistle with the request:

"And [pray] for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:19,20).


Oh, that all who have come to see the glory of the gospel of the grace of God would pray this prayer for boldness!

Some may suppose that it would require little boldness *today* to proclaim grace in all its purity. Who is ever persecuted now, at least in free, enlightened lands, for preaching God's grace? Ah, but do not be deceived. Satan was no less active in his opposition to the truth when Constantine exalted the professing Church to prominence than when his predecessors persecuted the Church and sent its members to

“Satan’s enmity against God and against His Word continues undiminished.”

death by fire and sword. Indeed, the devil was doubtless *more successful* in Constantine’s day than he had been when persecution raged. And does any believer in the Word of God suppose that Satan has relented in his opposition to the truth today, just because men, at least in this land, are not burned at the stake or thrown to the lions? Do not be misled. Satan’s enmity against God and against His Word

continues undiminished. His hatred of “the gospel of the grace of God,” is as bitter, and his opposition to it as determined, as it ever was. But well does he know that the constant discouragements connected with being in the minority often succeed in silencing those who would stand against physical persecution.

Let us, who know and love the truth, determine by God’s grace that *nothing* shall make us unfaithful to our glorious commission; that, whatever the cost, we shall faithfully and boldly proclaim to others the unadulterated gospel of the grace of God, “the preaching of Jesus Christ, according to the revelation of the mystery.” 

Rocky Mountain Grace Camp

Nestled in the Beautiful Rocky Mountains of Colorado

Dates: June 25-30, 2001

Location: Long’s Peak Inn, Estes Park, Colorado

BIBLE TEACHERS:

Adults: James Harley, Pastor of *Rocky Mountain Grace Church*
Kevin Sadler, Staff Member at *Berean Bible Society*

Teens: Joe and Janell White, Youth Ministries

Children: Julie Harley, Student at *Berean Bible Institute*

Evening Family Hour:

Paul M. Sadler
President of the *Berean Bible Society*

For brochures, directions, and additional information, please contact:

Pastor & Mrs. James Harley
Phone: (303) 452-9148
E-mail: <j.harley@juno.com>



***“Here is where we hear God’s Word
and learn the Mystery!”***



In addition to being the Senior Grace Pastor at the *Grace Bible Church* in Altoona, Wisconsin, Pastor Rollin Wilson is a member of our BBS Board of Directors. As you are going to see, Brother Wilson's article is a clinic on the importance of rightly dividing the Word of truth. —Ed.

The Prayer of Jabez, Its Principle, and Paul

By Pastor Rollin E. Wilson

In the recent past, I've heard numerous media preachers and Bible teachers make reference to "the prayer of Jabez." In my Bible reading I recalled a Bible person with that name, and looking him up in a concordance I re-read what is here stated:

1 Chron. 4:9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

1 Chron. 4:10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep [me] from evil, that it may not grieve me! And God granted him that which he requested.

Scanning the above text one finds some interesting facts and probably things that could develop into deeper applications. However, such would be the case in most Scriptures that we might study, specially as we remember Paul's teaching from Romans 15:4:

Rom. 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Within the past month a book was placed in my hands entitled: *The Prayer of Jabez* with the subtitle: *Breaking Through to the Blessed Life*. The book is authored by Bruce Wilkinson, founder and president of

Walk Thru the Bible Ministries. The book is published by Multnomah Publishers, Sisters, Oregon, and carries a copyright date of 2000. The back cover of this book offers impressive advertisements of its contents: "Do you want to be extravagantly blessed by God? Are you ready to reach for the extraordinary? To ask God for the abundant blessings He longs to give you? Join Bruce Wilkinson to discover how the remarkable prayer of a little-known Bible hero can release God's favor, power, and protection. You'll see how one daily prayer can help you leave the past behind—and break through to the life you were meant to live."

Wilkinson's book, *The Prayer of Jabez*, contains the following preface:

"Dear Reader,

"I want to teach you how to pray a daring prayer that God always answers. It is brief—only one sentence with four parts—and tucked away in the Bible, but I believe it contains the key to a life of extraordinary favor with God.

"This petition has radically changed what I expect from God and what I experience every day by His power. In fact, thousands of believers who are applying its truths are seeing miracles happen on a regular basis.

"Will you join me for a personal exploration of Jabez? I hope you will!" —Bruce H. Wilkinson

Well, needless to say I was ready to read on. So, while I admit that there were a few red flags that crossed my mind in reading the above *advertisements*, I did read on through the book. It is a small volume of some 93 pages. It is easy to see why *The Prayer of Jabez* has been so well and widely received among [not only] the evangelical church in the USA but evangelicals around the world.

Before I proceed farther, it will be necessary for me to explain the last word placed in this article's title: *Paul*. The present dispensation of grace has been set in order by God within a block of Scripture written by the apostle Paul, and it is this unit which I take as the standard by which *The Prayer of Jabez* and Its Principle must be weighed/evaluated. The following are offered as representative of support for using Paul's writings as the standard for the church in the present dispensation of God's grace:

Rom. 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Phil. 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

2 Thes. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thes. 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

2 Tim. 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

The point to be made from these references to Paul is that his doctrine was set forth by the Holy Spirit by direct revelation from the Lord Jesus Christ, to be the norm and standard for the Church today in its principles and practices. As we get into the main points of Wilkinson's book on Jabez, it will be clear that what is there offered as found in 1 Chronicles has been already adequately handled by Paul in much clearer dimensions under grace. Yes, I acknowledge there are truths for us regarding Jabez, but the book in question seems to make these *the* principle for today rather than seeing that Paul has *the* abundantly higher and grander teachings in grace for this *breakthrough to the blessed life*.

The four parts of Jabez's prayer, in one sentence, will be reviewed in what I will call the Pauline perspective, and then the reader will be able to make his own conclusions as to what is the real *breakthrough to the blessed life*.

JABEZ AND PAIN, PAUL AND SUFFERING

The Hebrew word *Jabez* means: "to grieve, or be sorrowful."¹ The text of 1 Chronicles 4:9 explains how this name came to be, as Jabez's mother "bare him with sorrow," and therefore called his name: *Jabez*, i.e. sorrow, or pain. In order to memorialize whatever pain/sorrow she had, Jabez's name would forever remind the son of what his mother experienced. However, as part of the Prayer of Jabez, he asks that "it would not *grieve* me." The word *grieve* here is italicized because its the same Hebrew word translated *sorrow* in verse 9, and is from the root word *Jabez*. Observe this interesting quote: "The reason of this

is probably that the vow had acquired importance sufficient to make it worthy of being handed down only from God's having so fulfilled his wish, that his life became a contradiction of his name; the son of sorrow having been free from pain in life, and having attained to greater happiness and reputation than his brothers."²

Therefore, God was faithful in responding to Jabez's request if for no other reason than that his name [sorrow] was reversed in his life and his reputation outshined that of his peers.

“If ever there was a man who suffered for the name of the Lord Jesus Christ it was Paul.”

Now, by comparison, let's look at Paul the apostle. Shortly after his Damascus' road conversion, it was told to Ananias by the Lord:

Acts 9:16 For I will shew him how great things he must suffer for my name's sake.

If ever there was a man who suffered for the name of the Lord Jesus Christ it was Paul. And yet, throughout that life of pain, sorrow, and suffering, we hear from his lips and pen words like the following:

2 Cor. 12:8 For this thing I besought the Lord thrice, that it might depart from me.

2 Cor. 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Cor. 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in

distresses for Christ's sake: for when I am weak, then am I strong.

Phil. 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Phil. 3:7 But what things were gain to me, those I counted loss for Christ.

Phil. 3:8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,

1 Thes. 3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

2 Tim. 2:9 Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of God is not bound.

Paul was not named *sorrowful* as was Jabez by his mother. Rather Paul was permitted to bear the name of Jesus Christ among the Gentile world with great suffering by God's choice. Jabez was successful in reversing his reputation/name [i.e. sorrow] in his lifetime and this was accomplished by God for him. Paul planted the seed of the gospel of the grace of God as Christ's apostle by means of great suffering so that we who follow may be pointed to that same sustaining grace of God, and God of all grace.

I. POINT #1 OF JABEZ'S PRAYER

“And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed...” 1 Chronicles 4:9a.

The author of *The Prayer of Jabez* has been praying this prayer for over 30 years and attributes it, and God's answer thereto, to having revolutionized his life and ministry above anything else. It is certainly

not my, nor anyone's, responsibility to deny results from this prayer of Jabez. What we do need to address is the legitimate components of this prayer, yes, the *principle* that it has been allowed to become by virtue of its supposed results. The *Prayer of Jabez* points out that this first part of his prayer evidences a desire in a believer to reach for God's fullest blessing in his life. Nothing less says the author, will do.

What could be more commendable than to ask God daily to bless us? If we were living back in Jabez's day, his prayer would be most appropriate and commendable. Israel, in that time of her history, knew little of God's blessing due to national spiritual erosion and disobedience to Moses' Law. And what kind of blessings was Jabez asking of God and expecting from Him? Surely these would be blessings consistent with God's covenant promises to Israel.

Now in regard to asking God today for blessing, and even a *blessing indeed*, how does this resonate or harmonize with Paul's teachings? Paul does speak of *blessing*, in fact he speaks of *blessings*. In fact he added some very critical words to this word *blessing* in Ephesians 1:3:

Eph. 1:3 Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:

Note the added words that Paul places in this matter of *blessing*: he writes of "blessings" plural, and to this he adds "spiritual." And to these Paul adds: "all." Therefore, Paul informs the believer today that

"all spiritual blessings" are available to those "in Christ." Observe also that Paul qualifies these *blessings* as being related to heaven. This is where the believer is seated with Christ as per Ephesians 2:6 and Colossians 3:1. However, there's one major additional fact to note here in Ephesians 1:3! We are not instructed to ask, beg, nor pray for these! We are rather told that we have already been blessed [i.e. past tense verb]; it's not a future expectation, but a past accomplishment by God on our behalf.

When I read the book, *The Prayer of Jabez*, and especially that section on asking God to bless me, I

"What right
does a believer
have to ask
God for blessings
which he already
possesses in
Christ?"

was in great expectation that the author would surely lead us eventually to the truth of Ephesians 1:3. But I was disappointed. Unless I overlooked it, there was not one reference in the book to Ephesians 1:3 and the all spiritual blessings that the believer already possesses in

Christ. Is it possible then, that this prayer of Jabez-emphasis is something better or beyond the all spiritual blessings in Christ? If this prayer of Jabez-emphasis is not something better than what the believer already possesses in Christ, then is it as good or equal to it? Where is one today to place the emphasis in his praying? Should the pattern and principle be Jabez or Paul? Should we pray to the God of Israel or to the God and Father of our Lord Jesus Christ, as per Ephesians 1:3?

What right does a believer have to ask God for blessings which he already possesses in Christ? Isn't

this tantamount to ignoring what has been clearly recorded for our faith obedience?

And just what might be some of these “all spiritual blessings in heavenly places in Christ?” One does not have to leave the immediate context of Ephesians 1 to find some of these *spiritual blessings in heavenly places in Christ*: observe:

- 1) Chosen in him before the foundation of the world, 1:4
- 2) Holy and without blame before him, 1:4
- 3) In love predestinated unto adoption by Christ, to himself, 1:5
- 4) To the praise of the glory of his grace, 1:6
- 5) Accepted in the beloved (One), 1:6
- 6) In Him, redemption, forgiveness, according to the riches of his grace, 1:7
- 7) He has abounded toward us in all wisdom and prudence, 1:8
- 8) Made know to us the mystery (secret) of His will, as purposed in himself, 1:9

And more follows in chapter one of Ephesians. In fact, the first three chapters of Ephesians could well be titled: “Some of the all spiritual blessings we have in heavenly places in Christ.”

In *The Prayer of Jabez* we are told on page 23, “To bless in the Biblical sense is to ask for or to impart some supernatural favor.” When given an example of God’s blessing in this sense, we are given:

Prov. 10:22 **The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.**

This is supposed to be the kind of richness Jabez’s prayer produces! Again, the author reaches back to Old Testament teaching for principle and practice for today. Why not

appeal to Paul’s [kind of blessings] “all spiritual blessings in heavenly places in Christ?” An interesting sidenote from this Proverbs 10:22 reference is that the word “sorrow” in Hebrew comes from the root *Jabez!*

Another point from the book is that the believer is expected to “ask” from God according to Matthew 7:2 and James 4:2. And, once again, Paul is overlooked in this emphasis and the contexts of these two cited passages are not explained.

The book makes this statement on page 29: “His kindness in recording Jabez’s story in the Bible is proof that it’s not who you are, or what your parents decided for you, or what you were ‘fated’ to be that counts. What counts is knowing who you want to be and asking for it.” Now, lets suppose we could find a text that says the believer is complete in Christ. That all the fulness of God resides in Christ, and that the believer in Christ today is filled full in Christ. Would it be right for us, then, to pray that we be complete in Christ? Surely to so pray would be in ignorance of what we had found in Scripture and what God had already said we had/were in Christ. Well, such a text does exist—see Colossians 2:9,10. Who could want more than what we already are and have in Christ? Wouldn’t it be better to ask God to help us understand what all this is and means, rather than for us to decide what we want to be and then asking Him for it?

II. POINT #2 OF JABEZ’S PRAYER

“...and enlarge my coast,” 1 Chronicles 4:10.

“The next part of the Jabez prayer—a plea for more territory—is where you ask God to enlarge your

life so you can make a greater impact for Him.”³

This chapter deals with what the author calls: *the Jabez appointments, the Jabez opportunities, or Operation Jabez*. All of these are really challenges to one’s faith to ask God to do more and greater things in one’s life and ministry.

“One of the biggest,
if not the largest, words
in God’s vocabulary
today is: **Grace!**”

Wilkinson suggests that “the highest form of Jabez’s prayer for more territory might sound something like:

“O God and King, please expand my opportunities and my impact in such a way that I touch more lives for Your glory. Let me do more for You.”⁴

Surely what we’ve cited here is commendable and challenging to one’s faith in any dispensation, is it not?

What troubles me about Chapter 3, *Living Large for God*, is that no reference is made therein, even by way of example or illustration, to the ministry of the apostle Paul. Nor is there reference made to Paul’s grace teaching, which [today] is God’s highest level of motivational and instructional dynamic for living large for God!

To fortify and support this Pauline dynamic for “Living Large for God,” we want to look at just one example from Paul’s teachings and how he applied this to his own life. This is the simple but profound principle of [what we’ll call here] *Grace in Service*.

One of the biggest, if not the largest, words in God’s vocabulary today is: **Grace!** We live in what the Holy Spirit calls “the dispensation of the grace of God,” Ephesians 3:2:

If ye have heard of the dispensation of the grace of God which is given me to you-ward:

To dramatize the change that God has made from His previous dispensation, Paul wrote that we are no longer under the Law but under Grace, Romans 6:14,15:

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Today, grace not only is God’s factor in saving people, but also His educating feature for those who become saved, Titus 2:11,12:

For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Paul teaches in his 13 letters a principle of grace that is the prime factor in the believer’s service for Christ. We’ll cite here three major texts and comment on them in order:

2 Cor. 6:1 We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain.

1 Cor. 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

1 Cor. 15:10 But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

2 Cor. 9:8 And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work:

What does Paul mean, not to receive the grace of God in vain? Surely he's not talking of saving-grace, for none can receive that in vain; one is either saved by grace or he isn't! The context makes it plain that Paul is here talking about *grace in service*, which all too often is received by believers *in vain*. Paul offers himself as one who did not receive God's grace in vain [see 1 Corinthians 15:10 above]. Grace in service motivated and moved Paul to *labor more abundantly than they all!* Just who in context might have been *they all*? Paul is referring to those listed who witnessed Christ in resurrection [as per 1 Corinthians 15:5-8]. In other words, one apostle of the Gentiles, motivated by grace, out-labored the Twelve apostles. Now, Paul makes it plain here, that it was not he "...but the grace of God which was with me." To whom does God point the Church to emulate this matter of *grace in service*? The Holy Spirit guided Paul in writing these things to the Gentile churches so that in following Paul we'd actually be imitating [the] Christ Who the apostle emulated, see 1 Corinthians 11:1:

Be ye followers of me, even as I also [am] of Christ.

Now, for the third major text [above]: 2 Corinthians 9:8. God is able to make all grace abound...God starts with *grace*, then He adds *all*, and now He has *all grace*. But He's not finished with it on behalf of the believer; He makes this *all grace abound*. And, as we receive this in our service for Him and He through us, we then *have all sufficiency in all things* and *abound unto all good works*. Now this is really *Living Large for God*, and doing it squarely on the solid foundation of Pauline *grace in service*.

Please understand, Jabez lived large for God in his time and under the dispensation of the Law regarding the God of Israel. But we today have much greater principles and foundations for doing this by grace. Therefore, would it not seem below God's standards today to reach back under the shadowy past of the Law dispensation for principles to live large for God in the present era of the glory of His grace?

To Be Continued!



Endnotes

1. GodSpeed computer software, Strong's listings, see under 1 Chronicles 4:10.
2. Keil and Delitzsch, *Commentary on the Old Testament in Ten Volumes*, Vol III, by C.F. Keil, William B. Eerdmans Publishing Company, Grand Rapids, MI, reprinted 1978, p. 88.
3. Dr. Bruce Wilkinson, *The Prayer of Jabez*, Multnomah Publishers, Sisters, Oregon, 2000, p. 30.
4. *Ibid*, p. 32.

Being "In Christ"

On the phrase, "IN CHRIST" hinges Paul's epistles.

ROMANS has to do with being JUSTIFIED in Christ;
EPHESIANS, with being UNITED in Christ;
PHILIPPIANS, with being SATISFIED in Christ;
THESSALONIANS, with being GLORIFIED in Christ

ACTS DISPENSATIONALLY CONSIDERED

Two-Volume set

Far more than an inspired story book, Acts presents a clear line of teaching and explains why the fulfillment of prophecy was interrupted some nineteen centuries ago, to make way for *the preaching of Jesus Christ according to the revelation of the Mystery*. Appropriately this book has been called "the book between." As far as the structure of the Scriptures is concerned, it fits perfectly between the four records of our Lord's earthly ministry and the epistles of Paul.

(With Scripture Index)

CLOTHBOUND



Two-Volume Set—Special Price: \$25.00

VIDEO MINISTRY

Exploring the Unsearchable Riches of Christ

By Paul M. Sadler

This is a great way to introduce a friend or loved one to the *importance* of Paul's gospel.

5 MESSAGES ON TWO VHS VIDEO CASSETTES



Two Tape Set

Special Offer: \$20.00

or



For a gift of \$25.00, we will also include a copy of Pastor Sadler's book that bears the same title.

THESE OFFERS END JUNE 30, 2001

Orders over \$20.00, please add 10% for postage and handling.

**Foreign orders must be remitted in U. S. currency!*

Books That Show the Importance of Rightly Dividing the Word of Truth



Paul, His Apostleship and Message

By C. R. Stam

“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

CLOTHBOUND 192 PAGES

SPECIAL PRICE: \$8.00

Our Great Commission— What is it?

By C. R. Stam

Although many believers are trying their level best to follow the Great Commission, it is impossible to do so. This volume explains why!

CLOTHBOUND 142 PAGES

(With Scripture Index)

SPECIAL PRICE: \$6.00



THESE OFFERS END JUNE 30, 2001

Orders up to \$20.00, please add \$2.00 for postage and handling.

Orders over \$20.00, please add 10% for postage and handling.

**Foreign orders must be remitted in U. S. currency!*

Orders: Berean Bible Society, PO Box 756, Germantown, WI 53022

www.bereanbiblesociety.org



Don't Forget! You can place orders & make donations from our website using your Visa or MasterCard!



SUMMER BIBLE CONFERENCES

Grace Believers' Bible Conference

Location: *Bitely Community Church*
10781 N. Bingham Avenue
Bitely, Michigan

Dates: July 27-29, 2001

Speakers: Lee Homoki, Evangelist/*Bible Doctrines to Live By*
Casey Groenveld, Bible Teacher
Dennis Katopol, Chaplain
Kenneth Lyon, Pastor of *Bitely Community Church*
Paul M. Sadler, President of *Berean Bible Society*

Rooms are available at the beautiful *Legends Ranch*
for those who are interested, please contact:
Pastor Kenneth Lyon (231) 745-9595

All are warmly welcome to attend!

Midwest Grace Fellowship Bible Conference

Location: *New Community Building*
Riverside Park, S. Hwy. 169
Iola, Kansas

Dates: Saturday & Sunday—
August 25,26, 2001

Theme: *Paul's Letter to the Ephesians*

Guest Speakers:

Ken Lawson, President of *Midwest Grace Fellowship*
Paul M. Sadler, President of *Berean Bible Society*

For brochures, directions and times of services, please contact:
David Tidd (316) 365-6004 or
Pastor Ken Lawson (816) 425-2408

***May God richly bless these meetings
to the praise of His glory in Christ Jesus!***

Joshua's Strategy in the Conquest of Canaan

By Kevin J. Sadler, BBI Student

Joshua's strategy in the conquest of Canaan was to attack the land at its midpoint. This served to drive a wedge between the North and South so that each section might be conquered separately. The overall strategy was to divide the conquest into three parts: a central, southern, and a northern campaign.

After crossing the Jordan River, Joshua established a base camp at Gilgal (Josh. 4:19). Because of its strategic location and its strength, Jericho stood as a key city in taking the central part of Canaan. It became Israel's first objective in the overall conquest of Canaan. Following the fall and destruction of Jericho (Josh. 6), Israel moved on to Ai and defeated it on the second try after dealing with the sin of Achan (Josh. 7,8). After being tricked into a treaty by those from Gibeon (Josh. 9), Israel now controlled the central part of the Promised Land effectively dividing Canaan into northern and southern sections.

Hearing of the treaty with Israel, an alliance was formed by five major southern cities with the purpose to attack the city of Gibeon. Gibeon quickly appealed to Joshua, who then brought his troops and routed this confederacy. This in turn led to the defeat of southern Canaan as Joshua and the army of Israel pursued those who attacked Gibeon west and then south. Joshua went on to fight and defeat the cities of this confederacy and other southern

cities as far south as Kadesh-barnea (Josh. 10). Part of the strategy in the conquest, which was what God instructed Israel to do, was to utterly destroy the cities they defeated with all their inhabitants (Josh. 8:8,24-28; 10:28-43; 11:10-14).

When the news of Israel's victories in central and southern Canaan reached the northern cities, an alliance was formed there as well. This confederacy was greater in number and strength, as Scripture says that its host were like "*the sand on the seashore*" (Josh. 11:4). But God delivered them up to Israel, and at the waters of Merom, Joshua and the army of Israel routed the confederacy by coming upon them "*suddenly*" (Josh. 11:5-14). Part of the strategy of Joshua in the conquest of Canaan also was for Israel to be unexpectedly bold and swift when they attacked. Through these three campaigns the military strength of the major part of the land was broken.

Joshua's life was marked by obedience. He did what God told him to do and allowed God to win the battles for Israel. The Lord wants us to be obedient to His will today under grace as well (Rom. 12:1,2). And, as we obey the Lord and His Word and allow our sufficiency to be in Him, we can gain spiritual victory over adversity and in our service for Him. As Paul told the Romans, "*we are more than conquerors through Him that loved us*" (Rom. 8:37 cf. II Cor. 2:14; I Cor. 15:57,58).

Don't Forget! Fall Semester begins August 27, 2001!

For more information, please contact: Dr. W. Edward Bedore (262) 255-4094

NEWS AND ANNOUNCEMENTS

POST OFFICE: The US Post Office has finally made a ruling regarding affixing stamps to Business Reply envelopes. Basically the postal service will not reimburse us, or any business for that matter, for the postage placed on Business Reply. The only way they will issue a refund is if we collect the envelopes and resubmit them—then they charge \$15.00 per hour to process them. In other words, we would probably end up owing them money. Therefore, please do not place stamps on the Business Reply envelopes any longer. It's merely an exercise in futility, not to mention a waste of hard earned money, according to Uncle Sam. We do, however, want to thank you for your thoughtfulness!

E-MAIL: Please note, if you would like to contact the *BBS Tape Lending Library* via electronic mail, Sam and Ruth Castrova have a new e-mail address: <scastro433@earthlink.net>.

PHOTOGRAPHS: If you plan to send us a photograph of a lighthouse in the near future, please do not write on the back of the picture. According to our typesetter, the print apparently bleeds through to the other side during the scanning process. Simply jot the name and location where you took the photograph on a separate sheet of paper. Allow me to take this opportunity to personally convey my gratitude to those who have submitted pictures of lighthouses over the past few years. Thanks to you, we have quite an impressive collection. But, pictures of lighthouses are like



Mackinaw Lighthouse
Mackinaw, MI
Leslie Tucker



Presque Isle Lighthouse
near Erie, PA
Cecil & Susan Benjamin

dessert—there's always room for more!

YOUTH LEADERS: If you have a message that recently struck a cord with your young people, we would like to hear from you. In all probability, other young people around the country would enjoy it as well. Simply submit it to us in typewritten form, double-spaced, approximately three pages in length, and we'll be happy to consider it for publication in the *Berean Searchlight*.

BIRTHDAY GREETINGS: Once again, Pastor Stam wanted me to convey his appreciation for all the Greetings Cards he received on his birthday. He was truly touched by your kindness.

*The picture of the lighthouse that appears on the front cover was taken by Mrs. Betty France. The lighthouse is located on Sturgeon Bay, Wisconsin at the Coast Guard Station.

PRICE LIST

BIBLE STUDY BOOKS BY CORNELIUS R. STAM—FOUNDER

(Clothbound—Gold Stamped)

<i>Book Title</i>	Retail	Wholesale
Acts, (Commentary) Volumes I & II	25.00	18.00
Acts, (Commentary) Volumes III & IV (w/Bible Index)	25.00	18.00
Author's Choice, The	12.50	9.00
Baptism and the Bible	11.00	8.00
I Corinthians (Commentary)	14.00	10.00
II Corinthians (Commentary)	14.00	10.00
Divine Election and Human Responsibility	11.00	8.00
Galatians (Commentary)	16.50	12.00
Hebrews, Who Wrote It and Why?	11.00	8.00
Lord's Supper and the Bible, The	9.50	7.00
Man, His Nature and Destiny	14.00	10.00
Moses and Paul (w/Bible Index)	9.50	7.00
Our Great Commission (w/Bible Index)	11.00	8.00
Pastoral Epistles (Commentary)	14.00	10.00
Paul, His Apostleship and Message (w/Bible Index)	12.50	9.00
Romans (Commentary)	14.00	10.00
Satan In Derision	12.50	9.00
Sermon on the Mount, The	11.00	8.00
Suggestions for Young Pastors	11.00	8.00
I & II Thessalonians (Commentary)	12.50	9.00
Things That Differ (w/Bible Index)	12.50	9.00
True Spirituality (w/Bible Index)	12.50	9.00
Two-Fold Purpose of God, The (w/Bible Index)	9.50	7.00
Two Minutes With the Bible	14.00	10.00

(Paperbacks)

No Other Doctrine	7.50	5.50
Present Peril, The	7.50	5.50
Satan In Derision	7.50	5.50
Things That Differ (w/Bible Index)	9.50	7.00

WRITINGS BY PAUL M. SADLER—PRESIDENT

(Clothbound—Gold Stamped)

Exploring the Unsearchable Riches of Christ (w/Bible Index) ...	14.00	10.00
Paul's Epistle to the Ephesians (w/Bible Index)	19.50	14.00
Triumph of His Grace, The (w/Bible Index)	15.00	11.00
Are You Secure? (Booklet)	—	1.00
Historical Beginning of the Church, The (Booklet)	—	3.00
Institution of Marriage, The (Booklet)	—	4.00
Supernatural Sign Gifts of the Acts Period, The (Booklet)	—	4.00
Trials and Temptations (Booklet)	—	2.00
Water Rite, The (Booklet)	—	1.00

SPECIAL OFFERS

All 25 Clothbound Books by C. R. Stam, Plus "The Present Peril," "No Other Doctrine," and "Exploring the Unsearchable Riches of Christ"	—	175.00
Set of Current Booklets by C. R. Stam	—	35.00
Set by C. R. Stam (Books and Booklets)	—	210.00
Set on Acts by C. R. Stam (w/Bible Index)	—	30.00

“Hell is the wrath of God—His hate of sin.”

Thankfully, “Christ Jesus came into the world to save sinners.”
Trust Him today before it’s too late!

THE BEREAN SEARCHLIGHT
N112 W17761 MEQUON ROAD
PO Box 756
GERMANTOWN, WI 53022-0756

PERIODICALS
PAID AT GERMANTOWN, WI