

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

August 2014



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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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You can reach us at:

BEREAN BIBLE SOCIETY
N112 W17761 Mequon Road
PO Box 756
Germantown, WI 53022

Main Office: (262) 255-4750 — Fax Number: (262) 255-4195

Internet: www.bereanbiblesociety.org

E-mail: berean@bereanbiblesociety.org

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From the President's Desk

Dear Friends in Christ,

When I was a boy growing up in the hills of Pennsylvania, television was a new innovation, a marvel of the time that mesmerized everyone. Of course, TV's in those days projected black and white images. They had a large picture tube with small glass tubes inside the console that lit up like a Christmas tree. My grandfather could repair just about anything. One time when the TV screen was distorted, I can still remember him saying that the 6SN7 (a small glass triode vacuum tube) was bad and needed to be replaced. Rabbit ears were the means by which the signal was received, and a piece of aluminum foil draped over them usually helped to produce a clearer picture.

That was the beginning of the age of TV technology, because the old *tube* has gradually evolved decades later into the flat screen HD color TV. Of course, we also have the spinoff of crisp, clear images on videos and DVDs that can be viewed on any electronic device, anytime, anywhere. So the names, YouTube and GodTube hearken back to what some would call, "the good ole days."

The Scriptures predicted long ago that "knowledge" would increase in the end times (Dan. 12:4). While we see the foreshadowing of this today, the actual fulfillment of Daniel's prophecy awaits the coming day of the Lord. It makes you wonder though what technological advances will be witnessed in that day—it's pretty amazing now!

Someone recently asked me the secret of BBS's longevity. Well, it really isn't a secret. First and foremost, we believe the Lord honors a stand for the truth, which is true of any ministry; therefore, we give Him all the praise, adoration, and glory. Secondly, by the grace of God, we have always kept pace with the times, without compromising Paul's gospel. Some examples are the BBS Facebook page and the use of YouTube and GodTube to advance the Word, rightly divided. A short time ago, our good friend David Daugherty placed my DVD series, *What It Means to Be a Grace Believer*, on YouTube, for which we are most grateful. So be sure to tell your family, coworkers, and friends to simply type the full title into the search engine and they can listen to the message of God's grace online.

Over the summer, I plan to record some additional DVDs that we will make available through these venues in the very near future. I have entitled the next series *The Six Miracles of Calvary*. It will present the death, burial, and resurrection of Christ from both a prophetic and mystery prospective. We'll let you know when it is accessible.

In His redeeming grace,
Paul M. Sadler, President



Is the Word of God Inconsistent?

By Paul M. Sadler, D.D.

Inconsistencies are the way of man. Politicians are inconsistent; they often promise one thing and do another, depending on how the political winds are blowing. The testimony of a murderer is often inconsistent with the evidence that is presented. Even medical science is inconsistent with its own declarations. The conventional wisdom years ago was to stay in bed for two weeks after major surgery to heal properly. Today, most patients are required to be up and around the same day.

I recall the time I was speaking to a young dispensationalist who was convinced that the “two...in the field; the one...taken, and the other left” was clearly the Rapture. I graciously shared with him that he was anticipating revelation. That is, he was taking something he had learned from Paul’s writings and was superimposing it on the Lord’s teaching about His Second Coming. I pointed out to him that his view was *inconsistent* with the context of Matthew 24. When I inquired who was removed from the earth in the days of Noah, the believer or the unbeliever, he was speechless.

Unlike man, the Word of God is *never* inconsistent with itself, even though it may appear to be at times. God is omniscient; therefore, His Word is like a finely woven tapestry from beginning to end. A friend in Christ once wrote to me about an observation he had made from the gospel according to Matthew:

Here’s one that will probably stump you—it has me! Matthew states that the “blood money” that was used to purchase the potter’s field after Judas hanged himself was in fulfillment of “...that which was spoken by Jeremiah the prophet” (Matt. 27:8-10). I’ve searched the Book of Jeremiah thoroughly and I am sorry to report, it’s not there.

He’s right! A few years ago he would have had me over a barrel on this one. But recently, I did some research on this portion and discovered the solution to the problem staring me in the face. Normally, the Gospel writers state, “As it is written...,” such as we have in the case of John the Baptist (Compare Luke 3:4,5 & Isa. 40:3,4). However, Matthew does **not** say that which was fulfilled was *written*. Instead, Jeremiah is said to have *spoken* these words, which the Spirit of God revealed to the apostle by a special revelation. This is another thread of *inspiration* that is carefully interwoven throughout the Scriptures (II Tim. 3:16; II Pet. 1:21). Indeed, the Book you hold in your hand is the Word of God!

SEEK and SET

By Paul M. Sadler, D.D.



God Wanted Them There

“Joseph was a stranger in the vile land of Egypt, BUT God wanted him there to save his people.

“Esther was a queen in a land that hated Jews, BUT God wanted her there to save her people.

“Daniel was jailed in a den of vicious lions, BUT God wanted him there for a testimony.

“Jonah groaned in a watery grave inside a great fish, BUT God wanted him there to learn a lesson.

“Paul and Silas lay in prison, BUT God wanted them there to lead a soul to Christ.

“Peter too lay in prison, BUT God wanted him there to show His power in answering prayer.

“John was isolated on a lonely island, BUT God wanted him there to write Christ’s Revelation.

“Why does God have you where you are at this moment?”¹

Wherever God has placed us in this life, He would have each of us reach out to those around us,

like those in time past, with the gospel of the grace of God. Simply because we don’t always receive a warm reception when we share the Word does not mean that there aren’t those who are searching for further light on the Scriptures.

Many believers are disillusioned today with the Church’s desire to sacrifice the truth on the altar of compromise in order to appease men or to be politically correct. But sadly, they are looking for answers in all the wrong places. We need to redirect them in their pursuit of the truth by asking a simple question:

What is the will of God for the Church in the age of Grace in which we live?

You see, until a believer understands the Word rightly divided he is going to remain hopelessly confused. Of course, it goes without saying that we must first be grounded in Paul’s gospel before we will be able to assist others effectively in the faith. Are you

ready and willing to make a difference in someone else's life?

WORLDLINESS

“For Demas hath forsaken me, having loved this present world [present evil age], and is departed unto Thessalonica” (II Tim. 4:10).

When it comes to worldly things, one well-known Scottish preacher used to say:

“If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the household of God, any table better than the Lord's table, any persons better than Christ, any indulgence better than the hope of Heaven—**be alarmed!**”²

The world, regrettably, holds an incredible influence over the lives of many believers, of which Demas is a prime example. Demas was one of the Apostle Paul's co-laborers who faithfully ministered the gospel of the grace of God alongside the apostle for many years (Phile. 1:24; Col. 4:14). He began well, but, as it is often said, “It's not how you begin, many begin well, it's how you end.” In other words, when the sunset appears on the horizon of life, and the haze of the battlefield clears from the good fight of the faith, will we still be *standing* for the truth of Paul's gospel?

The fact that Demas departed from Paul and the faith, having loved this world, does not mean that he had given himself over to a life of wickedness. It simply means he embraced the wealth, comfort, and safety of this world's system. He longed to taste of the desires and possessions of this world. Worldliness is not the

sum total of the possessions you own, but the degree to which your possessions own you. Does the thought to have more consume your every waking moment? That's the question every believer must ask himself or herself. The following account is a demonstration of this very pitfall:

“On January 5th, 2009 the German billionaire Adolf Merckle, one of the richest men in the world, committed suicide in the wake of the international financial crisis, according to a statement by his family. Merckle, 74, was hit by a train in the southwestern town of Ulm, police said. His family said the economic crisis had ‘broken’ him.

“What was his crisis? In 2007, he was worth US \$12.8 billion by most estimates (Forbes), and by December 2008 he was worth \$9.2 billion, a loss of \$3.6 billion. In other words, he slipped from being the 44th richest man in the world to becoming the 96th richest man in the world. Sometimes worldly wealth, no matter how securely possessed, can sprout wings and fly away. What's worse is when your heart is ripped away with all that you once possessed.”³

A call to service in the Christian life requires an abiding commitment and sacrifice as we serve our Commander in Chief. Sadly, Demas was missing in action, having gone AWOL. He had set his affection on *earthly things*, a decision he will one day regret when he appears before the Lord at the Judgment Seat of Christ. He will be remembered forever as a worldly Christian. To avoid following in the footsteps of Demas, we must put into practice what

Paul imparted to the saints at Colosse.

SEEKING THINGS ABOVE

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col. 3:1,2).

With most things in life, instruction precedes practice. Instruction normally starts with general information followed by safety tips for proper operation. Once we’ve received instruction, we put into practice what we have learned.

I remember vividly when I was learning to drive that my driving instructor spent a great deal of time explaining the purpose of all the bells and whistles of an automobile. He spent one entire session elaborating on the proper use of the hand or emergency brake, pointing out that most drivers would probably only need to use the hand brake in an *emergency* once in their lifetime. He went on to add that there were two things I must never forget about that hand brake: First, don’t panic, think to use it in the event of an emergency. Second, apply it slowly so as not to lock the brakes and throw the car out of control or send yourself through the windshield. Little did I realize at the time that I would have to put that warning into practice so soon.

Two years later I was driving to the *Carnegie Museum* in Pittsburgh, where I worked at the time, when I had one of the most frightening experiences of my life. As I drove down through town, I went to apply the foot brake to stop at

an upcoming traffic light, only to find that the pedal went straight to the floor! Talk about a helpless feeling—that was it! I looked down momentarily in unbelief and when I looked up again I was heading straight for the back end of a brand new Cadillac! Unable to swerve to either side due to traffic, I quickly, though gradually, applied the emergency brake, bringing the old 1956 Plymouth⁴ to a stop within a gnat’s eyelash of the Cadillac’s bumper. Those who were with me that day were horrified, but thankfully lived to tell the story. I think though that it may have aged us all a few years.



In our spiritual lives the principle of instruction preceding practice is also true. As with life in general, instruction that is not applied or warnings that go unheeded are of little value. God would have us put to use in our everyday Christian experience what He has imparted to us from His Word. It is one thing to know the Word of truth, but it is an entirely different matter to make an *application* of it in our lives. We might fully understand that we are to “love our neighbor,” but if we do not come to our neighbor’s aid in a time of need, what profit is our knowledge? This is why the

Apostle Paul challenges us to *seek and set*. First, we are to seek:

“If ye then be risen with Christ, SEEK those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

When Paul wrote to the Colossians, “If ye then be risen with Christ,” he is not questioning their salvation as some have supposed. The term “if” in the Scriptures can be used in two senses. First, it can be used in the suppositional sense when a thing is supposed, such as in a hypothetical case. For example, I might say, “If I were the President of the United States, I would abolish abortion!”

The word “if” can also be used as a challenge to emphasize a particular fact. You might say to your son, “If you’re 21, then why don’t you act like it?” This is precisely how the Apostle Paul uses the term in the above passage when he addresses the Colossians. He is *challenging* them that since they are risen with Christ they should be seeking and setting their affections on things above.

But what exactly does Paul mean by the words, “seek those things which are above?” We believe he is encouraging the Colossians, and us, to *seek out* the blessings we have received as members of the Body of Christ—that is, to seek out what they are. This, once again, shows the importance of rightly dividing the Word of truth.

Envision yourself living back in the days of Moses, and let’s suppose that you were a stranger to the camp of Israel. Having just come to know the God of Israel you inquire of Moses, “What blessings will we receive if we render

obedience to the Law?” Without a moment’s hesitation, Moses would have stroked his beard and replied, “God has promised us a land [on the earth] that is flowing with milk and honey. And if His people will honor His name and keep His statutes He will bless the fruit of their womb and fill the Promised Land. Our cattle will be greatly multiplied and will stand on a thousand hills. The bread basket on the Hebrew table will always be filled in addition to the storehouses overflowing. Should any enemy endanger our borders, the Lord shall smite them and cause them to flee in seven different directions” (Deut. 28:3-8).

Moving from the dispensation of the Law to the dispensation of Grace, there is a change in emphasis on the blessings enjoyed. When we *seek* out what our blessings are in the administration of Grace, we learn that we have been blessed with all *spiritual blessings* in heavenly places. Had you had the privilege of sitting down



by the campfire with the Apostle Paul, he would not have hesitated to inform you that as a member of the Body of Christ, you have a *heavenly* hope and calling.

As we *seek* to understand more about things above, we learn from Paul that heaven is going to be our home for eternity. Its beauty

and splendor left the apostle in awe of what he saw and heard when he was caught up to the third heaven (II Cor. 12:1-5). Like earth, heaven is a tangible realm that is bustling with activity.



“With most things in life,
instruction precedes practice.”

We also know that we will be serving the Lord the moment we arrive there (II Cor. 5:9). What area of service this may entail we are not told, but just as we desire to walk well-pleasing to the Lord here, the same will be true there. We need to be fully aware, however, that our service and conduct *now* will have a profound effect on us throughout eternity.

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy” (I Thes. 2:19,20).

In Paul’s epistles there are three crowns promised to those who faithfully serve the Lord. This particular passage seems to indicate that these are not literal crowns that will be handed out, rather they will be *honors* bestowed upon those who have earned them. The crown of rejoicing

has been called the soul-winners crown. Paul personally had led many at Thessalonica to a saving knowledge of Christ. He rejoiced that they had been delivered from the power of idols, which can neither speak nor reason, to worship the true and living God (I Thes. 1:9).

Think of it, if the angels rejoice when one sinner is saved, heaven will surely resound with a shout upon the completion of our redemption. In that day, the Lord is going to acknowledge Paul *publicly*, and all those who had a burden for lost souls. This will be a reward in itself to hear the Savior say, “Well done thou good and faithful servant.” The rejection and ridicule we experienced at the hands of unscrupulous men today will be but a passing memory in that day.

“If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: If we believe not, yet He abideth faithful: He cannot deny Himself” (II Tim. 2:12,13).

Every member of the Body of Christ is said to be seated with Christ in the heavenlies (Eph. 2:6), therefore, we have His promise to rule and reign with Him. But not all will hold the same position or degree of authority. This will be determined by our willingness to suffer for His name’s sake, here and now.

We are promised positions of authority that will be vacated when Satan and His fallen host are cast out of heaven. Each of these positions represent degrees of authority which have been patterned after God’s original heavenly order. They are principalities, powers, mights,

dominions, thrones, and so forth (Eph. 1:21; Col. 1:16 cf. Eph. 6:12). If you had a choice, which earthly position of authority would you choose to hold to make a real difference in the advancement of Christian values—a Cabinet post in Washington D.C. or a clerk at a small town county seat who files court records?



You see, “if we suffer, we shall also reign with Him,” but if we are ashamed of Christ due to the fear of men, “He also will deny us,” that is, a higher position and greater degree of authority. Bear in mind, there will be no room for advancement in eternity since our reigning position will be determined by what transpires at the Bema Seat. Perhaps we need to follow the old motto of the Army to “Be all that you can be,” but only in this case for the Lord. You will not regret the decision when the trump sounds!

If we “believe not” that this is true and that He is able to keep us, He abides faithful, even though we are unfaithful, because He cannot deny Himself. In short, Christ has promised to save us and, needless to say, He will keep His Word. We must never lose sight of the fact that the honor of His name is at stake.

Paul would not have rested, nor should we, until all understood that we are chosen in Christ Jesus, adopted, accepted in the Beloved, washed in the blood, forgiven of our sins, given to know the Mystery of His will, sealed with the Holy Spirit, and in receipt of an inheritance with the saints in light (Eph. 1:3-14; Col. 1:12).

The foregoing passages are but a sampling of the spiritual blessings we enjoy in Christ, as members of His Body. Of course, there are many others found in Paul’s epistles, but we must take the time to discover the significance of these riches. After we determine what our blessings are, then we are to *set* our affection on things above.

SETTING OUR AFFECTION ON THINGS ABOVE

“SET your affection on things above, not on things on the earth” (Col. 3:2).

Here is where practice comes into the picture. Setting our *affection* on our spiritual blessings means that we should fill our *hearts* with them to the point that we desire to know everything there is to know about each and every blessing. Eventually this should permeate our everyday Christian experience, resulting in a change in our conduct. To show you what we mean, let’s take the spiritual blessing of being *accepted in the Beloved* and meditate on it for a few moments.

We often hear people refer to accepting Christ as their personal Savior and, of course, we understand what they mean and rejoice with them in their salvation. But to be more accurate we

are not asked to *accept*, but rather to *believe*. You will remember that God said to Cain that if he brought the proper sacrifice, he would be accepted. Cain's responsibility was to *believe* what God had said and bring the sacrificial lamb. It was God who would do the accepting (Gen. 4:3-7).

When God delivered His people from bondage in Egypt, He required that they shed the blood of the Passover lamb and apply it to the lintel and doorpost of their dwelling. Those who *believed* God applied the blood. When He saw the blood, death passed over them—God had *accepted* their sacrifice and rewarded their obedience (Ex. 12:13).

The Israelites, when carrying out the steps of the Levitical offerings, were careful to bring the offering to the door of the Tabernacle *before* the Lord, that it might be *accepted* of the Lord for the atonement of their sins (Lev. 4:3,4).

When God the Father looked down from heaven and saw His dear Son drenched in blood, He *accepted* the once-for-all sacrifice of His Son as the provision for our salvation. The work has been accomplished on our behalf; now it is given to us to *believe*, at which time we are *accepted by God* in the Beloved One, having full access into the heavenlies (Eph. 1:6; Phil. 1:29; Heb. 10:19,20).

A small boy asked a preacher: "Sir, what can I do to be saved?" The preacher replied. "Son, you're too late." "What!" exclaimed the boy, "too late to be saved?" "No," said the preacher, "too late to do anything. You see, son, Jesus already did it all two thousand years ago."

Christ's death is more than adequate to redeem us. He paid our full debt of sin, leaving nothing for us to do or pay! The message of Acts 16:31 is, "*believe* on the Lord Jesus Christ, and thou shalt be saved." Believe that He died for your sins, was buried, and rose again (I Cor. 15:3,4; I Thes. 4:14).

When we fill our minds with the wonderful truth that we have been *accepted in the Beloved*, what more can we do but *surrender* ourselves to the One who first loved us? After we come to know Christ as our personal Savior, the things of this world that were once so important to us now seem insignificant. Now the purpose of our heart is (or should be) to present our "bodies a living sacrifice, holy, *acceptable unto God*, which is your reasonable service" (Rom. 12:1).

While there are literally millions of things in this world to occupy our minds, may God help us to follow in the footsteps of the apostle *to seek and set* our affection on the things which are above, where Christ sitteth on the right hand of God Almighty.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS" (Phil. 4:8). 

Endnotes

1. Tract Evangelistic Crusade, Apache Junction, AZ—Author Unknown.
2. Thomas Guthrie
3. Pastor Francis Balla, www.illustrationexchange.com/Illustrations/
4. Photo Copyright: Richard Spiegelman, Professional photographer.

Identity Theft?

According to the 2012 identity fraud report by Javelin Strategy and Research, more than 11.6 million U.S. adults became victims of identity theft that year. It's become an epidemic in crime. But did you know that all Christians assume someone else's identity? At the moment of salvation by faith alone, every believer is "baptized into Jesus Christ" (Rom. 6:3). This baptism by the Holy Spirit enables us to "be made the righteousness of God in Him" (II Cor. 5:21). It is a spiritual identification process wherein our identity in the old man is completely immersed in the blood of Christ so that the Heavenly Father now sees us only in the identity of our new man, or "in Christ." So complete is this new identity that God sees us now as "members of His [Christ's] body, of His flesh, and of His bones" (Eph. 5:30). This new identity is available not by fraud but by faith, and as a free gift. If you have this new identity, rejoice in Christ. If you don't, trust in Him alone today. —Pastor John Frederickson

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THE GAINSAYING OF GRACE

By Pastor Ricky Kurth



LAW

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ” (Gal. 1:3).

Isn't it funny how a guilty conscience can cause you to react differently to the same words that are spoken to others whose conscience is clear? For instance, when Paul opened his epistle to the Romans by writing “grace to you” (Rom. 1:7), the Romans no doubt *rejoiced* and thought about the message that Paul confirmed to them later in that letter, that “we are not under the law, *but under grace*” (6:15). In reading this same greeting of grace, however, the Galatians probably felt *shamed and embarrassed*, for they had allowed some false teachers to convince them to put themselves under the law to improve their spirituality, something God never asked them to do.

Perhaps you are wondering, “What’s wrong with giving God more than He asks for?” Well, let

me ask you, when God says that men are saved by grace through faith without works (Eph. 2:8,9), is He pleased when men give Him more than the simple faith He asks for, choosing to add works to their faith? Of course not! And Paul, knowing that God was equally displeased with the Galatians for adding the law to His grace after they were saved, begins his epistle to them by reminding them that God’s message for today is “Grace be to you—and peace!”

Disturbing the Peace

If you are saved, you know that God’s grace has made it so that “being justified by faith, *we have peace with God*” (Rom. 5:1), and no matter how long you’ve been saved, I’d venture to say that you can still remember the peace you felt after learning that your salvation depended on Christ’s work on Calvary and not on your ability to keep the law. Well, the

Galatians didn't lose their peace with God when they put themselves under the law—but it sure felt like they did!

You see, the law demands 100% obedience *100% of the time* (Gal. 3:10; James 2:10,11), and the Galatians soon found that they couldn't keep the law perfectly now that they were saved any better than they could when they were lost! When they tried to keep the law, they soon lost the peace they enjoyed when they were resting in Christ. You see, you can never know the peace that God wants you to enjoy by looking at your life through the eyes of the law. The peace that exists between you and God because of Christ's work on the cross can only be enjoyed when you learn to look at your life through the eyes of grace, just as God does.

After offering the Galatians grace and peace "from God the Father, and from our Lord Jesus Christ," Paul goes on to say about the Lord,

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

Since the little word "that" means *purpose* or *intent*, Paul is saying here that the reason Christ died for our sins was not just to deliver us from our sins, but "that" He might *also* deliver us "from this present evil world." He was speaking, of course, of the world you still have to live in now that you are saved, the world that tempts you to partake of its evil on a daily basis. Paul is letting us know from the very beginning of this epistle that this letter is all

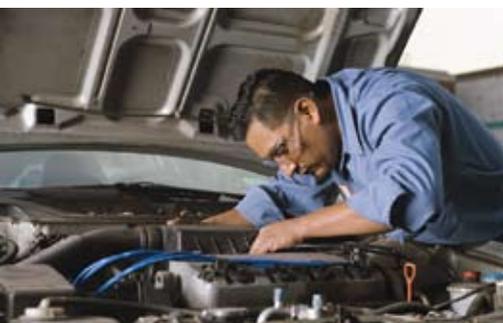
about how to deal with sin once you are saved, how to be delivered from this present evil world of sin, in addition to the deliverance we already enjoy from that *future* evil world in the lake of fire.

A Special Delivery

The Galatians were being told that the way to be delivered from the world's evil was to use the law, that by adding circumcision and the observance of the law's holy days they could somehow perfect the work of God's grace in their lives (3:3; 4:10). Paul called this kind of thinking "foolish" (Gal. 3:1) and asked them, "who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Here the apostle not only pronounces it foolish to try to deal with sin using the law, he supplies them with the *correct* way to deal with sin. The way to overcome sin in your life is to stay focused on the Christ who died for your sins, and that's why Paul begins this epistle by speaking of the One "who gave Himself for our sins, that He might deliver us from this present evil world."

Did you notice that overcoming this present evil world is not just a suggestion, it is "*the will of God*"? Most Christians long to discover God's will for their lives, but if you are saved, I can say to you without any equivocation whatsoever that God's will for your life is that you be delivered from this present evil world! That means that if you are living in the world *you are out of the will of God*, but if you are living apart from the world *you are in the will of God*, no matter

what else you are doing in life, “for *this* is the will of God, *even your sanctification*” (I Thes. 4:3). God’s will for your life isn’t whether you should be a teacher or a mechanic;



He leaves choices like that up to you. But once you choose, it is God’s will that you be a *sanctified* teacher or mechanic, and the word “sanctified” means to be set apart unto God (Ex. 13:2 cf. 12), apart from this present evil world of sin. That’s the only way you’ll be in a position to bring glory to God, which is why, after speaking of the will of God, the apostle adds:

“To whom be glory for ever and ever. Amen” (Gal. 1:5).

Are you interested in bringing glory to God? Are you planning on waiting until you get to heaven to start? If so, you should know that God wants you to begin *now*, in *this* life, by learning to be delivered from this present evil world by walking in the grace that saved you (Col. 2:6). The Galatians were being told that the law brings glory to God, and *it used to!* Elsewhere Paul admitted that the law “*was* glorious” (II Cor. 3:6,7); but the law doesn’t bring glory to God *today*, in the dispensation of grace. You know what that means, don’t you? It means that as a Christian *you can’t know how to glorify God*

without rightly dividing the Word of truth!

A Rush to Judgment

Now knowing what you know about the peace that the grace of God brings to a soul, you wouldn’t think that anyone could be tempted to leave the message of grace for a law that could only bring self-condemnation and judgment, but the Galatians had done so *in a hurry!*

“I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel” (Gal. 1:6).

While I’ve taken the liberty of capitalizing the word “Him” here, some people wonder if Paul isn’t talking about himself in the third person when he speaks of “him that called you into the grace of Christ.” After all, wasn’t it Paul, the apostle of grace, who introduced these Galatians to the grace message? While that’s true, it is significant that every time the Bible identifies who it is that calls us, it is always God the Father who does the calling (I Cor. 1:9; I Thes. 2:12; II Thes. 2:13,14; II Tim. 1:8,9).

You know what that means, don’t you? It means that Paul was telling the Galatians that in removing themselves from the grace message they had not just “removed” themselves from *him*, they had removed themselves *from God Himself*. They didn’t lose their salvation, of course, for Paul does not say that God removed Himself *from them*. But in the dispensation of grace, to leave the message of grace is to move away “from Him that called you into the grace of Christ.”

The Bait

Now the question is, what's this other gospel that had lured them away from the message of grace? Well, notice that Paul doesn't say that they left God for a *false* gospel; he says they left God for *another* gospel. Our new readers might wonder, "What other gospel is there than the gospel of grace?" for many Christians believe that there is only one gospel in the Bible. However, in this very epistle, Paul mentions "the gospel of the circumcision" and "the gospel of the uncircumcision" in the very same verse (2:7). Why, there's two gospels right there! For those who think that these two opposite-sounding gospels are actually the same, we wonder if they would also think that colas and "the uncola" are the same.¹



The gospel of the circumcision said that you had to be circumcised to be saved (Gen. 17:14), while the gospel of the uncircumcision said that you *didn't* have to be circumcised to be saved. As we shall see, the Galatians were being tempted to return to this gospel of the circumcision, a gospel that would obligate them to keep the entire law of Moses (Gal. 5:3). And in the dispensation of grace, to remove yourself from grace and

revert to this gospel and the law is to remove yourself from God.

The Allure of the Lure

Now, I'm sure that it didn't *feel* like they were being removed from God. Getting circumcised no doubt made them feel like they were drawing *closer* to God. And why wouldn't it? Under the law, circumcision was part of God's program for Gentiles as well as for Jews (Ex. 12:48; Acts 15:1). So naturally, when the Galatians left grace for circumcision, they *felt* like they were drawing closer to God. But when it comes to spiritual things, *you can't go by your feelings*.

We have a fascinating illustration of this back in the Old Testament. Remember when Jacob wanted to trick his father into blessing him instead of his brother? He had one problem: his dad may have been blind, but he could still *feel*, and his brother was a hairy man, and he was a smooth man. But his mother overcame this obstacle by strapping some goat skins to the back of Jacob's hands, forcing his father to muse, "The voice is Jacob's voice, but the hands are the hands of Esau" (Gen. 27:1-22). He then made the fatal decision to go by what he *felt* instead of by the words he *heard*, and in so doing was deceived!

Is there anything you can learn from that? Any time you choose to rely on your feelings instead of what you hear in God's rightly divided Word you are on dangerous spiritual ground, and this will lead you into all sorts of doctrinal errors.

For instance, getting baptized with water *feels* like you are

drawing closer to God. And why wouldn't it? It's in the Bible (Acts 2:38). But when you are baptized with water, you are being removed from the God who called you into the grace of Christ out from under the bondage of the law, and the washing of baptism was one of the tenets of the law (Heb. 9:10). Similarly, when you observe the Sabbath it *feels* like you are drawing closer to God; and why wouldn't it? It's in the Bible (Ex. 20:8). But when you observe the Sabbath you are being removed from the God who called you out from under the law into the grace of Christ. When men *tithe* it feels like they are drawing closer to God, and why wouldn't it? Tithing is also in the Bible (Deut. 26:12). But when men *tithe today*, in the dispensation of grace, they are being removed from the God who called them out from under the law into the grace of Christ.

All of these things and more *feel good* because they feel *religious*, but you cannot allow your spiritual life to be guided by anything other than what you hear in God's rightly divided Word.

Taking the Bait

With all this in mind, perhaps you are wondering why anyone would trade grace for the law. The answer is that the Galatians thought they were "trading up." If you are not familiar with this expression, have you ever seen the TV game show *Let's Make A Deal*? When I watched this show as a boy, I can remember Monty Hall would start by giving a contestant \$100, informing her that she could keep the money or trade it for what was in a small box

situated on a pedestal between them. Sometimes the contestant would make the trade and find she had bartered for some expensive jewelry. She had traded up! Then her rascally host would inform her that she could keep the fine jewelry or trade it for what was behind the curtain on the stage. Sometimes she would make the trade and find she had bargained for a new car! She had traded up again! Of course, sometimes the contestant was disappointed to learn that she had traded her fine jewelry for a phone booth full of bananas! The announcer was always quick to point out that they were *Chiquita* bananas, but this was small consolation for the contestant, who knew without a doubt that she had traded *down*.

In the same way, when the Galatians traded grace for the law, they thought they were trading up; that's why they made the trade! But what they got was worse than a phone booth filled with bananas, for what they got was a law that they couldn't keep perfectly, a law that could only rob them of their peace when they tried.

The Cheerleaders of the Trade

My favorite part of the show was when the contestants were deciding whether or not they should make the trade. Various members of the audience would always scream, "*Trade!*" or "*Don't trade!*" depending on their assessment of the deal on the table. What a vivid picture of what was happening in Galatia! As the Galatians were deciding whether or not to trade the grace of Christ

for the law, the legalizers who were longing to bring them into bondage were screaming “*Trade!*” while the principalities and powers that watch us members of the Body of Christ² were screaming “*Don’t trade!*” with equal fervor.

Even though all of this screaming took place nearly 2,000 years ago, I’m certain you can see the problem with this scenario. The problem, of course, was that the Galatians *couldn’t* hear the principalities and powers, they could only hear the legalizers. And you know what? This problem remains to this very day. Men who are saved by grace *still* can’t hear the host of heaven cry out when legalizers are screaming at them to trade the grace of Christ for the law. But they can hear you. *You* must cry “*Don’t trade!*” *with all that is in you*. That’s what Paul would do if he were here. Don’t you want to be like Paul?

Real or Artificial Bait?

Now as Paul goes on, he has something to say about this other gospel that had lured the Galatians away from grace:

“Which is not another; but there be some that trouble you, and would pervert the gospel of Christ” (Gal. 1:7).

Here we feel like protesting, “Paul, you just said that the Galatians were called ‘unto another gospel,’ but here you say that this other gospel ‘is not another.’ Make up your mind, is it another gospel or isn’t it?”

Well, as you know, the word *gospel* means “good news,” and in time past *the law* was good news. But when you take a gospel out of its proper dispensation *it is no*

longer gospel. When you put the law on people who are not under the law but are under grace, the good news becomes *bad news!* So the Galatians had fallen for a gospel that *was* a gospel in time past, but is no longer a gospel in the dispensation of grace.



“...learn to look at your life through the eyes of grace, just as God does.”

Notice that Paul speaks of those who were imposing the law on these grace believers as “some that trouble you.” What do we call people who make trouble? *Troublemakers!* That’s why I’ll sometimes side with the Bible teachers that call these false teachers *legalizers*, since this is the term with which most Christians are familiar, but sometimes I’ll use Paul’s designation and just call them *troublemakers*, for that’s what they were! The word “trouble” is used in John 5:4, where we read that an angel *troubled* the previously placid waters. What a picture of how the absolute calm that had come to rest in the souls of the Galatians when they were saved by grace was disturbed by the troublemakers who wanted to put them under the law. While you can’t get arrested for disturbing the peace in a man’s soul the

way you can for disturbing the peace in a quiet neighborhood, that doesn't make this offence any less criminal, at least in the eyes of Almighty God.

The Perverts in Your Neighborhood

Notice that these legalizers troubled the Galatians when their gospel was said to “pervert the gospel of Christ.” Well, what do we call people who pervert things? *Perverts!* In the eyes of God, those that teach an expired gospel are *spiritual perverts*. That's not me saying that, that's *Paul*, that's *God speaking through Paul*. It is interesting in this connection to learn that *Webster's New Twentieth Century Dictionary* defines a “pervert” as “one who has forsaken the true for a false religion.”

How badly does the law pervert grace? The Greek word for *pervert* is used only two other times, the first being found when Peter talked about how “the sun shall be *turned* into darkness” (Acts 2:20). How different is the sun from darkness? Why, it's as different as night and day! And that's how badly the law perverts the grace of Christ. That Greek word is also used when James said, “let your laughter be *turned* into mourning” (James 4:9). How different is laughter from mourning? Why, it's the very *opposite!* Thus, if you pervert God's grace with the law, you are turning the gospel into the very opposite, you are turning God's good news into bad news.

How Paul Felt about Perverts

This explains why the Book of Galatians betrays a level of fury

that seems latent in the apostle's words, and you can certainly understand why. You could say what you wanted about Paul personally (II Cor. 10:10) and he would just shrug. But when you messed with the message of grace *you went too far!* Many years ago country singer Merle Haggard had a song in which he sang, “When they're runnin' down my country, they're walkin' on the fightin' side of me!” Just so, when the legalizers perverted the gospel of God's grace, *they were walkin' on the fightin' side of Paul!* People get upset when a sexual pervert moves into the neighborhood, and grace believers need to get just as upset when someone tries to pervert the gospel by putting grace believers under the law. We need to be concerned about this kind of doctrinal perversion in our neighborhoods because, as Pastor Jim Kirkwood used to say when he ended his radio broadcasts in Chicago, “If it isn't grace, *it isn't gospel!*”

So if nothing else, let your church be known as the church that *preaches grace*. If nothing else, let it be known that *you* will stand for God's grace when all around you are falling. If need be, let *your* voice be the lone voice crying out amid a neighborhood packed with spiritual perverts who are turning the good news of God into bad news. If you're with me, say *amen!* 

Endnotes

1. Those not old enough to remember this popular advertising campaign for 7 Up back in the '60s will just have to look it up on the internet!
2. Ephesians 3:10

Question Box

“Living the Christian life can be challenging at times. How do we determine what is acceptable to God when there is no direct command of Christ?”

The Word of God is always relevant—it transcends the ages! If a particular matter isn’t dealt with specifically in Paul’s writings, we are to defer to a broader principle. For example, you may want to ask yourself the question, will my action or participation in something glorify God? If you have any reservations whatsoever, you are probably skating on thin ice. Paul says, “Whether therefore ye eat, or drink, **or whatsoever ye do**, do all to the glory of God” (I Cor. 10:31).

Another principle to apply is to “prove all things; hold fast that which is good. Abstain from all appearance of evil” (I Thes. 5:21,22). Proving has the sense of putting things to a *test*. If you are remodeling an old house and the steps going upstairs look unsafe, you naturally make sure that the steps will hold your weight before you attempt to ascend the stairs. We wouldn’t think of placing ourselves in harm’s way—the same should also be true of our spiritual life.

Test: Should we take possession of something that is not rightfully ours? To illustrate, what would you do if you came across a satchel of money sitting beside a park bench? Often, examining the conduct of a servant of God in such matters will help determine whether our actions will be acceptable to the Lord.

When the Apostle Paul won Onesimus to Christ at Rome he could have reasoned that since this runaway slave’s slate was wiped clean from past offenses he would claim him as his own. After all, think how profitable Onesimus could have been to Paul in the work of the ministry. But Onesimus rightfully belonged to Philemon, so the aged apostle returned him, along with a letter, to allow his coworker in the faith to make that decision. In other words, he didn’t simply assume his friend would understand, he did what was *right*. The Lord will hand-somely reward Paul for his good deed at the Judgment Seat of Christ. What would you do if you found yourself in a similar set of circumstances?

—Pastor Sadler

The Secret of Spiritual Power

It's Not Where You *Stand*
It's Where You're *Going*
that Counts

By Cornelius R. Stam

Those who pride themselves upon their firm stand for the truths of Scripture should take note that where *spiritual power* in testimony is concerned, it is not where one *stands*, but where he is *going* that matters.

Have you ever asked yourself how Martin Luther, who was so confused as to the second coming of Christ, who still had so much to learn about law and grace, who even faltered in his belief in the finished work of Christ, who took with him so many of the rags of Rome and showed anything but mercy to the Jews—have you ever asked yourself how *this* man came to be so mightily used of God that he shook all of Europe with the truths he *did* understand, so that much of Europe and America still feels the results of his powerful ministry?

Have you ever asked yourself how John Calvin, who still lived so largely under the Old Testament that he actually taught capital punishment for extreme cases of heresy, and how John Wesley, who never really understood justification, and both so confused about the return of Christ, could yet be used so mightily that their influence is still felt on every hand?

Have you ever asked yourself how John Darby, who thought that Matthew 18:20 refers to gatherings of the members of Christ's Body and that our Lord's command to the eleven is our commission for today, and who had the disciples looking for the "rapture" and the "revelation" at the same time—how *he* could have been so mightily used of God that millions of sincere believers are still praising God for his ministry?

The answer is that these men all had the sincere and single passion to *know the truth* (in order to obey it) and to *make it known*. They did

not, like so many today, close their eyes to truths which might prove unpopular, or having found light on the Word hide it for fear, or for favor of men. Rather, they searched diligently for further light on the Word and, having found it, stood courageously for it regardless of the cost. This is why they enjoyed such extraordinary spiritual power in the proclamation of the truths they did understand.

This is always the secret of spiritual power in our ministry for Christ. Do we truly long for light on the Word of God so that we may obey Him more completely, and are we faithful in imparting this light to others? In this sphere it is not so much where we *stand* as where we are *going* that matters.

None of us have even begun to master the Scriptures. We all have much, very much, to learn, but the measure of our spiritual power and influence in ministering the Word is determined entirely by our obedience or disobedience to one of the most important injunctions of Scripture: the injunction to “*grow in grace and in the knowledge of our Lord and Savior Jesus Christ.*”

THE EVIL RESULTS OF STANDING STILL

The Apostle Paul rebuked the Corinthian believers for many serious failures, but the root of their trouble lay in the fact that, having had the benefit of his own extended ministry and that of other great men of God, they had failed to respond and grow and were still “babes,” unable to digest the “solid food” of the Word of God. Thus he had to write to them:

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

“I have fed you with milk, and not with meat [solid food]: for hitherto ye were not able to bear it, neither yet now are ye able” (1 Cor. 3:1,2).

The evidences of this condition were seen in their walk, for to prove that they were still babes, the apostle continued:

“...for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (Ver. 3).

Similarly the Hebrew believers were unable to assimilate precious truths because of their lack of appetite for spiritual food and consequent failure to grow, so that the apostle had to write to them:

“...we have many things to say, and hard to be uttered, seeing ye are dull of hearing,



“For, when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat [solid food],

“For every one that useth milk is unskilful in the Word of righteousness: for he is a babe,

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:11-14).

Likewise the Galatian believers had stopped *growing* after Paul’s departure from them; indeed, they had even begun to go back under the law, so that Paul had to ask them:

“Where is then the blessedness ye spake of...?” (Gal. 4:15).

All these had failed to make progress in the things of God, thus losing the spiritual blessing and power which should attend the testimony of every believer. Indeed, each of these cases illustrates the fact that by standing still in the things of God we actually go backward. The Corinthians, in their defection, came to challenge even the apostleship of Paul who had, at such cost, led them into the light of God’s grace. The Galatian believers lost the blessedness they had once enjoyed, and the Hebrew believers, now “dull of hearing,” had “*become*” such as needed milk because they could digest no more than that.

THE IMPORTANCE OF SPIRITUAL GROWTH

This is why the apostle emphasizes so strongly the importance of growth and progress, both in the life of the individual believer and in that of the Body as a whole.

In the Ephesian epistle he points out that God gave apostles, prophets, evangelists, pastors and teachers.

“For the perfecting [maturing] of the saints, for the work of the ministry, for the edifying [building up] of the Body of Christ:

“Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect [full grown] man, unto the measure of the stature of the fulness of Christ:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...

“But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ” (Eph. 4:12-15).

Mark well, that “children” are “tossed to and fro, and carried about with every wind of DOCTRINE,” and that our aim should rather be the building up of the Body of Christ, until we all come in the unity of THE FAITH, and of THE KNOWLEDGE OF THE SON OF GOD, unto a full grown man. The reception and propagation of *the truth* is therefore deeply involved in the growth of the individual believer and of the Church.

Peter joins Paul in this, exhorting believers:

“As newborn babes, desire the sincere [pure] milk of the Word, that ye may grow thereby” (I Pet. 2:2).

And, explaining the continued absence of Christ from this earth, he acknowledges Paul as the apostle of grace in II Peter 3:9,15,16, and closes with the exhortation:

“But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever. Amen” (II Pet. 3:18).

This explains why Luther and Calvin, Wesley and Darby had so great a measure of spiritual power in their ministries, and why they accomplished so much for God. They did not stifle growth by closing their eyes to truths which might prove unpopular. They eagerly accepted what light God imparted to them, and then faithfully proclaimed it to others. It also explains why men of God today, who have inherited more light on the Word than Luther ever received, may yet be so utterly lacking in the power of the Spirit.



“...by standing still in the things of God we actually go backward.”

This is a day when those who minister the Word should pay special heed to these facts. Those who know more about the truth than others before them, but reject further light and stifle further growth, will find their power fading fast.

To be specific, there may be Presbyterian or Baptist ministers, for example, who have not yet seen the glory and the all-sufficiency of the “one baptism,” yet may enjoy real spiritual power in proclaiming the truths they *do* understand. But let these same men close their eyes to the Pauline message when faced with it or, having seen it, let them remain silent about it for any reason whatsoever, and the power of their ministry will vanish. This is the situation which is so prevalent on every hand today, and the reason why the Church, though larger than ever, is spiritually weak and ill. Men of God who know far more about the Word than Luther, Calvin, Wesley or Darby, are utterly destitute of spiritual power in their proclamation of the Word because they are rejecting *further* light or are maintaining a discreet silence as to it, and the Church at large is feeling the results.

It is not so much where one stands as where he is *going* that counts. Let us therefore ask God to keep us going ever *forward* in our knowledge of the Word and in our proclamation of it, that our ministry may be attended, in increasing degree, with the power of His Holy Spirit. 



What's Hiding Under that Cloak?

By Pastor Ricky Kurth

“If I had not come and spoken unto them, they had not sin: but now they have no cloke for their sin” (John 15:22).

What on earth did the Lord mean here when He said that if He hadn't come, the unbelieving Jews He had mentioned in the previous verse “had not sin”? Surely they had sinned, whether He had come or not!

To find out what He meant, we have to define a word that we don't use very often, the word “cloke,” spelled *cloak* in our day and time. A cloak is a loose, sleeveless garment that is worn over other clothing, and about the only time that this writer hears the word even mentioned is when someone puts their *coat* in *the cloakroom* of a restaurant. If you can't picture what a cloak would look like, but you can picture the mythical character Dracula, he is always depicted wearing a cloak.

Now the thing about a cloak is that you can easily *conceal* something under a loose, sleeveless garment, such as a dagger. This has given rise to the expression *cloak and dagger*, a figure of speech that refers to *espionage*. For this reason, when this word is used as a verb, to *cloak* something means to hide it. *Star Trek* fans will remember that Klingon and Romulan vessels were equipped with *cloaking devices* that made it so that you couldn't see their ships coming. And no, I'm not a geek, I had to look that up!

All of this helps us understand what the Lord meant when He said that if He hadn't come they would not have had sin. He didn't say “they had not sin, then I came *and now they have sin.*” He rather said, “They had not sin, then I came and now they have *no cloak* for their sin.” In other words He was saying, “Now that I've come, they can't *hide* their sin any more,” and I believe He had a *specific* sin in mind, an all-encompassing one that He mentions in the next verse.

“He that hateth Me hateth My Father also” (John 15:23).

The comprehensive sin that these unbelievers were cloaking so successfully before the Lord came was *hatred of the Father*. Since the Law commanded the Jews to *love* the Father (Deut. 6:5), it was a sin to hate Him, and for centuries unbelieving Jews had cloaked their hatred for God *with their religion*, which provided the perfect cover. Practicing Judaism made it appear that unsaved Jews *loved* the Father, but as the Lord said of them: “This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; *but their heart is far from me*” (Matt. 15:8 cf. Isa. 29:13).

If you are wondering how the Lord’s coming uncloaked their hatred of the Father, remember that He was God the Father in the flesh, and so when He showed up and they hated Him, it showed they hated the Father.

But notice in our text that it wasn’t just the Lord’s *coming* that uncloaked their sin. He said, “If I had not come *and spoken unto them*, they had not sin” (v. 22). How did His words uncloak their hatred? Well, remember, His words *were the Father’s words* (John 3:34; 8:26; 12:49). So when the Lord spoke the words of the Father and they hated His words, they were actually hating the Father’s words!

If you are not convinced that this is what the Lord had in mind, consider what He went on to say:

“If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father” (John 15:24).

This sounds a lot like what He said in our text verse, but remember that there He said that His *words* uncloaked their hatred, while here He affirmed that His *works* uncloaked it, speaking of the *miraculous* works that He did among them. If you are wondering how His works uncloaked their hatred of the Father, remember He said that “the Father that dwelleth in Me, *He doeth the works*” (John 14:10). And so when the unbelievers in Israel ascribed His miraculous works to Beelzebub (Matt. 12:24), their hatred of His works were actually hatred for the Father’s works. That’s how the Lord’s words and works uncloaked their hatred of, as He says here, “both Me and My Father.”

All this reminds us of how if you are looking for a certain book on the internet, you will usually see advertising popup ads that say something like, “If you like this book, you might also like...,” and then go on to try to sell you some other books that are similar to the one for which you had been searching and found. Similarly, if you don’t like the Lord Jesus Christ, *you don’t like God the Father*. You might *say* that you do, as the adherents of many religions do, but you really don’t! Religions that claim to love God but reject His Son are nothing more than cloaks for hatred of the Father, and you have God’s Word on it! 



BBS Letter Excerpts

From Facebook:

“Wow! Impressive! This truth is really new to me. It is now more clear than before. Thank you for considering my question. Thank you for helping us. God bless you.”

From New Mexico:

“You have helped me more than you can possibly know. The wealth of material on your web page allows us to feast freely at the banquet table of your efforts and many of those workmen that have preceded you.”

From Ohio:

“I’m personally Reformed in my orientation but am open to dispensationalism....The reason for my initial email was the treatment of baptism. I have truly never really grasped the significance of baptism as it was explained to me, or its importance in the whole scheme of the Christian life. I’ve read the *Searchlight* article you sent and it makes sense.”

From Texas:

“After ten months on the road, ministering to over twenty-nine nursing homes in seven states...I plan to stay for a one month stay in each state...stopping in most every town that looks promising to have a nursing home.... I have learned that most activities directors don’t mind altering their schedule to have a guest speaker give a message to the resident patients.” (My assistant pastors each have a regular monthly slot at a nearby rehab center.—Ed).

From California:

“I showed your publication to a chaplain here at the prison and was told not to read it. He says you are a Paulite. ‘What is a Paulite?’ I asked him, and all he would say is you follow only the teachings of the Apostle Paul. So is this true?”

From Pennsylvania:

“I want to thank you for clearing up my confusion on whether we need to follow Christ’s teachings (to the Jews) or Paul’s doctrine (to us Gentiles). What you said in your letter really made sense to me.”

From Georgia:

“I have been doing a lot more study into water baptism and I have come to the solid conclusion that it was done away with. I go to a Baptist church, and it is the pastor there who taught me Acts 9 right division. Now he too is coming to the conclusion that it has ceased. He actually sent you 16 points on why he still believed in water baptism awhile back if you remember. He showed me your response.” (You just encouraged a lot of grace believers to keep on presenting the truth!—Ed).

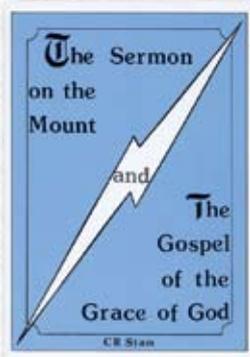
From Kentucky:

“Thank you so much for your publication, the *Searchlight*. I began subscribing to it last fall...I accepted Christ as my Savior around 18 months ago....Can you please describe what BBS means by ‘God’s Word, rightly divided?’...What was the mystery or special gospel revealed to Paul?”



*It's time to go
back to school
and learn about
the differences
between...*

The Sermon on the Mount and The Gospel of the Grace of God



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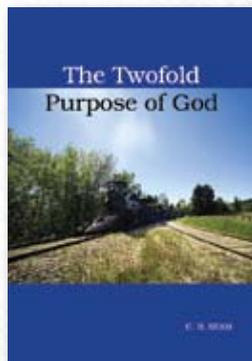
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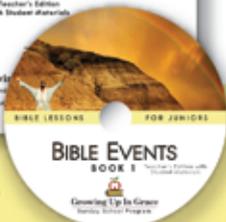


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News and Announcements

Northwest Regional Bible Conference: Our good friends Larry and Geri Rose have invited Paul Sadler and John Fredericksen to the area that Pastor Stam used to call “the lovely shores of Oregon” for a conference to be held at the Phoenix Inn in Eugene. If there’s nothing on your calendar for August 29,30, be sure to call the Phoenix Inn before July 28th in order to get the special group rate they are offering, and call Larry and Geri for further information: (503) 873-6136 or (503) 871-7295.

California Regional Bible Conference: Several years ago the *Bethany Bible Church* of Banning hosted a BBS conference that was so well-attended that we are going back by popular demand! If you live in the area, Paul Sadler and John Fredericksen would love to introduce you to Pastor Jerry Barrett and the saints who are proclaiming God’s rightly divided Word in this southern California locale. Set your smartphone to remind you of this September 5,6 event, then use it to call Paul Alloway to let them know you’re coming: (951) 849-8231 or (909) 936-1173.

Church Anniversary: *Grace Bible Church* of Beloit, Wisconsin, is observing its *sixtieth* anniversary with an October 18,19 “Heritage of Grace” Bible conference that will feature three of the church’s former pastors, and all the blessing that six decades of teaching God’s rightly divided Word can supply! Be sure to let these faithful saints know you are coming by contacting Pastor Matt Ritchey by phone (608) 362-3744 or by e-mail pastorritchey@aol.com.

Package People: They might sound scary, but they’re just people who have arranged with us to receive a package of *Berean Searchlights* every month. These are mostly used for churches and Bible study groups, but we’ve been asked about the possibility of purchasing *Searchlight* packages for distribution to those who need to learn how to rightly divide the Word. If you’d like to join the Package People for this purpose, whether it be every month or just when a particular issue captures your attention, just let us know and we’ll provide you with quantities of ten or more magazines for .50 cents apiece, plus postage.



Our cover lighthouse photo was taken by Janet Peters. The *Cove Island Lighthouse* is located in *Fathom Five National Marine Park* on the Bruce Peninsula, Ontario, Canada. It has been marking safe passage for sailors through a perilous strait between Lake Huron and Georgian Bay since October 1858.

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