

The **Berean Searchlight**

Studying God's Word, Rightly Divided

September 2000



From the Editor to You:



Dearly Beloved,

Born out of the desire to see men come to the Lord, the Apostle Paul frequently proclaimed the gospel against the backdrop of the judgment to come. When he appeared before Felix, the governor of Caesarea, the apostle was bolder than a lion. Paul's life was literally hanging in the balance as he stood before the governor, who was well known for fits of rage. Nevertheless, the apostle had little regard for his own life that he might reach this corrupt ruler for Christ. He knew Felix was dangling precariously over the lake of fire by one thin thread of human existence.

As Paul reasoned with him "of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Apparently, the apostle described the judgment to come so vividly that the governor saw himself being swallowed up by death and cast into the horrors of the lake of fire. He *trembled* at the thought of such an end!

May our desire be that of Paul's, "I am made all things to all men, that I might by all means save some." With this in mind, I recently put the finishing touches on a new salvation tract entitled, *An Epitaph*. While this tract isn't intended to scare the wits out of the unsaved, we do hope it will at least get their attention. The inscription on the tombstone reads:

*"Pause Stranger; when you pass me by,
as you are now, so once was I.
As I am now, so you will be,
So prepare for death and follow me."*

It is said an unknown passerby read the inscription and wrote below, "To follow you I'm not content, until I know which way you went." Once the unbeliever is faced with his own mortality, it bids the question, "Where will you spend eternity?" After a brief description of *destruction* and *life everlasting*, a clear presentation of the gospel is given.

If you are interested in obtaining a *free* sample of this tract, simply drop us your request. As a special introductory offer, we are pleased to announce that quantities of 100 are now available for \$3.00 per packet. Let's pray together that the Lord will use this little tract to bring many to a saving knowledge of Christ and Him crucified.

Because of Calvary,

Paul M. Sadler
President

From Our Mailbag	4
Question Box	6
The Life and Letters of the Apostle Peter (Part VII)	7
A Lifetime of Service Together	11
Are You Running to Win?	13
Begin With the End in Mind	14
The Kingdom of God Of Prophecy and of "The Mystery" (Part III)	17
Fall Bible Conferences	24
News and Announcements	26

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From Oklahoma:

"Thanking God for your ministry of presenting the Word of God rightly divided, and giving forth the message of His grace."

From Pennsylvania:

"Please use this gift for the *Newcomers Project*. When I read *Things That Differ*, all the confusion I had concerning the Scriptures almost disappeared. It is such a joy studying God's Word, rightly divided. Thank you for your wonderful ministry and the great study books. It is so sad for me, because I have no local church in my area that teaches grace. I must study on my own with the help of Pastor Stam and Pastor Sadler's books. Thanks again in Christ. Please add my friend to the mailing list to receive the *Berean Searchlight*."

From California:

"Thank you once again for your ministry. Yours is the only church I have so I am very grateful."

From Wisconsin:

"Thank you for your monthly booklet. It explains away all the contradictions the Bible seems to have. I have been on your mailing list for over 30 years. Heard about you at the *Des Plaines Bible Church* pastored by Craig Massey and wrote to be placed on your mailing list. Please use this gift for the *Newcomers Project*." (We are sorry to report that Brother Massey recently passed away after a long illness, but thankfully he's with Christ which is far better! Ed.)

From New York:

"This is just to say thank you all very much for responding instantly to my request of becoming a part of *Berean Bible Society*. Thank you also for sending me those *Berean Searchlights*. I really do thoroughly enjoy them. They have been a tremendous blessing to me in my walk of faith in Christ Jesus. I also deeply appreciated my name being included on your mailing list."

From Washington:

"On learning of your *Newcomers Project*, we desire that the enclosed be used for that purpose and, God willing, in July we will submit something for the *Searchlight*. Your articles on *Peter's Epistles* are excellent and much needed. You are in our thoughts and prayers as we see the days darken."

From the Internet:

"I'm an Episcopal priest and enjoy the *Searchlight*. It is of great help in my sermons. Keep up the good work."

From Iowa:

"Thank you for your book on *Ephesians*. It is truly full of dispensational truth. We've moved into a retirement apartment, and Lord willing, we'll be celebrating our 71st wedding anniversary December 31st, 2000. Greet Brother Stam. We're old friends and close to the same years. I'll be 92, Lord willing, December 2nd." (Congratulations!! My hat's off to these dear folks. Ed.)

From Nova Scotia, Canada:

"Thanks so much for sending the *Searchlight*. It is beautiful and as always it is a blessing to my heart. I'm busy reading your book on *Ephesians*. How I love it. It is hard to put down. Your tapes I have are a blessing to me also. I praise the Lord for all of you and pray for you all. Keep up the good work."

From Oregon:

"Sixty years ago I attended *North Shore Church* and through my father learned of the Grace Movement and the Mystery hid in God."

From Kenya:

"I want to give thanks to the people at *Berean Bible Society* for sending the *Searchlight* to me. It is so rich in God's Word. Again, I praise God for my understanding of Paul's distinctive gospel. Because of it I am able to live in peace and joy. May all be blessed in the ministry."

From Connecticut:

"I think you may have spoiled your readers with the March 2000 *Searchlight*. The glossy paper, single column format, and full color graphics were all so attractive to the eye. Imagine my disappointment when the April issue came. Of course, that was only until I opened the cover. The spiritual content was as good as ever. So thanks for the treat, and keep up the good work. Also, please pray for the church I am attending (Independent Baptist). They are very dispensational—from an Acts 2 standpoint of course—but are very open to considering other viewpoints. The assistant pastor has read *Things That Differ* and is currently going through *The Controversy* with genuine interest. He has also given an attentive ear to many additional thoughts, which I have shared with him from the Scriptures. So I request you to print this letter, as long as it is, in full, and that all of your readers will join us in petitioning the Lord, that through His Spirit and my feeble instrumentality, the eyes of these dear saints will be opened to the truth, and that together we can become a 100% *Grace Church*."

From Pennsylvania:

"May the Lord bless each and all of you as you serve Him day by day."

From Michigan:

"Thank you so much for the *Berean Searchlight* which you send us so faithfully. We look forward to receiving it. I wish we could give more financially but we are trying to help 2 grandsons who are in full-time ministry of the gospel. We especially enjoyed the last issue on the *Departure* (II Thes. 2:3). It helped strengthen us in the **PreTrib** Rapture. Thank you much!" (Perhaps as you read these lines, heaven's astir in preparation for the Rapture. "May be morning, may be noon, may be evening, and may be soon!" Ed.)

From California:

"Once again in writing you, I wish to express my thankfulness and joy for God's grace and the work He is doing through all of you at *BBS* and *BBI*. I have received far more than I am using for His glory, may I be diligent in my study and take on a fuller zeal for God's Word. I'm sending a gift for the *Newcomer's Project* and another to be used where most needed."

From Idaho:

"We would like to continue to run *Two Minutes With the Bible* in our newspaper, *The News-Reporter*. My father is in the care center and I have been running the paper for him. He has run this for many years."

From Wisconsin:

"Thank you for the use of your tapes—they are very interesting. That rightly divided message is very helpful. I had never heard it before. It makes a lot of sense. I read the Bible through mostly, and it's true, like the tapes said, much of the Bible was directed toward the Israelites and not to the Gentiles, like me. I thought it seemed like the Bible was contradicting itself much of the time." (Remember, if the Scriptures appear to contradict themselves, the problem isn't with the Word of God, but with our understanding of it. Ed.)

From Australia:

"Greetings in His faithfulness. I am sure you have received our payment for the last order of books. But in one week they are all gone and I want to order more to give to friends and relatives. Please send us 10 more copies of *Ephesians*."

From Florida:

"The article on Job in the May issue (*Life and Letters of Peter*) was a real testimony for someone in a real need for it. Thank you for your blessed articles."

"These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." —Acts 17:11

Question Box

“Someone has said that based on Ezekiel 4:6 (one day as a year rule of prophecy) that the 69 x 7 (weeks) = 483 days bringing us up to A.D. 27 when Jesus was anointed as Messiah. And that the 70 weeks (2300 days) of Daniel 8:14 from 457 B.C. from the decree to rebuild Jerusalem -490 years would bring us to 1810 A.D. & 34 + 1844 (when the Sanctuary would be cleansed). Now I understand that with Romans 11:25 the clock of prophecy has been stopped, but how do we account for the 1810 years to be accomplished once the clock of prophecy begins again?”

I believe the original premise that was shared with you was faulty, beloved, consequently the conclusion is inaccurate. “Seventy weeks are determined upon thy people and upon thy holy city.” Notice it is “weeks” in Daniel 9:24-27 that we are to interpret, not “days.” According to Genesis 29:26-28 one week equals seven years. Hence $70 \times 7 = 490$ years. In 7 weeks or 49 years, Jerusalem was rebuilt during troublesome times (Dan. 9:25). Then there were 62 weeks or 434 years after which the Messiah would be cut off (vs. 26).

Sir Robert Anderson and others believe the Messiah was cut off at the Cross. But according to the prophetic timetable there yet remained the fulfillment of Christ’s “burial,” “resurrection,” “post-resurrection ministry,” “ascension to glory,” “day of Pentecost,” and “the offer of the kingdom to Israel.” We believe, therefore, that the Messiah was cut off at the stoning of Stephen when the chosen nation (rejecting her Messiah) blasphemed the Holy Spirit, thus committing the unpardonable sin (Dan. 9:26; Matt. 12:31,32; Acts 7:51-60).

Immediately thereafter, God raised up the Apostle Paul who introduced a new program called the Mystery. Since the Mystery is *disconnected* from the prophetic timetable, those who have sought to predict the Rapture on the basis of prophecy usually live to regret it. Sadly, irreparable damage is always done to their credibility when these predictions go unfulfilled. While the end appears to be near, the grace of God may well continue for another hundred years before the Church is taken out.

After the Body of Christ is removed from the earth, God will resume His prophetic program where He left off. According to Daniel’s 70 weeks of years, only *one* week remains (Dan. 9:27). This is the time of Jacob’s Trouble, which will cover 7 years commonly known as the Tribulation period. Inasmuch as Daniel 8:9-27 is a dual reference to Antiochus Epiphanes and the future Anti-Christ, the 2,300 days spoken of in verse 14 are literal days that will once again run their course during the coming Tribulation. The completion of these days has to do with the overthrow of the Anti-Christ and the cleansing of the Sanctuary at the Second Coming of Christ.

—Pastor Sadler

The Life and Letters of the Apostle Peter (Part VII)

By Paul M. Sadler



“Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded” (1 Pet. 2:6).

At the turn of the last century, fire departments normally used horses to pull their fire engines. When it came time to retire these beasts of burden, rather than put them out to pasture, they often sold them to the local dairies. For the most part, these animals were more than capable of pulling a milk wagon around town. While this initially seemed like a good idea, there was one problem, a big problem!

You see, every time the fire alarm sounded these teams of horses headed straight to the fire station at a *full* gallop. Imagine the milkman’s surprise when he saw the back of his wagon going down the street flinging milk cans in every direction. This is probably where the saying “crying over spilt milk” originated.

THE MILK OF THE WORD

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the Word that ye may

grow thereby: If so be ye have tasted that the Lord is gracious.”

—1 Pet. 2:1-3

Although Peter was well along in years by the time of this writing, he was a lot like those retired teams of horses, more than ready to help put out the fire when the alarm went off. As the flames of persecution intensified, Peter was fearful that some of his hearers might be tempted to return to their former manner of life. Without a moment’s hesitation, he admonished them to *lay aside* malice (moral evil), guile (deceit), hypocrisies (concealing motives), envies (jealousy), and all evil speakings (slandorous speech). Now that they were born again, they were to put off these sins of the flesh like a man whose coat has caught fire.

Once again we have the principle of replacement so commonly seen throughout the Scriptures. Having been pulled from the wreckage of sin, as newborn babes they were to “desire the sincere milk of the Word.” Milk is nature’s (God’s) perfect food. It contains amino acids, calcium, phosphorus, fat-soluble vitamin A, carotene, etc. In other words, nutritionally, *milk* has all the necessary building blocks to insure the growth of those precious little souls we call infants. It’s complete!

Peter’s statement, “as newborn babes, desire the sincere milk of the Word,” has more to do with the spiritual well being of these saints than returning to the first principles of God due to carnality, as we find in Hebrews. Like the infant that longs

for his mother's milk, they were to *long* for the Word of God. As a father, if there is one thing I learned early on about newborns, it was this—they require regular feedings, otherwise the old nature quickly informs you of its presence. The same is true with the child of God. A *steady* diet of the Word of God will cause the believer to be more spiritually minded and less likely to be troubled by fleshly appetites.

Notice the apostle says, “the sincere milk of the Word,” that is, *sincere* insofar as being pure and unadulterated. Nothing is added to it such as the Talmud, Apocrypha or the Book of Mormon. It stands alone! Wuest comments: “The Word of God has no ulterior motives like so many human teachings, but has for its only purpose that of nourishing the soul.”¹ Having tasted of the Lord who is gracious, Peter's hearers were to grow in the knowledge of Christ, so they could walk worthy of their *prophetic* calling.

A ROYAL PRIESTHOOD

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (I Pet. 2:5).

In addition to being living stones, which we will enter into momentarily, these saints are said to be “an holy priesthood.” As we know, Israel was promised to be a kingdom of priests. Sadly, many prominent Bible teachers in Christendom today teach that the Body of Christ is the priesthood of God. This is simply a failure on their part to rightly divide the Word of truth. We are not the priests of God by any stretch of the imagination. To teach otherwise would *deny* a great Pauline truth. A proper understanding of

the priesthood will help us avoid this fatal error.

In time past, the priesthood implied that the people did not have access to God. Consequently, the Lord chose the tribe of Levi, from among the other tribes in Israel, to serve as His *ministers*. Hence, “And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve. I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death” (Num. 18:6,7).

The Israelites could not draw nigh to God without coming under the sentence of death. Thus the priests offered the sacrifices on behalf of the people at the brazen altar. Anyone other than a priest who dared to do so experienced the wrath of God. They alone could enter beyond the veil to offer the prayers of the people before God at the golden altar of incense. The priests always ministered on *behalf* of those who did not have access.

But consider these words of the Apostle Paul: “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...For through Him we both have **access** by one Spirit unto the Father” (Eph. 2:13,18). On the basis of the Cross both Jews and Gentiles now have access to the Father.

To whom then would we serve as priests? Surely it could not be to the other members of the Body of Christ, for *all* have access by the blood of Christ. Since the unbeliever is dead in trespasses and sins he

has no interest whatsoever in worshipping or serving God. He needs a Savior! So then, the priesthood today would be meaningless and therefore serve no purpose.

Peter's hearers, however, could indeed be called a royal priesthood. They were a divine *pattern* of future Israel that will one day be a kingdom of priests to the *Gentiles*. Isaiah says, "But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:6).

In the coming day of the Lord, Israel will once again be the apple of God's eye. According to prophecy, the Gentiles never possessed the privileges that the chosen people enjoyed. This will also be true in the coming kingdom. Therefore, those of other nations will only have access to God through her. "Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). As the priests of God, the Jews will *intercede* on behalf of the Gentiles, who will be required to pay homage to the King of kings at Jerusalem (Zech. 14:16-21).

A ROCK OF OFFENSE

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious:

and he that believeth on Him shall not be confounded" (I Pet. 2:4-6).

Years ago, as the west was being won, frontiersmen often referred to a robber who had been shot and killed as being "stone-cold dead." But here Christ is said to be "a living stone." He is the *chosen of God*. Whenever this phrase is used in relation to Christ it has to do with the fact that He is the Messiah of Israel (Isa. 28:16 cf. Luke 23:34,35). Furthermore, He is called *precious*. Christ is beloved of the Father for emptying Himself of the outward manifestation of His glory to fulfill the Father's will. Moreover He is precious to the believer because He shed His blood to redeem him from eternal damnation. Interestingly, those who had placed their faith in Him are called living stones, simply because they received their life from "the" living stone.

Unlike the Body of Christ, which is said to be members one of another, these kingdom saints were *individual* stones that had been taken from the quarries of Israel. As each stone was shaped and arranged according to the purpose of God, they were joined together to form a great "spiritual house." Those who serve in this house are also said to be the priests of God who offer up spiritual sacrifices in the form of worship, praise, thanksgiving, dedicated acts of service, etc. As noted earlier, the future *living stones* added to this structure will perform a similar ministry on behalf of the Gentiles in the future day of the Lord.

Notice Peter speaks in a general sense when he says that Christ was "disallowed [rejected] indeed of men" (vs. 4). In this context, we are taken back to the events leading up to the crucifixion of Christ. It is a well-documented fact that the Messiah

came unto His own, but His own received Him not. As we know, they became an unruly mob demanding His death. Shortly after Pilate found no fault in our Lord, he said unto the Jews, “Behold your King! But they cried out, Away with Him, away with Him, crucify Him” (John 19:14,15).

“Unto you therefore which believe He is precious: but unto them, which be disobedient, the stone which the builders disallowed, the same is made the head of the corner” (I Pet. 2:7).


God who is rich in mercy gave the chosen nation a second chance to receive her Messiah at Pentecost. Since they had crucified the Prince of Peace in ignorance, God graciously offered the kingdom to them if they would simply repent of their sin, and acknowledge Jesus to be the *Christ*. Of course, this was not to be. Thus, Peter is more specific when he states it was the “builders” that rejected the stone. These builders were the *leaders* in Israel who had rejected the Messiah a second time, which unduly influenced the people to turn away from the Anointed One (See also Acts 4:10-12). In spite of their rejection, it did not deter the plans and purposes of God to place this stone as the head of the corner.

In biblical times, the *cornerstone* was literally a part of the foundation. It was the primary reference point the builders used to construct the edifice. According to Peter, Christ is the foundation upon which each *living stone* rests in relation to prophecy. Consequently, their relationship with Him is directly tied to His kingship. It is noteworthy that the cornerstone of this spiritual house we have been considering was set in *Zion* (vs. 6). This isn't by accident, inasmuch as Christ will rule and

reign in righteousness from *Jerusalem* during the kingdom age.

While Christ was precious to those who had believed, to the unbeliever in Israel He had become “a stone of stumbling and a rock of offense” (vs. 8). The story is told that when the temple was being constructed in Jerusalem an unusual stone had been sent up from the quarry, which the builders rejected. It was not until some time later that they realized this was the very stone they needed to complete the building. If the stone had been placed along the roadway, passersby may well have stumbled over it and seriously injured themselves. This is exactly the sense of Peter's words.

This is reinforced by the apostle's additional reference to Christ being a “rock of offense.” Here we have the idea of a man slipping off the edge of a cliff and falling on the rocks below, leaving him paralyzed. Although Israel has stumbled and fallen nationally, thankfully it is not beyond recovery. God will restore the chosen nation to her rightful place of prominence among the nations in the coming day of the Lord.

Regarding those who had rejected the Messiah, Peter states, “even to them which stumble at the Word, being disobedient: whereunto also they were appointed” (vs 8). Surely this could not mean the disobedient were appointed to unbelief, as some claim. Such a conclusion would be difficult to reconcile with II Peter 3:9. Rather, their rebellion had destined them to *stumble* as a consequence of their actions. 

To Be Continued!

Endnote

1. Kenneth Wuest, *Word Studies in the Greek New Testament*, Vol. II, Eerdmans Publishing Company, Grand Rapids, Michigan, Pg. 51.

A LIFETIME OF SERVICE TOGETHER

Pastor and Mrs. John LaVier have faithfully served the Lord for many, many years. A short time ago we received the following chronicle of their life and ministry. Brother John played a key role in the establishment of the Grace Movement. As strength permits, he still proclaims the riches of God's grace once a month at the *Grace Church* in Indianapolis. This is quite remarkable when we consider that he recently celebrated his 94th birthday. —Ed.



Pastor LaVier was born in Chicago and was brought up by a godly mother and from early childhood attended Moody Church. He was also under the ministry of William R. Newell, who came to the city frequently, and thus learned early in life about the grace of God.

In 1924 John left high school and went to work for a company where he was employed for the next 18 years. About this time he had been disfellowshipped from a Plymouth Brethren assembly because of his refusal to be water baptized. During this period there was a definite working of God's Holy Spirit as a great number of the saints came to an understanding of dispensational truth, seeing the distinctiveness of the Apostle Paul's ministry and the truth of the one baptism which makes us members of Christ's Body. Many of these dear saints had come to a knowledge of this truth through the radio ministry and writings of John C. O'Hair. Of course, the ministry of others such as Cornelius Stam, Charles Baker, and Harry Bultema was also greatly used in spreading this wonderful message.

In 1926 Pastor LaVier began attending the North Shore Church, where Pastor O'Hair was the minister and where he became increasingly active during the next 15 years. During this time at North Shore he organized a Fishermen's Club among the men of the church, preached in the gospel missions and open air services, taught a Sunday School class, and later became director of the youth group of college age and up.

A young lady named Ferne Cooley was the secretary of the youth group and it wasn't long before a lasting love developed. In June 1945 they were united in marriage by Pastor O'Hair. They have a son, John Jr., and a grandson, Mark, who with their wives True and Cindy are all active in getting out God's message of grace, which is the truth for His people today.

During the last two years at North Shore Brother John taught the adult Sunday School class. He had always felt that in His own time the Lord would thrust him into the ministry and in 1942 he felt the time had come. In March of that year he was ordained at North Shore by Pastor O'Hair, Charles Baker, and a number of other pastors.


In June of that same year, he and Ferne, with their 4-year old son, moved to Michigan City. The Fishermen's Club had often gone there in the summer and held services at the lakeside park. Also, there were a few people who were listeners to Pastor O'Hair's radio program who had

secured the use of an abandoned schoolhouse. It was in this schoolhouse, which was later purchased, that a church was organized. The LaViers were there for three years and God abundantly blessed. There was a large Sunday School crowding every corner of the building and a number, especially among the children, were led to the Lord. After Pastor LaVier's departure other grace men carried on the work for ten or twelve years. The building is still in use today, but by a denominational group.

During this time, Pastor LaVier had become closely acquainted with Herman Reich who pastored in Evansville, Indiana. He had been active in the IFCA and felt that grace pastors should have a similar organization, where they could have fellowship and work together on common projects. He and Pastor LaVier got a few others stirred up and Reich invited all to meet in Evansville in the fall of 1944 to discuss the idea. At this meeting a committee was formed and in the spring of 1945 all met again in St. Louis where the committee made its report and the fellowship was born.

About this time, there were a dozen or so people in Indianapolis who, from Pastor O'Hair's literature, had gotten their eyes opened to the right division of the Word. When they refused to give up their newfound truth they were excommunicated from the very church they had helped to start. They were now like sheep without a shepherd. Pastor Stam had by this time resigned as pastor of the church in New Jersey and had become the field representative of *Worldwide Grace Testimony*. He would come to Indianapolis as often as possible to have meetings with this little group. While the people appreciated this ministry, they looked forward to the day when a church could be established with regular services. Brother Stam encouraged them to seek someone who would be interested in getting a church started. When Pastor LaVier was contacted, he and Mrs. LaVier felt led of the Lord to undertake this ministry. They returned home, resigned from the pastorate at Michigan City, and on June 1, 1945, the family moved to Indianapolis.

For the first five years the church met in a rented hall on the edge of downtown Indianapolis. Then in 1950, the present property was purchased and a building erected, and in 1970 the larger building was added. The church has had times of blessing as well as seasons of adversity, but has never wavered in its stand for the Pauline truth. For about the past ten years the church has housed the headquarters of *Things to Come Mission*. The future seems secure, there is a good spirit among the people, and they all have a real vision for the future and faith and trust in God to use them in a greater way.

Pastor LaVier would be the first to tell us that it has been a joint effort—he and his beloved wife, Ferne, his life partner. She has stood by through thick and thin, good times and bad, and has been a tower of strength and a help to many. They say that when a church calls a pastor they expect to get two for the price of one. In the case of Ferne LaVier, the church got a real bargain. 

For those who would like to visit the *Grace Church*, the assembly is located at 2200 English Avenue, Indianapolis, Indiana. For additional information, please contact Pastor Joe Watkins at (317) 262-8806.

Are You Running to Win?

By Cornelius R. Stam

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”

—I Cor. 9:25

Paul’s epistles have much to say about the competitive sports of his day. He uses the gymnasium and stadium, the races, the boxing and wrestling matches, to drive home vital spiritual lessons.

As he witnessed the intense enthusiasm of the masses and the grim determination of the contestants in the Greek games, he was gripped with the challenge to believers to put as much into the issues of life and death as *these* put into their *games*.

How rigidly the contestants, then as now, controlled and denied themselves! How tirelessly they trained themselves!




“Now they do it,” says the apostle, “to obtain a corruptible crown; but *we* an incorruptible one.”

In this pleasure-loving, self-indulgent age, believers are prone to forget that the Christian life is a race and that the divine Judge is watching their performance. He observes those who are running with all that is in them—

and He likewise observes those who have so indulged themselves in the things of this world that they can hardly run at all.

Realize it or not, the race will soon—perhaps *very* soon—be over and the prizes awarded. Let each of us, therefore, ask himself: How will I fare then? Am I heeding the exhortation: “*So run that ye may obtain,*” or do I scarcely care whether or not I receive the approval of the One who gave His *all—Himself*—to save me from a just and certain doom and to bless me with all spiritual blessings in the heavenlies?

May God convict us, beloved, and help us to arise to meet the challenge that faces us every day while the millions of the lost about us continue their course to Christless graves, and a confused and divided Church points them in a dozen different directions.

May He give us a *burden* for the lost—and *the saved*. May He convict us of *our* responsibility for their condition. May He help us to live lives of *true, practical* devotion to Christ, rather than mere sentimental devotion; to practice self-control and self-denial, to put our *all* into the race, so that when we stand before Him He may confer upon us a garland of victory that will never fade away, and with it everlasting joy that we have brought honor, rather than reproach, to His worthy name. 

Begin With the End in Mind

By David M. Havard

Without proper motivation, it is hard to go on. If we ask ourselves why we are doing something and we don't have an answer, it is hard to keep giving our best efforts to the task at hand.

Unfortunately, when many churches are asked why they bother to do what they do, they often do not have an answer. Likewise, when many believers are asked what difference their faith makes in a practical sense, they, too, are at a loss for words.

Before the church can answer these questions of “why,” individual believers must first come up with an answer as to what difference it makes to be a Christian and specifically, a grace believer.

At times, we can become like David, vexed and frustrated at the pride and wealth of the wicked: “For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end” (Psa. 73:3-17).

Notice how David was able to cope with these thoughts. As long as he considered the “present tense” of things, he could easily be discouraged. The same is true of us today. At the present time, the world system *does* seem to be winning. But like David, our answer lies in considering not the “now,” but the end. Notice verse 17, “Until I went into the sanctuary of God; then understood I their end.”



“With the recognition of the need to prepare for a relatively short earthly retirement, it is sad that we do not recognize the need to prepare and invest for spiritual things.”

Understanding the end is essential in maintaining a proper perspective—both of the wicked and of ourselves. Without understanding our end (and theirs), it is all too easy to become discouraged and distracted. Perhaps this is why Paul writes in Galatians 6:9, “And let us not be weary in well doing; for in due season we shall reap, if we faint not.” We faint or become weary and quit when we lose sight of our goal.

When we forget what it’s all about, it is easy to get caught up in the world’s definition of success. Soon we start thinking that success is measured by material things, by power, or by fame. Then, as we start to measure ourselves by these things, we begin to compare our measure of things, power, or fame with that of the world, and most believers will always come up short—especially those involved in ministry. But when we “begin with the end in mind” (to borrow the words of Steven Covey) we can make proper decisions in the meantime.

Today most people seem obsessed with the idea of preparing for retirement. They fret, worry, plan, and save for their “golden years.” They understand that they only have a limited window of opportunity to maximize their investments for retirement. They realize that retirement age will be upon them before they know it; but unfortunately, they fail to give much thought to what comes after retirement.

Actually, we have quite a long time to prepare for retirement. On average, we probably will have twice as long to prepare for retirement than we do for retirement itself. Unfortunately, many people do not start to think about retirement until they are in their 30’s or 40’s. The

longer they wait to prepare, the greater their sense of urgency.

With the recognition of the need to prepare for a relatively short earthly retirement, it is sad that we do not recognize the need to prepare and invest for spiritual things. For this earthly retirement, we have about 40 years to prepare for 20. But for our heavenly retirement, what is 85 years compared to eternity? What about the person saved later in life? The Apostle Paul was just such a person. He had invested the first third or half of his life in the wrong things. He looks back and realizes that all of his life before Christ was nothing more than spiritual “junk bonds”—worthless (Phil. 3:7-8).

But after his conversion, the Apostle Paul maintained a sharply focused life (Phil. 3:10; Acts 20:24). In his epistles he urges us to have the same focus and dedication in pursuing our spiritual aims (I Cor. 9:24-27; Phil. 3:13-14). He says that we shall reap IF we faint not (Gal. 6:9).

Like physical investments, our spiritual investments must be made for the long haul. Longfellow is quoted as saying, “Many men do not allow their principles to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing.” Some folks approach their spiritual investments the same way. Rather than allowing their spiritual fruit to abound to their account (Phil. 4:17), they make withdrawals and wander from the path of wise spiritual investments.

Investing for retirement requires sacrifice. We have to understand the principle of delayed gratification. At times, this sacrifice will seem especially burdensome. If we

forget why we are doing what we are doing during such times, we will be tempted to abandon our plan. The same is true spiritually. If we ever forget the true end of all things we will be tempted to start living for the “now.”

Many people suddenly find themselves at retirement age and are filled with regret and remorse because they did not make preparation for this final chapter of their life. If failing to prepare for this creates regret, imagine how the person feels who finds himself in eternity—saved, but spiritually bankrupt because he just never got around to making those spiritual investments. Like the person who didn’t plan for retirement, he had good intentions—he always intended to get ready, he always planned to do something, but time kept marching on and before he knew it, it was too late.

“...imagine how the person feels who finds himself in eternity—saved, but spiritually bankrupt because he just never got around to making those spiritual investments.”

Notice what Paul says in I Timothy 6:17-19, “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal

life.” Notice his words—“laying up in store”—this speaks of spiritual investments.

Distractions are a constant source of temptation to any investor. In this life, there is always that new car, a bigger house, or an extended vacation to tempt the investor to divert his retirement funds. Would he enjoy these things? Most probably, he would. But he would pay the price later on. Likewise, the world constantly tempts us to divert from our spiritual investments. Satan is always sending us spiritual junk mail and ringing our telephone with his latest offer of temporal pleasure. If we do not remain focused on our goal, if we do not remember the end of all things, we can easily give in to Satan’s schemes.

What can we do to remain focused and on track spiritually? Well, one key is to understand—really understand, the relevance of the mystery to God’s plan for today. We read in Ephesians 1:3 that we have been blessed with all spiritual blessings in heavenly places in Christ. Notice where the sphere of our blessings is found—in the heavenlies. Nowhere in Paul’s epistles are we said to be blessed with all blessings in the here and now. We understand that, as the old song goes, “This world is not my home, I’m just a-passing through. My treasures are laid up, somewhere beyond the blue.” If we fail to understand that we have a heavenly hope, not an earthly hope, we will more easily be sucked into the whirlpool of this world system. There we will find ourselves trying to measure spiritual things with a materialistic yardstick—and that just doesn’t work!


In this era of economic prosperity, it is easy to fall into the trap of

comparing our material and economic standing with others. And human nature being what it is, we usually compare ourselves to those who are much better off, than we do to those who are not so blessed.

However, by understanding the dispensation of the grace of God, that message given to Paul and passed on to us, we can begin to learn how to have spiritual discernment. We can learn how to “redeem the time”—to make the most of our opportunities today in making our spiritual investments for tomorrow (Eph. 5:16). We understand that we are not to expect material blessing during this present age—at least

not as a result or indicator of true spirituality.

We understand that the things which are seen are temporary, but the things which are not seen are eternal. As Paul said in II Corinthians 4:17-18, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

An “eternal weight of glory!” This is the end that we should have in mind! 

The Kingdom of God

Of Prophecy and of “The Mystery” (Part III)

By Roland N. Icke, M.D.

THE UNPROPHESIED KINGDOM OF GOD

Christ's “Body Church Kingdom”

The Mystery

Mankind failed under all administrations of the general Kingdom of God. Adam sinned and forfeited his earthly dominion to Satan. The Gentiles “did not like to retain God in their knowledge,” and were “given up” (Rom. 1:24,26,28). God, in the person of His Son, “came unto His own” (Israel), preaching the gospel (good news) of the Kingdom of God, “but His own (nationally) received Him *not*” (John 1:11). “We will not have this man to reign over us” (Luke 19:14), but God’s eternal purpose will not fail.

The resurrection of Jesus Christ and the conversion of Saul of Tarsus were so unexpected and humanly

impossible that the Apostles did not believe those first reports; however, with God all things are possible (Luke 24:11; Acts 9:13,14,26; Matt. 19:26; Acts 2:32). Saul had made havoc of the Jerusalem Church believers. He went to Damascus with authority to arrest and bring to Jerusalem for judgment all those of “the way,” who believed Jesus to be the resurrected Christ (Acts 9:3). Though zealous in the “Jews’ religion” (Gal. 1:13) and “blameless” under the Mosaic Law (Phil. 3:6), Saul did not believe that Jesus was the promised Messiah. As an unbelieving blasphemer who should have known, he deserved God’s judgment, but was shown mercy (I Tim. 1:13).

In matchless grace (Gal. 1:15), the resurrected Lord Jesus Christ appeared in His heavenly glory and chose this one, His chief human

enemy, to be His faithful bond-servant (Rom. 1:1). Blinded by the divine glory, Saul's zeal was redirected and he asked: "Lord, what will you have me to do?" (Acts 9:6). He was directed: "bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Though knowing "what great things he must suffer for My (Christ's) names' sake" (Acts 9:16), he considered it "not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

After receiving his sight again and being "baptized to wash away his sins" (Acts 22:16), Saul "straightway preached Christ in the Damascus synagogue, that He is the Son of God." He *confirmed* that Jesus was indeed Israel's prophesied Messiah, crucified, dead and buried, and that God had raised Him from the dead, as the Apostles had preached *post-resurrection*. He "confounded the Damascus Jews, proving (from the Old Testament Scriptures) that this is very Christ," but they tried to kill him. He escaped to Jerusalem and wanted to tell the ones he had lead in persecuting the believers that he had been wrong and that Jesus really was their Messiah; however they also tried to kill him (Acts 9:20-23, 27, 29, 19:3-8). The Lord said to him, "make haste, and get quickly out of Jerusalem, for they will not receive your testimony concerning Me...I will send you far away unto the Gentiles" (Acts 22:18-21). After Saul's conversion, "official" anger was furiously directed toward him because he preached Jesus Christ's resurrection and salvation for the Gentiles. The churches "had rest," served the Lord, were "edified," comforted by the Spirit, and their numbers increased (Acts 9:31).

Saul (a Hebrew name) was also called Paul (a Roman name, Paulus). He was, for three years in Arabia, taught by "the revelation of Jesus Christ" (Gal. 1:11,12,17-23). Progressively during his ministry, Paul learned what had been accomplished at Calvary when the sinless, incarnate Son of God took man's guilt upon Himself and paid man's sin-debt (death) as our Substitute. He learned that God's eternal purpose was to redeem both Jew and Gentile alike as "one new man," in a manner *unprophesied* in the Old Testament Scriptures, by *grace alone* without the works (ordinances) of the Law (Eph. 2:8-19).

Barnabas brought Paul from Tarsus to Antioch for mostly a Gentile ministry. He taught there for a full year and many believed. God "opened the door of faith to the Gentiles" (Acts 14:27, 15:3), and "wrought miracles and wonders among the Gentiles through them" (Acts 15:12). "The disciples were called Christians, first in Antioch" (Acts 11:26).

Certain men came from Judea and said, "Except you be circumcised, you can not be saved" (Acts 15:1). This caused much dissension and disputation. The Antioch Church sent Paul, Barnabas and some others to Jerusalem to settle the question.

Paul was divinely-directed (about A.D. 50) to go with Barnabas to Jerusalem and communicate to the Church leaders, "that gospel which I preach among the Gentiles." He took Titus, an uncircumcised Gentile, as a "test case" (Acts 15:1-6; Gal. 2:1-5). Peter recalled his puzzling command to go to the Gentile, Cornelius, noting that the Holy Ghost had purified their believing hearts by faith "even as He did unto us"

(Acts 15:7-11). James, presiding, noted Peter's experience and that the prophets foretold salvation for believing Gentiles, and he rendered his decision that the Gentiles should not be required to observe Israel's Law and covenant requirements (Acts 15:19-30). James, Cephas (Peter) and John (representing the Apostles) formally agreed, with the "right hands of fellowship," to confine their ministry to "the circumcision" (Israel). They commended Paul and Barnabas' ministry to the "heathen" (Gentiles; Gal. 2:7-9).

Scripture gives no record that they violated that agreement. James wrote his epistle to "the twelve tribes, scattered abroad" (James 1:1). Peter wrote to "the strangers who were scattered" at the time of Stephen's martyrdom (Acts 8:1, 11:19; I Pet. 1:1), after he was given "further revelation" by the Spirit of truth (John 16:12,13) on the day of Pentecost (Acts 2:4, 16-23), at Cornelius' household (Acts 10:45), in Samaria (Acts 8:17), and from Paul (Acts 15:11; Gal. 2:2). He stated that the prophets had searched diligently about the "salvation of souls" and had pondered about the "sufferings of Christ" and the "grace that should come." This would be a "light to the Gentiles," to be revealed in the last time (Luke 2:26-32). The angels also, had wanted to "look into that gospel" (Luke 24:25-27; Acts 26:23; I Pet. 1:5-12; II Pet. 3:15,16). John's writings (in the A.D. 90s) also were primarily directed to the Jews, but they contain much that is compatible with the "Body truths" revealed through Paul.

In "due time," the *glorified* Lord revealed "the mystery of Christ" (Col. 4:3) to His chosen Apostle Paul, and by it He completed the Word of God for the Gentiles (Col. 1:24-26). This gospel, a sacred secret (musterion), was "in other ages not made known." It was "Hid in God," according to the eternal purpose which He purposed in Christ Jesus our Lord (Eph. 3:1-11). That which Paul calls "*the mystery*" is a body of truth which could not be known by any other means than by divine revelation. The heart of the *mystery* was the blood of the cross and what the "once-for-all" sacrifice (Heb. 10:10) of the *sinless*

"That which Paul calls '*the mystery*' is a body of truth which could not be known by any other means than by divine revelation."

Lamb of God accomplished by His death in substitution for us (Gal. 6:14). "But God raised Him from the dead" (Acts 13:30). "If Christ be not raised, your faith is vain; you are yet in your sins... but now is Christ risen from the dead and become the first fruits of

them that slept" (I Cor. 15:17-20). This is the basis for his preaching the "Gospel of the Grace of God" (Acts 20:24) which explains the means whereby God remains righteous and *just*, while justifying the ones deserving the death penalty for sin (Rom. 3:26; II Cor. 5:21). Christ completely *paid* the death penalty, leaving no sin debt.


Paul warned vigorously of God's curse upon any one in our present dispensation who preaches "any other gospel," and substitutes any other means to be saved, than that which the resurrected, glorified Christ commanded him to preach. Mixing the "grace message" with anything else would "frustrate the

“The things I write unto you are the *commandments* of the Lord’ (I Cor. 14:37)....”

grace of God” (Gal. 2:21), and “the cross of Christ would be made of none effect” (I Cor. 1:17). This curse would be upon Paul himself, any man, or an angel from heaven, if any being dared to violate that heavenly command (Gal. 1:8,9,11,12). “For though I preach the gospel, I have nothing to glory of. For necessity is laid upon me; yes, woe is unto me if I do *not* preach *this* gospel...a dispensation of the gospel is *committed* unto me (I Cor. 9:16,17). “The things I write unto you are the *commandments* of the Lord” (I Cor. 14:37), “the word of God” (I Thess. 2:13), and replaced His teachings to Israel *in the flesh* (II Cor. 5:16).

Paul “gloried” in the cross (Gal. 6:14). The background for its importance for *salvation* was laid in the Old Testament Scriptures. The reason *for*, and result *of*, Christ’s suffering was *a mystery*, unrevealed at that time. The “gospel of God” was promised “by His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord...made the ‘seed of David according to the

flesh,’ declared the Son of God with power...by the resurrection from the dead” (Rom. 1:1-6). “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (Num. 21:9; John 3:14). In Paul’s defense before King Agrippa, he verified that Moses and the Prophets had foretold Christ’s suffering; and “that He should rise from the dead and should show light unto the people (Israel) and to the Gentiles” (Acts 26:19-29). If his “*almost persuasion*” were sincere, Paul would have urged Agrippa to trust Christ as his own Saviour.

Types, patterns, commandments, animal sacrifices and other symbolic ordinances were considered to be “works of righteousness” under the Mosaic Law (Deut. 6:25). All of these anticipated Christ’s complete provision for the soul’s salvation in all ages (though not known in the past). These served as temporary “coverings,” or for symbolic washing away of sins. It was the *faith* of those sincere believers who did what God required at the time, which was accepted by God. The teachings of Jesus of Nazareth, *in the flesh*, to the Apostles and other Jews under the Law are important for us to know. However, the resurrected Christ gave different commandments for us today, under Grace (II Cor. 5:16-21). 

THE ASSURANCE OF SALVATION

There are three means of assurance of salvation. They may be called external, internal, and evidential.

EXTERNAL is assurance by the Word of God

INTERNAL is by the witness of the Spirit

EVIDENTIAL is by manifesting the fruit of the Spirit

—Selected

THE BBI BYLINE

Helpmeet or Hindermeet Which are You?

By Chrissy Frank

“And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him.”

—Gen. 2:18

God made woman to be a helper to her husband. Unger’s Bible Dictionary says “an aid suitable to him, such as the man stood in need of.” This was hard for me to understand for a long time. Growing up, women are bombarded with the influences of “feminism;” do not let the man control you, you are not his doormat. If only the world understood the true meaning of submission. We are not his doormat but we are to be his helper, allowing God to work in both of our lives.

The reason I ask you if you are a helpmeet or a hindermeet is this. My husband felt God calling him to come to BBI and I began to take control of the family. I stepped into a position that God has assigned to the husband. Why? Because I did not want to move to Wisconsin. I told him I didn’t feel that God was really calling, that I doubted he would or could make it at school, and that under no circumstances were we moving. I was not helping him. I was hindering him, but most of all I was hindering the Lord.

Ephesians 5:22-23 clearly explains we are not just submitting unto our husbands, but also unto

the Lord. If we step out of our place, we are disobeying God’s order for the union of marriage. When I stepped back and followed the Lord’s order for our family he was able to work in our lives. I had never felt so close to both the Lord and my husband as the day that I became a helpmeet and stopped hindering his true calling.

We moved up to Wisconsin and just finished our first year here at BBI. Blessed, yes very. I could never begin to explain all that the Lord has done in our lives over the last year as I would not have enough room. But, I can tell you one very wonderful thing, my husband and I have never been so close. I am really starting to see what God had in mind when He designed the union of marriage. I also know when I try to be the leader in the house, God is very good to point that out. I still have a long way to go. I have, however, taken the very important first step and that is trusting in the Lord to direct my husband in the way that he should lead his family.

I hope that if you are standing in the way of your husband’s calling that you step back and take a look at what the Lord has asked you as a wife to do. Put your heart in it and trust the Lord to lead your husband, and I promise you will see and feel God move in your life.

Bill and Chrissy have been married for 7 years and have two sons, William and Timothy who are being homeschooled.



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AUTUMN BOOK SPECIALS



Divine Election and Human Responsibility

By C. R. Stam

The contents of this volume were written by Brother Stam in the early 1940's when the battle over divine election was raging. We pray that, with the subject of election again causing controversy, this book may be used for the salvation of many, as well as for a clearer understanding of the doctrine of *Divine Election* and *Human Responsibility*.

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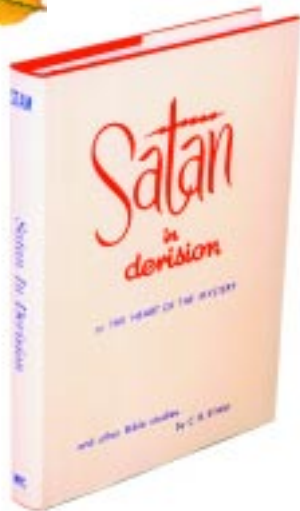
Satan in Derision

By C. R. Stam

This volume has mainly to do with the *Mystery* revealed through the Apostle Paul. Pastor Stam writes: "We will never cease to praise God for the day when the eyes of our understanding were first opened to the glories of the *Mystery*, that sacred secret explains so many seeming discrepancies, and solves so many needless problems."

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Pastor David Adams (440) 992-9008


***All are warmly welcome.
And don't forget to bring a friend!***

NEWS AND ANNOUNCEMENTS

NEW FELLOWSHIP: Our good friends Byron and Maribeth Finley of Edgerton, Kansas recently formed a new fellowship. They are currently holding meetings in their home every Sunday morning at 9:30 a.m. If you're passing through the breadbasket of America, or if you live in the area, we would certainly encourage you to stop by and pay them a visit. We're sure it will be time well spent around the Word, rightly divided. For those who are interested, Byron and Maribeth's address is 39875 W. 159th Street, Edgerton, KS or phone: (913) 882-9657.

THE CONTROVERSY: Many have been inquiring if we plan to place *The Controversy* back into print in the very near future. Yes! Lord willing, as soon as the funds are available. We are in the process of redesigning the jacket and preparing a new introduction that will be placed before Pastor Stam's original comments. Those who have read this volume will agree that Mr. Stam's response to well-known Christian leaders of the past generation is a remarkable defense of Paul's gospel.

PASTOR STAM would like to thank everyone for the beautiful greeting cards and thoughtful notes that were sent to him on his 92nd birthday. They brought back many, many memories. As Gracie (Mrs. Stam's daughter) read the cards and who they were from, Mr. Stam often replied, "Oh my! let me tell you about that dear couple..." Brother Stam is doing well, although weakness continues to be his chief enemy.

 **JUST A REMINDER:** We now accept *MasterCard* and *Visa* for all book and tape orders. If you have access, the fastest way to place an order is via the Internet.

LATE WORD: The *Northeast Bible Conference* will be held at *Berean Bible Church*, 2902 Old French Road, Erie, Pennsylvania. The dates for the conference are September 30th — October 2, 2000. The guest speaker this year is Ivan Burgener, President of the *Berean Bible Fellowship*. For more information, please contact: Pastor Bud Hughes (814) 899-4353.

*This month's cover photo is of the *Wind Point Lighthouse*, located in the Village of Wind Lake in Racine County, Wisconsin. Built in 1880, at a total cost of \$100,000, the 112-foot lighthouse helped make Racine a safe harbor. Before the lighthouse's beacon began guiding Lake Michigan boaters, a lone tree served as a landmark for sailors off the Point. It is believed to be the oldest and tallest lighthouse still operating on the Great Lakes.

This picture was taken by Pastor David Havard when coming back from Racine, WI, on some BBS related business.

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