

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

August 2013



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

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From the Editor to You

Dear Friends in Christ,

In last August's issue of the *Searchlight*, we featured an article entitled *Where Have All the Pastors Gone?*, written by our good friend and brother, Pastor Matt Ritchey of *Grace Bible Church* in Beloit, Wisconsin. In this article, Pastor Ritchey lamented the lack of interest in going into the ministry these days and offered some viable solutions to this problem. Like most pastors, teachers, and writers, he probably wondered at the time if his words would have an impact in the lives of God's people, and bathed his writing in prayer that it would.

Recently, at the annual conference of the *Berean Bible Fellowship* in Cedar Lake, Indiana, we learned that Matt's prayers had been answered in the life of at least one man, who approached me to say that the article had broken his heart and motivated him to enroll in our *Berean Bible Institute*. Mike Steward has served in the pastorate in the past, before he learned the grace message, but he is now convinced of the urgency of learning and proclaiming the message that has answered all of his questions about the Bible.

I know some of the joy that Pastor Ritchey will experience in reading these words, for I rejoiced in a similar experience just last December. A man entered the church that I pastor in the south suburbs of Chicago and announced that, while he had been thinking about the ministry for quite some time, my *Searchlight* series on *The Measure of the Ministry* from a few years back was the thing that finally motivated him to take an early retirement from his position as lieutenant in the Chicago Police Department so that he could study for the ministry. Steve Schwieger now serves as one of my assistant pastors, and is the second man to point to that now three-year-old series as a turning point in his life.

I share these words to encourage all those "who labour in the word and doctrine" and wonder if their words are having any effect on the hearts and lives of the saints. As in the case of Mike and Steve, it sometimes takes months or even years before we hear of the fruit of the seed we have sown. Since, in many cases, such fruit will remain unknown until we stand before the Judgment Seat, may we encourage you with the Apostle Paul's words to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Yours in Christ,
Pastor Ricky Kurth





Small Talk

By Pastor John Fredericksen

“This is some weather we’ve been having.” While there is nothing wrong with the “small talk” about trivial things that occupies much of our interaction, based on the Book of Titus, the Apostle Paul would almost certainly encourage us to cultivate conversations about bigger and more important things.

Paul told Titus to “speak thou the things which become sound doctrine” (2:1). In other words, Paul wanted this co-worker to consciously talk about meaningful things that would ground the saints in truths for today and encourage them to live for the Lord. Paul instructed the “aged men” to act like men of real spiritual maturity (2:2). That meant to purposely serve as examples to follow in godliness. Paul specifies areas of conduct such as being serious-minded, sound in doctrine, loving, and patient; but the context seems to imply he also wanted their discussions to be weighted with spiritual content.

Paul likewise urges the “aged women” to pay careful attention to sound, godly behaviour that “becometh holiness” (2:3). But he also tells them to be teachers, or to talk to *young* women about proper, godly living within their home and marriage. Paul instructs Titus to speak to the “young men” about the importance of being consistently serious-minded about living for the Lord, so that they serve as an example or “a pattern of good works: [and] in doctrine shewing uncorruptness, gravity, and sincerity” (2:6-7).

Paul continues by telling Titus to constantly remind all saints to be very careful to be “ready to every good work” and to “be careful to maintain good works” (3:1; 3:8). It is noteworthy that Paul also tells Titus, “These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (2:15). Here we see an anticipation that some would prefer “small talk” and not appreciate serious discussions about spiritual matters, but as a servant of Christ, Titus was encouraged to keep on talking about important things, no matter how others responded.

As we think about these instructions to Titus, we should remember to apply them to our own daily walk. We too need to move beyond just “small talk” with other saints and cultivate discussions that will encourage true, godly living and doctrine. When we do, our own walk can become a walk with more purpose and meaning, and we can have a positive spiritual impact on others that will be a cause of rejoicing in eternity.

A photograph of two men sitting at a wooden table outdoors. The man on the left is wearing glasses and a light-colored jacket, looking towards the man on the right. The man on the right is wearing glasses and a dark shirt, gesturing with his hand as if speaking. An open Bible lies on the table in front of them. The background shows trees and foliage.

The Presentation of the Gospel

By Pastor Ricky Kurth

From a message given June 16, 2013, at the 45th Annual Bible Conference of the *Berean Bible Fellowship* in Cedar Lake, Indiana.

“For yourselves, brethren, know our entrance in unto you, that it was not in vain” (I Thes. 2:1).

Every socialite knows the importance of making a grand entrance! There are even websites that will teach us commoners the best way to make an entrance at social events. Of course, the grandest entrance of all time is yet to come! At the end of the Tribulation, we read:

“Then shall the LORD go forth... and His feet shall stand in that day upon the mount of Olives... and the mount of Olives shall cleave in the midst thereof toward the east and toward the west...” (Zech. 14:3,4).

Now that’s a grand entrance! Imagine the impact an entrance

like that will have on the world! Now imagine the impact that the Lord’s *words* will have after making an entrance like that! Of course, *you* could never make an entrance like the Lord is going to make in that day, but that doesn’t mean that your words can’t have the impact that His will have.

Did you notice that Paul says that *his* entrance into the lives of the Thessalonians “was not in vain.” If we can learn to imitate the kind of entrance Paul made among the Thessalonians, maybe we’ll be able to say with him that our entrance into the lives of people with the gospel was also not in vain. With that in mind, let’s see how Paul entered the lives of these dear saints.

Enter the Apostle Paul

“But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention” (I Thes. 2:2).

If you decide you are going to enter the lives of people with the gospel, the first thing you are going to have to learn, as Paul learned, is that people will often-times reject you. The next thing you are going to have to learn is that this is no excuse to give up presenting the gospel! Even after Paul and Silas suffered at Philippi, they still preached the gospel boldly in Thessalonica, and even after you get snubbed, laughed at, or even screamed at, you still have to be bold the next time you have the opportunity to present the gospel—that is, if you want to be like Paul in deed as well as in doctrine (Phil. 4:9).



At Philippi, Paul “suffered” a beating and imprisonment (Acts 16:22-24), “and” was “shamefully entreated.” What was that all about? Well, when Hebrews 12:2 describes the “shame” the Lord suffered on the cross, this was a reference to the shame associated with that method of execution. Crucifixion was the death of *criminals*, the ancient equivalent of the electric chair or lethal

injection. That was the shame the Lord endured: men thinking that He had sinned. This was also the shameful treatment Paul endured at Philippi. He was innocent of any wrongdoing, yet was beaten and imprisoned as a criminal.

That’s why, when the magistrates sought to release him on the sly (Acts 16:35,36), Paul was *outraged*, and demanded that they come and clear his name (v. 37). If you think he overreacted, *you don’t know the importance of your good name*. It takes a lifetime to build a good reputation and only a moment to ruin it, so don’t let anyone tarnish your name, and don’t you do anything to sully it either. Because, you see, the first lesson in learning how to present the gospel to people is learning how to present *yourself* to people—your *testimony*—and that is what this passage is all about. As we shall see, Paul guarded his testimony at all costs, and so must we—that is, if we want to be as effective as he was in presenting the gospel.

The Bold Are the Beautiful

If you are thinking that you are off the hook for presenting the gospel since you are not naturally “bold” like Paul (I Thes. 2:2), you should know that Paul was *not* a naturally bold person, or else he wouldn’t have asked people to pray that he might boldly speak the gospel (Eph. 6:18,19). Why not do what he did and pray for boldness, and if you are not bold in your own self, become “bold in our God” (I Thes. 2:2).

How do we get to be bold in God? Let’s compare how David was *strengthened* in God (I Sam. 23:16). When Saul was trying to

kill David, Jonathon reminded him that God had promised that he would live to become king of Israel (v. 17). That's how David was strengthened in God, and we submit that this is also how we become bold in God as well: by being reminded of God's promises—in this case, of His promise of reward for those that boldly present the gospel (I Thes. 2:19,20).

But did you notice that it wasn't David's *pastor* who reminded him of God's promise, it was his *friend*. You need to be around friends like that. If there is a grace church near you, we hope you are a part of it. And if there isn't, and you can't move to where there is a grace church, we hope you're trying to get one started. That's what Paul did. If he entered a city where there wasn't a grace church, he started one! It takes boldness to share the gospel with men and start a church, but in God's eyes, *the bold are the beautiful* (Rom. 10:15)!

If They Can't Attack the Message...

Notice that, when Paul presented the gospel in Thessalonica, there was "much contention" (I Thes. 2:2 cf. Acts 17:5-8). Of course, the unbelieving Jews who contended with Paul couldn't contend with his *message*, for they knew it was scriptural. So they went after *the messenger* instead, prompting Paul to refute their accusations by saying,

"For our exhortation was not of deceit, nor of uncleanness, nor in guile" (I Thes. 2:3).

Paul was charged with using *deceit* in Thessalonica, something men usually use to get *money* from

people (Jer. 5:27). Now, if you think preachers would never stoop to using deceit, you need to wake up and smell the televangelists! Paul called the false teachers in Crete "deceivers," who taught "things which they ought not, for *filthy lucre's sake*" (Titus 1:10,11). Paul was being accused of using deceit, of deceiving people (as he goes on to say) with "uncleanness," a word which is usually associated with *sexual* uncleanness (Num. 5:19; II Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5). The reason that kind of thing is called *dirty* is because God says it is *unclean*.



If you are wondering how the Apostle Paul could possibly be accused of sexual uncleanness, remember that, when he first preached the gospel in Thessalonica, "some of them believed... *and of the chief women not a few*" (Acts 17:4). Quite a few of the first Thessalonian converts were *women*, and *chief* women would be women *with money*. I personally believe Paul was being accused of deceiving these women with uncleanness in order to get their money, something that unscrupulous men do even to this day.

But these are usually good-looking men, and Paul's bodily presence was described as "weak, and his speech contemptible"

(II Cor. 10:10). So Paul was also accused of using “guile” (I Thes. 2:3), a word which means *to disguise*. The Greek word is the noun form of a verb that means to *decoy* or *bait* someone. When you go duck hunting, if *you* float out on the water, you scare the ducks away, so instead you float decoys on the water that attract them.



When you go fishing, if *you* jump in the water, you scare the fish away, so you disguise the hook with bait and the fish are attracted instead. Similarly, if Paul tried to attract the chief women, he would have scared them away, so instead he was accused of using *guile*—of using another man to romance money from these women. That’s what *guile* means in II Corinthians 12:16,17, where Paul repeats what they were saying about him, that he had caught the Corinthians with guile by using Titus to get their money instead of going after it himself. In Thessalonica, we believe Paul was being accused of using Silas to get money from the chief women.

Preachers today use guile in a different way to separate people from their money. They know that if they preach the gospel, it will scare most people away. No one likes to hear that they are going to hell and no amount of good works will change their destination. So

preachers use guile, and bait the hook with the more attractive prosperity gospel that says that, if you get saved, you’ll be healthy and wealthy. While this “gospel” fills the airwaves, the Apostle Paul would never stoop to using such guile, for he knew he was entrusted with the gospel that saves men’s souls.

The Sacred Trust

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (I Thes. 2:4).

Here Paul talks about his *motive* in presenting the gospel, and our motive should be the same. We should want to present the gospel because God *allows us* to present it. If He allowed angels to present it instead of you, you’d be hollering about it. We know you don’t think you would, but you would. Just because you *don’t* present the gospel doesn’t mean you wouldn’t miss it if you *couldn’t*. You might not vote, but you’d holler if you couldn’t. The reason you *should* vote is because you are allowed to; in some countries voting is not allowed. And the reason you should present the gospel is because *God* allows you to. It is a sacred trust *and* a sacred privilege!

“Even so we speak” was Paul’s conclusion to being allowed of God to present the gospel. Aren’t you glad he spoke the gospel with which he was entrusted? Remember, he was the first man that God “put in trust with the gospel” of grace (I Tim. 1:11), the only man on the planet who had it. If he didn’t speak it, you would never have heard it. Similarly, you just

might be the only person on the planet in the lives of many people who has the gospel. If you don't speak it, they won't hear it. So speak it; and when you do, speak it "not as pleasing men" (I Thes. 2:4).

Now, you know why people try to please men. When you please men, they tend to give you things (Matt. 14:6,7). Of course, it doesn't please men when they are told they are such dirty sinners that not even God can clean them, that He has to crucify them with Christ and start all over again by giving them an entirely new life. If you tell a gospel like that to men, they are not likely to give you things—things like acceptance, friendship, and respect. They won't give you these things unless you *change* the message of the gospel.



Maybe you are thinking, "But didn't Paul *admit* to pleasing men?" You're right, he did (I Cor. 10:33), but he wasn't talking about changing *the message* to please men; he was talking about changing *the messenger* (I Cor. 9:20-23). If Paul lived next door to a Jew, he refrained from washing his car or mowing his lawn on the Sabbath. Similarly, if you have lunch with a Muslim, you might want to pass on the ham sandwich. We know it is popular to hate Muslims, but it is not Christian. If you insist on

eating ham in front of a Muslim so you can show him from God's rightly divided Word that he is wrong about the Sabbath, you might win the fight—but you will lose the battle for his soul. Why not choose to please Muslims in all things? That's what pleases God, the God who "trieth our hearts" (I Thes. 2:4).

What do you reckon God tests our hearts *for*? Well, if "the *righteous* God trieth our hearts" (Psa. 7:9), it makes sense that He tests our hearts *for righteousness* (I Chron. 29:17), to see if we are living lives apart from deceit, uncleanness and guile, and to see if we are changing the gospel to make it more palatable to men. Brethren, it is not just *wrong* to change the gospel to please men, it's *unrighteous*!

God also tries our hearts to see what's most important to us, a test that Hezekiah failed. He did a lot of good things, "howbeit in the business of the ambassadors of the princes of Babylon...God left him, to try him, *that He might know all that was in his heart*" (II Chron. 32:31). When Hezekiah showed these spies *his riches* (II Kings 20:13), it showed God what was in his heart, the thing that he valued most. What *should* he have shown them instead? *The blood-splattered altar!* The intricacies of the priesthood, *the religion that God gave him to atone for the sins of his soul!* That's what should have been the most important thing in Hezekiah's heart.

At the risk of sounding like a Capital One commercial, *what's in your heart?* God is still testing hearts for righteousness. If you are marring your testimony

by living in sin, you are showing God what's in your heart. You are showing Him that pleasing yourself is the most important thing in your heart, not pleasing Him.

Flattery Will Get You Nowhere with God

Paul knew that God was testing him, so he went on to say,

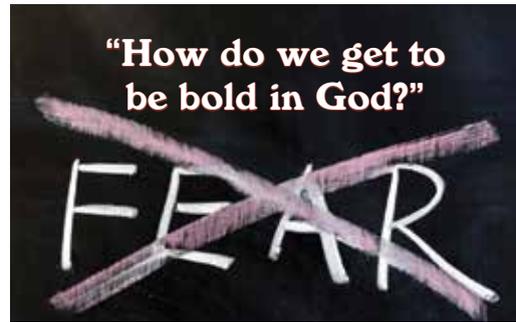
“For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (I Thes. 2:5).

“Flattering words” are not *complimentary* words. Flattery is complimenting someone excessively and insincerely in order to get something from them. Men flatter women by telling them they are beautiful and intelligent, all in order to get something from them. Preachers flatter people for the same reason, but using different words.

What words do they use? Well, let's look to see how they flattered people in Jeremiah's day. At that time in Israel's history, *faithful* prophets were saying that the nation was so sinful that God was going to allow Nebuchadnezzar to take them into captivity. Flattering prophets were saying, “Ye shall not see the sword” (Jer. 14:13). They were saying, as it were, “You're not so bad. God would never judge you with seventy years of captivity in Babylon.” False prophets today flatter people pretty much the same way, saying, “You're not so bad. God would never send you to hell for all eternity for your sins.”

Now we know that *you* would never say this to lost sinners, but when you don't present the gospel to them, *that's what you're saying*

to them. If you don't warn the lost sinner that he is so sinful that God will send him to hell for his sins, *he* thinks that *you* think he's okay. In not presenting the gospel to him, you are flattering him into thinking that God would never judge him. We do this to be popular, of course—and it works. The false prophets in Jeremiah's day were very popular (Jer. 5:31). They told *true* prophets, “Prophecy not unto us *right* things, speak unto us *smooth* things, prophecy *deceits*. Get you out of the way, turn aside out of the path, *cause the Holy One of Israel to cease from before us*” (Isa. 30:10,11). You too can keep quiet about the gospel if you want to but, in so doing, you are turning men out of the path of salvation, causing the God of the Bible to cease from before them.



Paul didn't use flattering words, and the Thessalonians knew it (I Thes. 2:5), so they also accused him of using “a cloke of covetousness.” A cloak was a garment that was often used to hide things (John 15:22). Flattering words aren't always able to cloak covetousness, for perceptive men can often see through them. The unbelieving Thessalonian Jews knew that Paul didn't use flattering words, so they attacked his motive

in preaching true words. They acknowledged that he preached the truth, but claimed that he was only in the ministry for the money.

How could Paul defend himself against such a charge? To defend himself against the charge of using flattering words, he could point out that they knew that this wasn't so. But only God knows our hearts, so in denying that he preached the truth to cloak his covetousness, he could only add, "God is witness." Of course, God is not talking now, but someday, at the Judgment Seat of Christ, the Lord will "make manifest the counsels of the hearts" (I Cor. 4:5), and men will know whether you present the gospel because you love men's souls and want to please God, or because you covet another notch in your Bible case so that you can glory in the flesh of men (cf. Gal. 6:12,13).

You Don't Have the Right to Remain Silent

Of course, Paul was accused of coveting their *money*, a charge he refutes by affirming,

"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ" (I Thes. 2:6).

"Glory" here refers to *money*, as it often does in Scripture (Isa. 60:5-7; 61:6; Rev. 21:23-26), and Paul was being accused of coming to Thessalonica seeking their money. Now, as an apostle, Paul *could* have burdened them financially with his support. He told the Corinthians that he had the power to forbear working (I Cor. 9:6), but that he hadn't used that power (v. 12). Since he preached

the gospel, he had the right to "live of the gospel" (v. 14), but he had given up this right (v. 15) to distance himself from all of the false teachers who were after the money of the wealthy Corinthian believers. Paul similarly waived his right to financial support in Thessalonica, choosing to labor as a tentmaker among them (I Thes. 2:9) to set an example for the Thessalonians who had impatiently quit their jobs once they learned of the imminency of the rapture.

The bottom line is that Paul was always willing to turn down things that he had a right to have for the sake of the gospel. Now how about you? While reading this article, perhaps you've been thinking, "Presenting the gospel is not for me. *I have a right not to be rejected of men.* I have a right not to be laughed at, or scorned, for presenting the gospel." If that's what you have been thinking, the first thing you should know is that you really *don't* have that right. The Lord was "*despised and rejected of men*" (Isa. 53:3), and Paul and his helpers were "made a spectacle unto the world" (I Cor. 4:9), "and the offscouring of all things" (v. 13). If they didn't have a right not to be scorned for the sake of the gospel, neither do you.

But even if you *did* have a right not to suffer the rejection of men, why not be like Paul and *be willing to give up your rights* and, in so doing, please God, not yourself, by becoming the ambassador for Christ that we are called to be (II Cor. 5:20). Why not talk to the Lord about this *right now*. You and the lost sinners that you will reach will be eternally glad that you did. 

23rd Annual Mid-Atlantic Fall Grace Bible Conference

Dates: September 6-8, 2013

Location: *White Sulphur Springs*
Manns Choice, Pennsylvania

Theme: *Paul, Our Apostle*

Guest Speaker: Dr. Robert Nix, *Berean Bible Institute*

For additional information, please contact:
Suzanne Potter at (304) 263-2411 or
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BEREAN BIBLE FELLOWSHIP *Fall Conference*

Hosted by: *Grace Memorial Church, Edinburg, IL*

Location: *Ramada Springfield North*
3281 Northfield Drive, Springfield, Illinois

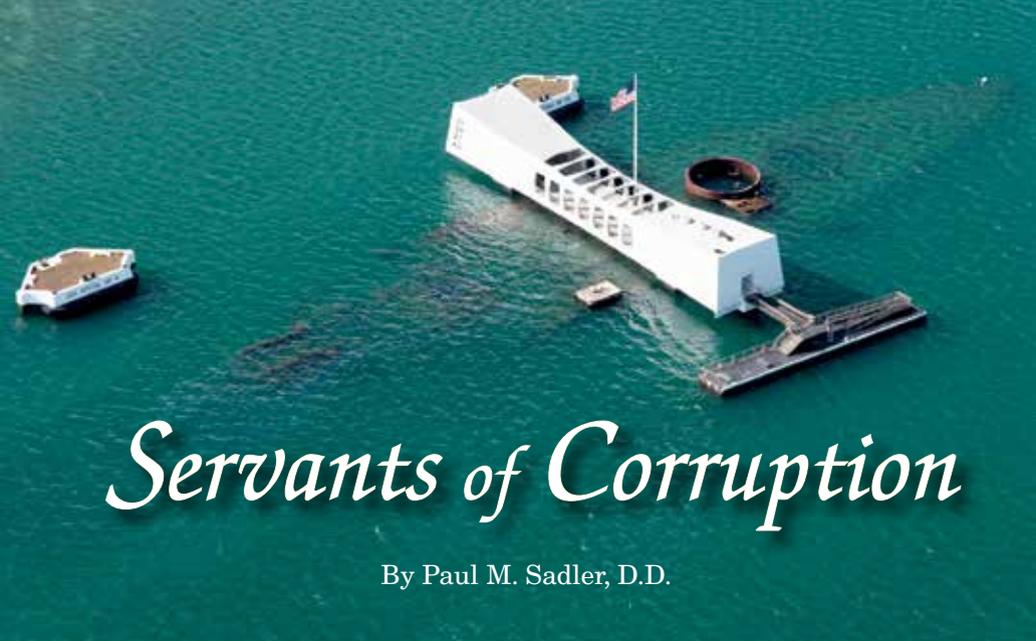
Dates: October 5-6, 2013

Theme: *The Teaching of Grace*

Guest Speakers: Paul M. Sadler,
John Fredericksen, Ricky Kurth, Robert Nix,
Ken Lyon, Wes Barteck, Kevin Sadler

For additional information, please contact:
Pastor Ken Lawson at (217) 498-6958
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Servants of Corruption

By Paul M. Sadler, D.D.

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.”
—II Peter 2:10,11

On the morning of December 7, 1941, the Japanese navy launched a surprise attack on the United States Pacific Fleet anchored at Pearl Harbor. The day following the attack, President Roosevelt addressed a joint session of Congress to request that a declaration of war be made against the Empire of Japan.

“Yesterday, December 7th, 1941—a date which will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan.

“The United States was at peace with that nation and, at the

solicitation of Japan, was still in conversation with its government and its emperor looking toward the maintenance of peace in the Pacific. Indeed, one hour after Japanese air squadrons had commenced bombing in the American island of Oahu, the Japanese ambassador to the United States and his colleague delivered to our Secretary of State a formal reply to a recent American message. While this reply stated that it seemed useless to continue the existing diplomatic negotiations, it contained no threat or hint of war or armed attack.

“It will be recorded that the distance of Hawaii from Japan makes it obvious that the attack was deliberately planned many days or even weeks ago. During the intervening time, the Japanese government has deliberately sought to deceive the United States by false statements and expressions of hope for continued peace. The attack yesterday on the Hawaiian

Islands has caused severe damage to American naval and military forces. I regret to tell you that very many American lives were lost.”¹

Japan had purposely misled the United States for ill intent. As the Secretary of State negotiated in good faith, the Japanese navy had the Pacific Fleet in its crosshairs. It was a bitter *betrayal* of our trust.

False teachers operate under the same type of disguise. They earn the trust of the sheep of God, only to betray it for their own evil purposes. Peter rolls out the sixteen inch guns, as it were, as he continues to expose these workers of iniquity.

THE CHARACTER AND CONDUCT OF FALSE TEACHERS

The role of the shepherd is to protect the sheep, a task that Peter took to heart. As he diligently watched over the flock, Peter warned his readers how false teachers walk after the lust of the flesh and “despise government.” In other words, they hate all forms of *authority*. These unscrupulous leaders are self-willed and refuse to be accountable for their actions. Nevertheless, there is always accountability in the Lord’s work. Even Paul himself reported back to the spiritual leaders at Antioch after each of his apostolic journeys.

“Now there were in the church that was at Antioch certain prophets and teachers....And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13:1a,3).

“And thence [from that place] sailed to Antioch, from whence

they had been recommended to the grace of God for the work which they fulfilled. And when they [Paul and Barnabas] were come, and had gathered the church together, they rehearsed [reviewed] all that God had done with them, and how He had opened the door of faith unto the Gentiles” (Acts 14:26,27).

God has ordained elders in the local assembly as a safeguard against hirelings who come among the flock of God. This is one reason why they’re called overseers (Acts 20:28-30). It’s always good to remember that there is wisdom in a multitude of counselors. But one of the trademarks of a false teacher is that he desires absolute power. He will rarely submit himself to the authority of others, such as a board of elders, or if he does, he will make sure those around him can be easily manipulated.

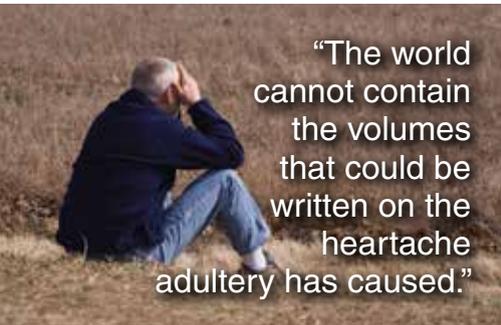
So flagrant are these workers of iniquity, Peter says that “they are not afraid to speak evil of dignities.” The word “dignities” here denotes magnificence, excellence, glory, praise, honor, good report, etc. These false teachers speak evil of that which is good and holy. They recklessly take the Lord’s name in vain and openly slander the true servants of the Lord. In our modern day vernacular we’d call them “loose cannons.”

Peter adds, “Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.” The angels that report the irreverent behavior of these false teachers perform their duty with reverence before the throne of heaven. These angels, who are far superior, decline to bring railing

accusations against them, unlike the workers of iniquity who arrogantly flaunt their authority. The angels submit themselves to the authority of God, who will judge all things in due time.

Jude also exposes the *disrespectful* conduct of these “wells without water,” conduct which is not even named among the angels.

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 8,9).



“The world cannot contain the volumes that could be written on the heartache adultery has caused.”

Even Michael the Archangel, the general-in-chief, *respected* the authority of Satan when he contended with him over the body of Moses. Although Michael is one of the seven spirits who stands in the presence of God, Lucifer is greater in authority. We must remember that he was one of the original cherubim, the highest angelic creation of God. Therefore, Michael dared not to bring a charge against him, but rebuked him in the Lord. Undoubtedly, the devil wanted to enshrine the body of Moses to entice Israel into idolatrous worship of the great

deliverer, who was revered by the chosen nation. Obviously the Lord intervened, resolving the dispute based upon the statement found in Deuteronomy 34:6: “And He [Jehovah handing the shovel to Michael, as it were] buried him [Moses] in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.”

THE REWARD OF UNRIGHTEOUSNESS

“But these, as natural brute beasts....Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls...” (II Pet. 2:12-14).

We normally associate rewards with those that faithfully serve the Lord. But there is also a reward that awaits the ungodly who take pleasure in unrighteousness. These are brute beasts that have no morals whatsoever. Both Peter and Jude speak with a united voice that these beasts are filthy dreamers whose eyes are full of adultery. They cannot look upon a woman without desiring to be with her in an inappropriate way. Peter adds, they “cannot cease from sin; beguiling unstable souls.” The adulterous ways of these false teachers had apparently influenced the unstable among the Kingdom saints to think this was an acceptable lifestyle. But this type of sinful behavior for a believer has even graver consequences, as Charles Swindoll vividly points out:

“Your mate will experience the anguish of betrayal, shame,

rejection, heartache, and loneliness. No amount of repentance will soften those blows.

“Your mate can never again say that you are a model of fidelity. Suspicion will rob her or him of trust.

“Your escapade(s) will introduce to your life and your mate’s life the very real probability of a sexually transmitted disease.

“The total devastation your sinful actions will bring to your children is immeasurable. Their growth, innocence, trust, and healthy outlook on life will be severely and permanently damaged.

“The heartache you will cause your parents, your family, and your peers is indescribable.

“The embarrassment of facing other Christians, who once appreciated you, respected you, and trusted you, will be overwhelming.

“If you are engaged in the Lord’s work, you will suffer immediate loss of your job and the support of those with whom you work. The dark shadow will accompany you everywhere...and forever. Forgiveness won’t erase it.

“Your fall will give others a license to do the same.

“The inner peace you enjoyed will be gone.

“You will be unable to erase the fall from your (or others’) mind. This will remain indelibly etched on your life’s record, regardless of your later return to your senses.

“The name of Jesus Christ, whom you once honored, will be tarnished, giving the enemies of the faith further reason to sneer and jeer.”²

The world cannot contain the volumes that could be written on the heartache adultery has

caused. My friend, beware, lest you find yourself in the embrace of this deadly sin that destroys relationships. There is only one thing for you to do: *flee* like Joseph, who left his coat in the hand of Potiphar’s wife. You see, Joseph understood that this wasn’t merely a sin against his master, but, more importantly, against God (Gen. 39:5-13).

The passion of Peter to expose these false teachers is unprecedented. He hurls one volley after another hoping to dislodge their influence. Peter warns those who may consider following their adulterous ways and luxurious lifestyles at the expense of the saints, that they will one day stand before the Judge of all the earth, who will render to every man according to his deeds.

We are reminded of the Psalmist who wrestled with *why* the ungodly prosper in the world, whereas he lived uprightly and struggled to make ends meet. It was almost too painful for him to bear, until he went into the sanctuary of the Lord, which proved to be an eye-opening experience. “Then [he says] understood I their end. Surely Thou didst set them in slippery places: Thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors” (Psa. 73:17-19).

WELLS WITHOUT WATER

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.... While they promise them liberty, they themselves are the servants

of corruption: for of whom a man is overcome, of the same is he brought in bondage” (II Pet. 2:17,19).

In 1938, ominous storm clouds began to gather over Europe. The Second World War was inevitable. Hitler had amassed an impressive army. In so doing, he intimidated Austria to join him in his cause. After he invaded Poland in the fall of 1939, he conquered Belgium, the Netherlands, and France. Hitler then focused his attention on England. The winds of war were now blowing in her direction. Although England was gripped with fear, she was the last bastion of freedom and hope for Europe.

In the midst of the world’s darkest hour came a voice of hope. Sir Winston Churchill stood before a wartime Parliament in May of 1940 and rallied his nation to stand up against the totalitarian beast on the other side of the channel. Churchill declared he could offer only, “Blood, toil, tears, and sweat. You ask: What is our aim? I answer in one word—Victory! It is victory! Victory at all cost! Victory in spite of all terror, victory, however long and hard the road may be.”

In June of that same year came his greatest address of all. In fact, it has appropriately been called “his finest hour.” “We shall not fail. We shall go on to the end.... We shall defend our island, whatever the cost may be. We shall fight on the landing grounds; we shall fight in the fields and in the streets. We shall never surrender.”³

In similar fashion, Peter rallied his countrymen to stand up against another type of evil beast: *deceivers*, who would rob them of

the truth. Peter was not one to sit idly by and watch the faith of his countrymen be overthrown by these so-called visionaries, nor should we today...

The natural man is inherently religious. Like Cain, he wants to do something to appease God. Satan uses this religious fervor as a means to lead men to perdition. After all, his ministers present themselves as ministers of righteousness while they lie in wait to deceive. With persuasive words of man’s wisdom, these false teachers were promising liberty from the moral restraints of the *Sermon on the Mount*, according to Peter. But the liberty they promised was in reality a license to sin, which appealed to the flesh.



Peter wasn’t afraid to tell it as it was for the sake of those who were under the spell of these unscrupulous teachers. He warns, “These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.” In the dry, barren desert, wells hold out the promise of life-giving water, but if the oasis is dried up, those who approach are left destitute. The message of these false teachers was unable to quench the spiritual thirst of their hearers because they themselves were empty wells.

It was Augustine who said, “Thou movest us to delight in praising Thee; for Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee.”⁴ Only Christ can satisfy the longing of the soul: “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water” (John 7:37,38).

There should be no question that these false teachers were unsaved when Peter says, “to whom the mist [blackness] of darkness is reserved for ever.” Those who purposely lead men to perdition have a special place reserved for them in the Lake of Fire. Hell is darkness, but Peter reveals that there are degrees of darkness, which would be in keeping with degrees of punishment promised those who blatantly reject the Savior (Matt. 11:20-24 cf. Rev. 20:11-15).

Judas is a prime example. He was one of the twelve who played the part of a believer so effectively that the other disciples had absolutely no idea he was a worker of iniquity. He ministered alongside them, ate with them, and sat at the Master’s feet as He taught the Kingdom gospel. Judas was an opportunist. He saw how his close association with the things of the Lord could benefit him personally. He reveled in the power, the prestige, the respect, the glory, and the wealth. The disciples trusted him so implicitly that they made him treasurer of the group (John 12:6).

But the Lord unmasked this unsavory character for who he

was—a devil. He plainly said to His disciples, “Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve” (John 6:70,71). To which the Lord added, “Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born” (Matt. 26:24). This is also the sense of Peter’s words concerning those who wear the cloak of deception for personal gain. “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them” (II Pet. 2:21).

Peter uses two animals to illustrate his point—a dog and a pig—both of which were despised by the Hebrews.



“But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (II Pet. 2:22).

We must keep before us here that regeneration is not reformation, but a *transformation*. Furthermore, it’s essential to distinguish carefully between an intellectual knowledge of Christ and true saving faith.

A man who *professes* Christ may outwardly appear to have

experienced a change in his life, yet his heart is far from God. He is like the pig that has been washed, but given the opportunity, returns to the mud. You see, it's the pig's nature to do so. So it is with the unbeliever; inwardly he will always return to his sinful ways. The sheep, on the other hand, has no desire to enter the mud pit, and if it falls in by accident, it wants to be removed and restored—like the believer! 

Endnotes

1. *Public Papers of the Presidents*, F. D. Roosevelt, 1941, Item 138.
2. *The Tale of the Tardy Oxcart*, by Charles R. Swindoll, W Publishing Group, Nashville, TN, pp. 19,20.
3. *His Finest Hour*, by John Keegan, **Copyright 2000**, U.S. News & World Report, L.P., Reprinted with permission, May 29, 2000, U.S. News & World Report, L.P., New York, NY, pp. 50-57.
4. *The Nicene and Post-Nicene Fathers—Series I*, Volume 1, Augustine: Confessions and Letters, Book 1, Chapter 1 (Rio, WI: AGES Software, Version 8.0, 2000), p. 76.



If you enjoyed this exposition of II Peter 2, then you may want to order a copy of Pastor Sadler's commentary entitled:

The Life and Letters of the Apostle Peter

See page 28 for details on this monthly special!

Question Box

“What unlawful words did Paul hear when he was caught up to Paradise? (II Cor. 12:2-4).”

The Bible phrase “not lawful” can refer to Roman law (Acts 16:21), but it usually refers to that which is unlawful in regard to the Law of Moses (Matt. 12:2,4; 27:6; John 5:10), as it does here.

In the context, Paul is speaking about how he would continue to “come to visions and revelations of the Lord” (II Cor. 12:1). As we know, the revelations Paul received from the Lord concerned “the revelation of the mystery” (Rom. 16:25; Eph. 3:3). Part of that mystery concerns how “we are not under the law, but under grace” (Rom. 6:15), and many of Paul's revelations were contrary to the Law. For instance, to teach that a man did not need to be circumcised (Gal. 5:2) or observe the Levitical dietary laws and the Sabbath (Col. 2:16) would be unlawful under the Law. Thus we believe the unlawful words Paul heard were further words regarding the revelation of the mystery.

—Pastor Kurth



The following article is an excerpt from *Bible Events Book 1* of our Sunday school lessons for juniors (ages 9-11). The Sunday school department is updating this teachers' manual and preparing it to be printed as a spiral-bound, paperback book. Look for an announcement in the *Searchlight* to find out when the updated edition of *Bible Events Book 1* will be available. For more information or to order books, please contact the *Berean Bible Society*.

Do or Done?

GUIG Bible Events Book 1 — Lesson 12

By Lori Gardner

God was leading Israel again. He led them to Mount Sinai where He would meet with His people. They came to Egypt as 70 descendents of Jacob, now known as Israel. They left Egypt as the nation of Israel, God's chosen people. Now God would make a covenant (or promise) with them, a covenant between God and His chosen people, Israel.

Exodus 20:2-3—“*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*”

1) God Gives His Law.

God called Moses up into the mountain. He told him to remind the people of how God led them out of Egypt and cared for them. Then He said:

Exodus 19:5 (emphases added)—“*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.*”

Moses told the people what God had said. The people answered, “All that the Lord has said, we will do.”

God told Moses that He would talk to him in a cloud on the mountain, where all the people could hear and believe. God told Moses to have the people get ready to meet with Him.

They should bathe and clean their clothes. On the third day, God would speak to them.

Things are different now. I'm so glad we are in the Dispensation of Grace! We come to Christ Jesus just as we are. We don't have to "clean up" first! The Lord Jesus draws us to Himself, and when we receive His salvation, our sins are taken away, and we are made clean in Him. Are you clean?

Moses warned the people to stay away from the mountain.

Exodus 19:16—“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.”

Moses brought the people out of the camp. The mountain quaked and smoked “like a furnace.” The trumpet got louder and louder, then Moses spoke, and God answered. God called Moses back up into the mountain and told him the Ten Commandments and the “judgments” or laws. The people were terrified and stood away from the mountain!

Exodus 20:19—“And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”

The Law revealed the holy character of God. They had seen some of God's awesome power. Moses told them what God commanded. They replied “All that the Lord has said, we will do!”

Moses wrote down all God had told him in the “book of the covenant” (Ex. 24:7). Moses offered burnt-offerings to God and read the book of the covenant to the people. Guess what they said?

“All that the Lord has said, we will do.” Moses took blood from a sacrifice and sprinkled it on the people to seal the covenant or agreement between Israel and God.

2) How Long Were They Able to Keep the Law?

Again God called Moses into the mount. Joshua went up part way and waited for Moses.

This time Moses stayed for 40 days and 40 nights. God gave Moses the Ten Commandments, written by God's own finger upon two tables of stone. Then God told him about the Tabernacle He wanted them to build, and showed Moses the pattern. It would be a place where they would worship God, and He would dwell among them.

Moses had been gone for a long time. The people wondered if he'd ever come back. They asked Moses' brother, Aaron, to make a golden calf for them, so they could worship it. So Aaron made them an idol of a golden calf to worship. The people worshipped their false god, had a feast to celebrate, and behaved very wickedly.

God warned Moses:

Exodus 32:7—“And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*.”

God called them “stiff-necked” and talked about destroying them. Moses prayed to God to save Israel. Moses reminded God that He had brought them out of Egypt. He reminded God of the promise He had made to Abraham, Isaac, and Jacob. God hadn’t forgotten! He was testing Moses. God would not destroy His people.

Moses came down with the tables of stone and found Joshua. They heard noise in the camp. Joshua thought there was a war, but Moses knew it wasn’t. Soon they saw the people drinking wine, singing, dancing, and worshiping their idol. God had spoken to them just a few days before; how soon they seemed to forget everything He had done for them!

Moses became very angry and threw down the stone tables, breaking them at the foot of the mountain. They had broken God’s Law, which they had promised to obey. Now the tables of stone that God had written with His own finger lay broken too.

The broken stones were a picture of what Israel had done by breaking God’s Law. The night before the Lord Jesus Christ died on the Cross, He took bread and broke it. He said it was His body which was broken for us. Then He died for you and me. When we trust in what Christ Jesus has done for us, the broken bread becomes a picture of Christ’s body which was broken for you and me. Have you received this wondrous gift of salvation?

“The broken stones were a picture of what Israel had done...the broken bread becomes a picture of...”



Moses took their idol, burned it, and ground it into a powder. He mixed the powder with water and made the people drink their idol. Aaron tried to “get off the hook” and told Moses that he had just done what the people wanted him to do.

Then Moses asked them a question. “Who is on the Lord’s side?” Every single person of the tribe of Levi (the descendants of Jacob’s son, Levi) stepped forward showing they wanted to be on God’s side. We have a choice today, too. Are you on the Lord’s side? Does your life show that you are on the Lord’s side?

The agreement between God and Israel depended on their obedience. If they obeyed, God would bless them, if they disobeyed, God would punish them. They had already failed! God immediately judged the people. Many died that day for their rebellion and disobedience to God. Once again Moses prayed for Israel. Moses prayed that God would remember His covenant with Abraham. He pleaded for them.

Exodus 32:32—“Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.”

Moses was acting as a mediator. A mediator is one who stands between two sides in a conflict and helps them come together. In His rich mercy, God heard Moses' prayer, and forgave Israel.

Do you ever feel like you are so bad and God is so holy that you could never talk to Him? Well, I have very good news for you. We have a Mediator too. We don't ever have to worry about talking to God. We have Jesus Christ who spans the wide gap between our dark sinfulness and God's awesome holiness. Christ Jesus is the bridge between us. He is our Mediator (1 Timothy 2:5-6). In addition, we have the Holy Spirit, who helps us pray when we don't even know what to say (Romans 8:26-27). Have you talked to God today?

Once again, God called Moses up into the mountain. This time God had Moses carve out the stones, and then God wrote His Law upon them again. This time, Moses carried them safely down the mountain.

Israel was commanded to obey the Law. Their fellowship with God was based on their obedience. Their salvation was based on faith that what God had told them to do would save them. It was faith demonstrated by works.

3) What Is the Law? Is It More Than Just Ten Commandments?

The Law of Moses (or Mosaic Covenant) had three parts:

The **Moral** Law—we call these the Ten Commandments. This was the **revelation** of the law.

The **Civil** Law—these are the basis of our laws today. It told how they were to treat one another, do business, eat, etc. This was the **regulation** of the law.

The **Ceremonial** Law—these were the religious laws. We now know these were all pictures of what Christ would do for us! These were laws about feasts, offerings, and ordinances. The ceremonies showed how sin could be forgiven. This would be the **realization** of the law.

4) Why Was the Law Given?

When God gave the Law, the people of God didn't have the whole Bible like we do today.

God has told us why He gave the Law. It wasn't to save us! Let's read why:

Romans 3:19-20 (emphasis added)—“*Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.*”

What were the three reasons for the giving of the Law? They were: 1) That every mouth would be stopped, 2) All the world would become guilty before God, and 3) By the Law is the knowledge of sin!

Basically, the Law was to show the righteousness of God and the sinfulness of man!

5) Should We Obey God’s Law Today?

The Law (also called the Mosaic Law or “old” Covenant) was given to Israel. The Church today is not Israel. Today, when we receive the Lord Christ Jesus as our Savior, we become members of the Church, the Body of Christ, not the nation of Israel.

Do you remember what our last verse said? Who is the Law for? It is for those who are under the Law.

Romans 6:14—“For sin shall not have dominion over you: for ye are not under the law, but under grace.”

Things are different today! We are not part of Israel, and we are not under the Law. Our salvation is based on faith in what Jesus Christ has done, and that alone! It is finished, and there isn’t anything we need to do to be saved. Our salvation is *by grace through faith* without works.



That doesn’t mean however, that we should do anything we feel like doing. Today, we are blessed to know all that Christ has done for us. We obey and serve Him because we love Him, not to be saved.

God has given us instructions for today. Nine of the Ten Commandments are repeated in our instructions today. (The only one that was not repeated is about the Sabbath. The Sabbath was a sign that Israel was God’s chosen people, a peculiar treasure.) The grace of God teaches us how to live lives pleasing unto God (Titus 2:11-12) and fulfill the righteousness of the moral law.

The civil law is the basis of our nation’s laws. We are told to obey those over us, so we demonstrate our obedience to God when we obey the laws of our nation.

The ceremonial laws were for Israel’s religion—what they were to do. Since the sacrifice of our Lord Jesus Christ, the payment for our sin is already done and we are now to live by faith alone.

Crossing the Finish Line

God loved Israel. He made a covenant with them. They promised “ALL THAT THE LORD HAS SAID WE WILL DO,” but they failed. They couldn’t keep the Law.

What they didn’t know was that the reason God gave them the Law was to show them their sin. They had to demonstrate their faith by keeping God’s Law (including the ceremonies for forgiveness).

Today we aren't under the Mosaic Law. We are *saved by grace through faith alone*. We don't follow the Law today, because Christ's death on the Cross took the place of the ordinances and rules of the Law.

Colossians 2:14—“**Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.**”

Summary

God gave the Law to Israel to show them their sin, and the punishment for it. We are not under the Law today, because the penalty for sin has been paid by the sacrifice of Jesus Christ. The claims of the Law ended when it was nailed to the Cross of the Lord Jesus.

Gospel Presentation

God wants us to know what sin is, and that we are all sinners, so that we can see our need for the Savior. Are you saved from your sin?

Application

Although we are not under the Law, we should still live our lives in a manner that is pleasing to the Lord. God's love, mercy, and grace prompt us to glorify Him by willingly obeying His Word. 



So if the Son sets you free, you will be free indeed.
— John 8:36

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BBS Letter Excerpts

From Georgia:

"I was saved in 1975 and had pride in the fact that I had read the Bible from Genesis to Revelation thirteen times...But just in the last three years I have come to understand the Bible, and the grace of God...I am so happy for Paul's gospel."

From Michigan:

"I have gotten two books—*Galatians* and *Romans* by C. R. Stam—and...I love them both...I wish there were a way I could show you where I came from (I am 65) in about two sentences, so you could see what you have already done for this one person. It thrills me that so many people have come in contact with the Bereans! All I can say is *thank you so much!*"

From California:

"I was a prisoner...and requested a subscription to the *Berean Searchlight*, which you provided at no cost to me. This magazine gave me a better understanding of God's Word, and I have shared it with others. I am now on parole and am able, through God's blessing, to give back and assist in your mission. The appreciation by prisoners like myself probably never gets expressed, but what you do for us is a blessing. I am also making a commitment to send a monthly donation."

From our Inbox:

"So many reasons to read the Bible each and every day. Thank you for showing us how and why to do this."

From Michigan:

"I get the *Searchlight* email, and I have your website bookmarked on my computer, and I'm grateful for your ministry. It is a real blessing, and totally different than what I was used to studying and believing. I have the books by *Berean Bible Society*, Acts through the Pastoral Epistles, have read them all, and I'm going to start all over and read them again."

From Florida:

"I need to let you know how integral the *Searchlight* is to my walk, and how important your articles are to me. I have a friend...converted from Buddhism, and I have shared my Searchlights with him. He now subscribes...he was a real unhappy, angry, volatile man...and...he is so different! I know the *Searchlight* is partly responsible...I thank God you are bold enough to rightly divide the Word in such a loving, caring way..." (Sounds like another trophy of God's grace!—Ed).

From our Inbox:

"I've been meaning to tell you this for a long time now. Thank you for the very excellent, consistent and wonderful effort you put forth with these [*Two Minutes*] emails. They are a blessing to me, and I would offer that I'm not the only one to feel that way. Age here is 75, soon to be 76. Been a Free Methodist minister at certain points in this life, and I know it is always good to hear how others feel about what you are doing."

From Nebraska:

“Thank you for *The Water That Divides*...I find it well stated and reasonably argued. Thank you, especially, for your final section, ‘Our Respect for Baptists.’ I am a Baptist and, in point of fact, a Baptist scholar. I have received and read the *Searchlight* for over forty years, and my interest in and respect for the Grace movement that began while I was in high school has thus been perpetuated...Some...seemed to feel it was most successfully defended by attacking Baptists. And they did... If they had adopted the irenic and respectful attitude in which you express yourself, we wouldn’t have had those heated conflicts.” (Pastor Stam used to say that such discussions generate more heat than light!—Ed).

From our Inbox:

“Thank you for *The Water That Divides* article. It is straightforward on the baptism issue.”

From Michigan:

“I thank the Lord for the *Berean Bible Society*. I now understand that the Lord has given His message to us through the revelations He gave to Paul, who is the apostle to the Gentiles. I am now able to distinguish the Lord’s earthly ministry to Israel from His heavenly ministry to the nations, including Israel, at this time. I now understand what the dispensation of grace is, and what the gospel of the grace of God is. I did not understand that the gospel of the kingdom was distinct from the gospel of the grace of God, but now I am understanding so much more clearly. I have read multiple books by Pastors Stam and Sadler, and will continue to read and study them.”

From our Inbox:

“Your *Two Minutes* message for today is just great. This is the message people should be hearing from the pulpit while attending church. What a shame, just about everything but this is preached on Sunday mornings.”

From Florida:

“I saw your periodical on the bookshelf in my dorm, left by another inmate, who I believe moved elsewhere. I would like to receive your *Berean Searchlight* publication. I am currently of the Wiccan faith, but reading your March issue, I am curious of Christ. I may be hard for you to evangelize, as I was self-raised in Wicca at 11 years of age (I’m now 24), but I am giving it a shot.” (Please keep this man in prayer.—Ed).

From our Inbox:

“I have really enjoyed my *Two Minutes with the Bible*, and have learned so much from them and passed them on to others.”

From Alabama:

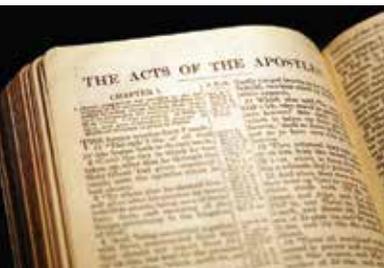
“We have learned so much from the Stam books, and now we are looking forward to reading his many booklets. Thank you so much for keeping all of Mr. Stam’s material in print.”

From our Inbox:

“The plea for support of only grace ministries—Amen. You delivered me from my guilt of drawing back from supporting a ministry that I was involved in for six years, and others that tugged at my heart.”

From Facebook:

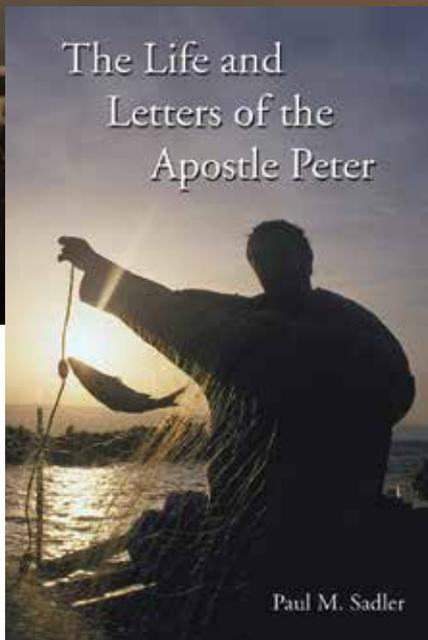
“Thank you *Berean Bible Society* for getting out the Word rightly divided!”



“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

The Life and Letters of the Apostle Peter

By Paul M. Sadler



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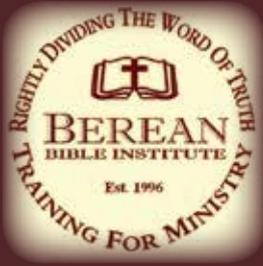
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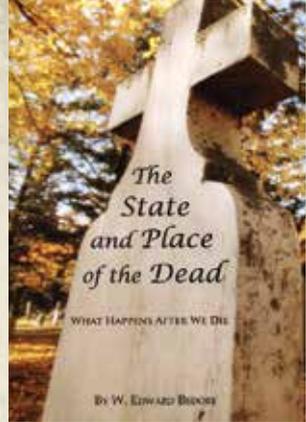
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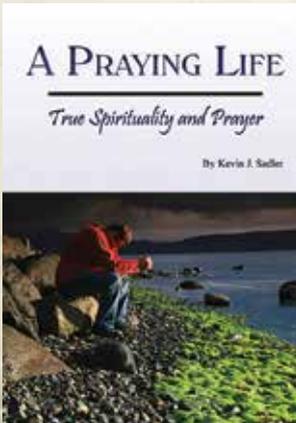
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News and Announcements

St. Louis Bible Fellowship would like to invite you to come and enjoy the ministry of Pastor John Fredericksen, the guest speaker whom they've invited to lead them in a series of messages that are sure to lift your spirit and challenge your heart. August 23-25 is almost upon us, however, so be sure to contact Pastor Richard Owsley without delay at (314) 781-0472, or at rao@fidnet.com. While you have him on the line, ask him to tell you all about the ministry of *St. Louis Theological Seminary*.

Forest Park Bible Church would like to welcome you to Mobile, Alabama the weekend of September 13-15, as your editor brings a series of messages on the Hebrew Epistles. Like most grace leaders, Pastor Jim Tollar is often asked about this portion of God's Word, and so he'll be expecting a lot of emails at Jimmissysam@hotmail.com, and calls at (251) 348-7889.

Virginia Regional Meetings: The location that we announced for these meetings in the June *Searchlight* has been changed to the *Sheraton Richmond Park South Hotel*. Our good friend Jack Intagliato is hoping you'll join him as Pastor Paul M. Sadler and Pastor John Fredericksen rightly divide the Word of truth in this historic southern city. Before you reserve your room for this September 20,21 conference you'll want to contact Jack at (804) 873-3355 with any and all questions.

Looking for a Pastor: Leighton Bible Church is looking for a man of God to shepherd their small but vibrant Jamestown, Pennsylvania flock, nestled in the foothills of the Pocono Mountains. If you or someone you know would like to speak to the Search Committee, Carol Sheard is waiting to hear from you at LIBCSearchCommittee@gmail.com.

New Church: Our good friends Jordan and Wendy Karr, of Snellville, Georgia, have opened their home to Atlanta area *Searchlight* readers who would like to join their Saturday morning meetings. Don't put off contacting them at (770) 985-6822 or at karrjg@gmail.com if you want to learn how you can be a part of what God is doing in the capital city of the Peach State.



In 1841, Charles Wilkes of the U.S. Exploring Expedition approached a Puget Sound sandspit. Finding it much smaller than the substantial point he expected, he named it "Point No Point." Sharon Burris took our cover photo of the *Point No Point Light* later erected there in Hansville, Washington.

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I Corinthians 14:37

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” —*The Apostle Paul*