

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

October 2015



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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,

Back in 1996, the board of directors of *Berean Bible Society* saw the need for a Bible institute that could establish men and women in Paul's gospel, and train them to be the pastors and teachers of the grace movement's next generation. That need was met when they established the *Berean Bible Institute*, a school which was funded by BBS and hosted in our office facilities here until which time they established their own identity in the Lord's work with their own board of directors in a building of their own. In addition to these foundational efforts, Pastor Sadler and your editor taught a rotation of six different courses at BBI over the years, allowing the students to benefit from our combined 65 years in the ministry. God has been blessing and using BBI ever since, and we heartily recommend them to any who wish to prepare themselves for a lifetime of service in the Lord's work.

It would be a mistake, however, to assume that *Berean Bible Society* is no longer involved in the vital ministry of preparing men and women to be leaders in the proclamation of the truth, as this letter from the Philippines will affirm:

"We are quite busy around here making all men see what is the fellowship of the mystery. I have two to three Bible studies every day...apart from my visitations and funeral services...I am presently pastoring a busy church in the heart of Ozamis City...many times I have fears because I did not graduate, nor go to Bible school. But since college days, I've been reading your materials. Now I'm 30 years old, and I have learned a lot from you all there at BBS, especially in all your audio messages from Galatians to Philemon...I made a lot of outlines from them. Now, I am also teaching in our Bible school."

As you can see, BBS is still active in the crucially important ministry of educating pastors and teachers in "the preaching of Jesus Christ, according to the revelation of the mystery" (Rom. 16:25). Not everyone is in a position to relocate to Wisconsin to attend BBI, but anyone on the planet who has access to a computer has access to the many thousands of Bible study articles and MP3 audio messages that are available on our website.

I'd like to take this opportunity to thank you for the support that you so faithfully give us to keep the light of the truth beaming so brightly on the world wide web. I trust that you'll join us in prayer that as stranded grace believers all around the world turn to us for their training that they will then follow this dear brother's example and commit these truths "to faithful men, who shall be able to teach others also" (II Tim. 2:2).

Yours in Christ,
Pastor Ricky Kurth



Spiritual Aristocracy

By Pastor
Ricky Kurth



Pastor Stam used to call the Bereans “the spiritual aristocracy of their day” because they “received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so” (Acts 17:10,11). Knowing that he was a wordsmith who chose his words carefully, I looked up “aristocracy,” and sure enough, one of the definitions is, “those who rise above the rest of the community in any important respect, as in wealth, knowledge, character, etc.”

I thought of all this when I recently came across Proverbs 25:2 again in my daily Bible reading:

“It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.”

It was truly the glory of God that He could conceal the Mystery from the devil. After all, it was said of the Antichrist, “thou art wiser than Daniel; *there is no secret that they can hide from thee*” (Ezek. 28:3), an arrogance he will learn from his master. Since that was Satan’s boast as well, imagine how *humiliated* he was when Paul went forth heralding “the mystery of the gospel” (Eph. 6:19), the *secret* of the gospel, and he learned that the Cross he thought spelled his greatest victory was actually the thing God would use to rescue sinners from his clutches!

Then, as the apostle began to unfold “the riches of the glory of this mystery among the Gentiles” (Col. 1:27), how Satan must have *gaped* as God’s secret plan to reclaim the rule of the heavens from the “spiritual wickedness in high places” (Eph. 6:12) caused him to realize that there *was* a secret that had been hidden from him, one that spelled his complete defeat! No wonder Paul concludes his greatest chapter on the mystery by saying of the Father who concealed this matter, “unto Him be *glory* in the church by Christ Jesus” (Eph. 3:21).

But while it is the glory of God that He could conceal such a great thing, “the honour of kings is to search out a matter.” You may not be a kingpin in the world, but you prove yourself to be part of the spiritual aristocracy of *your* day when you search out the depths of the mystery that God concealed from Satan so effectively since before the world began. What an *honor* it is to plumb the depths of this great truth, and to “be able to comprehend with all saints what is the breadth, and length, and depth, and height” of that which “passeth knowledge” (Eph. 3:18,19), “that ye might be filled with all the fullness of God.”

Acceptable Worship

By Paul M. Sadler, D.D.



I recently had the privilege of preaching the following message at the *Annual Berean Bible Fellowship Conference* in Cedar Lake, Indiana. This is an abridged version of that message. —Pastor Sadler

Henry Ward Beecher was a well-known preacher and orator during the Civil War. He became ill one Sunday, so a guest pastor was called upon to deliver the morning message. Seeing that Dr. Beecher would not be speaking that day, a number of people got up and headed for the door.

The guest preacher immediately rose to his feet and said, “All those who came to worship Dr. Beecher this morning may leave. All those who came to worship the Lord, may stay in their seats. Everyone sat back down.”¹

You see, brethren, it’s not about *us*. It’s not about how much knowledge we have, or how eloquent we may be. It’s not about being recognized, or having a large following. It’s about Christ! We are to preach Christ, not ourselves! In Him dwells the fullness

of the Godhead bodily. We should gather to worship God in spirit and in truth. And we are indebted to the Apostle Paul who gave us the practical guidelines to ensure that our worship is acceptable to the Lord.

FOUR WAYS TO COMMUNICATE WITH GOD

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.”

—I Timothy 2:1

Paul begins with the importance of prayer in relation to our public worship of God. He affectionately says to Timothy, “I exhort therefore, that, first of all...” In today’s vernacular we would say, “I want to *encourage* you first and foremost to pray.” This shows us that prayer plays a very important

role in acceptable worship. Our worship of God begins and ends with prayer. There are many different types of prayer taught in the Word of God that often have different shades of meaning. In this context, the apostle makes reference to four of them. They are supplications, prayers, intercessions and giving thanks.

Supplications: This prayer most times expresses a specific need. A short time ago, we lifted up Ruth Ware and Sherry Hanna before the Lord, both of whom fought a battle with cancer. We prayed God providentially would watch over them that they might receive the proper diagnosis and treatments. More recently we held up my wife, Vicki, before the throne of Grace when she had a benign tumor removed from her pituitary gland. In each of these cases there was a very special need involved.

Prayers: Bearing in mind that Timothy was serving as the pastor of the church at Ephesus, Paul wanted him to understand that *reverence* is an essential part of prayer. It is a privilege to communicate with God when we think of the wonder of it all—the finite speaking to the infinite. And we are able to do so because we are accepted in the Beloved One (Eph. 1:6).

Intercessions: An intercessory prayer usually has the idea of privately interceding for another. In public prayer, many times you will hear someone say that they have an “unspoken” or “unnamed” request. For example, it may be for a couple that is having marital problems who has taken you into their confidence. Or it might be for a brother in Christ who is struggling

financially. Typically it is something of a sensitive nature.

Giving Thanks: Acceptable worship always gives thanks and praise for the greatness of God.



“The *command of Christ*...could not be clearer; we are to pray for those in authority.”

He was the One who spoke, and worlds came into being. The gratitude of our heart for His love and grace in sending His only-begotten Son to die for our sins must always be upon our lips. And let us not forget to offer thanksgiving for answers to our prayers. We give thanks to Him for raising up Ruth, Sherry and Vicki. We find it of interest that of these four prayers mentioned by Paul, only the giving of thanks spans time and eternity—we will give thanks to God throughout the ages to come for His goodness and mercy.

THE UNIVERSAL NATURE OF PRAYER

Supplications, prayers, intercessions and the giving of thanks are to be made “for all men” (v. 1). *All men*, that is, whether they are saved or unsaved! Of course, we naturally would begin with the household of God. In the age of grace, we learn from Paul’s writings that we are a new creation in Christ. We are members of the Body of Christ, a joint Body, which

is made up of Jews and Gentiles without distinction. With that said, the apostle of grace instructs us to pray for one another whether we are a Jew or a Gentile, bond or free, rich or poor, weak or strong, etc. In time past, the Jews never prayed for the well-being of the Gentile nations. They prayed solely for their own nation. We need only to read the Book of Jonah for confirmation of this fact.

Praying for “all men” also includes the unsaved. We are to pray for the souls of lost men that the Spirit of God would convict them of their sins. God has appointed a day in which He will judge the world in righteousness (Acts 17:31). We don’t hear much about this today, but that was not always the case. When Jonathan Edwards preached his classic sermon, *Sinners in the Hands of An Angry God* at Enfield, Connecticut, in 1741, it is said that those present clung to the pews and to one another fearing they were slipping into Hell.

But the untold story that many fail to realize about Edward’s message is that the day before, a large group of believers agonized in prayer over it for hours. They prayed that God would allow their pastor to speak the Word of God in the power of the Spirit. They sought the face of God that lost souls might be saved; that the sermon might ignite a revival, and indeed it did. It was the spark that kindled the Great Awakening.

I say before God that we do a great disservice to the unsaved when we fail to warn the sinner of the coming wrath of God, if they reject Christ. You see, we have a God-given responsibility to

proclaim the gospel to the unbeliever against the backdrop of the judgment to come. Paul did! He reasoned with Felix, the Governor of Caesarea, about righteousness, temperance and the judgment to come (Acts 24:24-26).

“For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim. 2:2).

Paul also reminds Timothy to pray for kings and those in authority, with a specific purpose in mind. Shortly after the flood, in the days of Noah, God ordained human government as a means for man to govern himself. Whatever forms these governments took when they were established, they were to glorify God and be a *deterrent* against evil. Although most governments were a monarchy in Old Testament times, we never see human government ever rescinded by God.

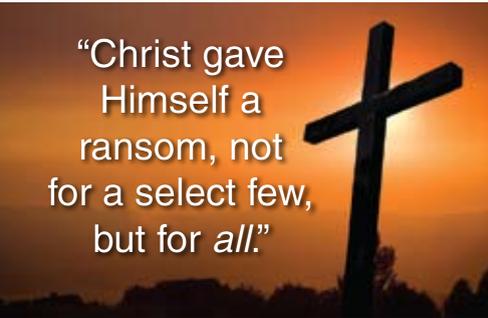
Moving on to the earthly ministry of Christ, when the Pharisees sent their disciples to the Master, they inquired of Him: “Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?” The purpose of the question was to ensnare Him deviously in His own words. But the Lord knew the wicked intent of their hearts, yet He chose to answer them, and in so doing essentially left them speechless in His response:

“Show me the tribute money. And they brought unto him a penny. And He saith unto them, Whose is this image and superscription? They say unto him, Caesar’s. Then saith He unto them, Render therefore unto Caesar the things which are Caesar’s;

and unto God the things that are God's" (see Matt. 22:17-22).

The Lord's response is a clear indication that they were to submit themselves to the laws of the Roman government. We believe this principle is as true today as it was when the Lord stated it.

Paul also confirms that every soul is to obey those in authority, bearing in mind that they are a minister of God for good (see Rom. 13:1-7). Human government with all its shortcomings is essential. This doesn't mean, however, that there isn't corruption and even abuse of power in the affairs of men. There is! But what is the alternative? Anarchy! The *command of Christ* for the Church could not be clearer; we are to pray for those in authority.



“Christ gave
Himself a
ransom, not
for a select few,
but for *all*.”

We often spend a great deal of time criticizing our political leaders, but when was the last time we prayed for them? Believers are to be examples to others of the importance of being in subjection to the powers-that-be. Remember and remember well, that the emperor of Rome in Paul's day was godless Nero, yet Paul instructs believers to pray for Caesar. Who knows if God will turn the heart of the king in answer to our prayers? (Prov. 21:1). We are to pray for the

conversion of our leaders and all those in authority!

The purpose of prayer in relation to human government is that we might “live a quiet and peaceable life in all godliness and honesty.” “Quiet,” that is, in regard to those without. We are to pray that those in authority don't oppress the Church with unreasonable laws and restrictions to rob us of our religious liberty. In addition, we are to be “peaceable,” which means purposely to never stir up the authorities by being disobedient to the laws they enact. But what if they should enact a law that states, “To retain your tax-exempt status you will not be permitted to preach that Jesus Christ is God?” This may well come sooner than we think! Should this happen, we would merely pay the taxes and continue to preach the Word. If we willingly submit to the government, even though we don't always agree with its policies, it will give us free course to share the gospel. The powers-that-be will usually ignore us if we live peaceably, obey the laws of the land, and pay our taxes. In other words, don't draw attention to yourself unnecessarily!

GOD'S WILL FOR YOUR LIFE

“For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth” (I Tim. 2:3,4).

When Paul states that this is “good and acceptable in the sight of God,” we are to understand this in the context of praying for the souls of all men, including those in authority. If you want to know

one facet of God's will for your life, He would have you pray without ceasing, for it is His *will* that all men be saved. The Greek word for "will" in the original language carries the idea of "desires." You see, if God willed it, all men would be saved contrary to their will, which would be contrary to His nature. Rather, God *desires* all men to be saved! He takes no pleasure in the death of the wicked. The Lord wants us to pray for all men, and He desires "all men" to be saved, no matter what their race, gender, color or creed may be. It matters not whether they are rich or poor, bond or free, all *without exception* may come to the foot of the Cross.

God also desires that after we are saved, we should come to a knowledge of the truth. The truth that the apostle is speaking of here is the revelation of the Mystery (Rom. 16:25). An important part of that revelation is found here in these very passages before us. If we want to be established in the faith today, we must acknowledge Paul's apostleship and message. In his writings alone, we have the commands of Christ for the Church, which is His Body, during the age of grace.

"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (I Tim. 2:5,6).

Paul believed and taught the unity of God, which is confirmed when he states there is only *one God*. But he also validates the deity of Christ when he says that there is "one Mediator between God and men, the man Christ Jesus." Once again, in Him dwells

the fullness of the Godhead bodily (Col. 2:9). Christ, and Christ alone, is the Mediator between God and men. There is only *one* way to God, not many ways as we often hear in religious circles. Contrary to popular belief, the Virgin Mary is not the mediatrix between God and men. Like us, she too needed a Savior (Luke



1:46,47). A mediator stands between two parties who are at variance with one another to reconcile them. Therefore, God was in Christ reconciling the world unto Himself (II Cor. 5:14). One could say that Christ has one foot in eternity and one foot in time. He has bridged the gap between God and man! Reconciliation is to be viewed as a key component of God's provision for mankind, not as personal salvation.

Christ gave Himself a ransom, not for a select few, but for *all*. He voluntarily laid down His life to redeem us back to God! Adam sold us into the slave market of sin, but Christ purchased us out of that slave market. Salvation is free and available to all, but it came at a great cost. The purchase price of our redemption is the shed blood of Christ! One of the old Fundamentalists leaders of the past once said, "While it is true that only

those who believe on Him will be actually redeemed; yet He gave Himself an available ransom for all. If ever you are lost eternally it will not be because God was not ready to save you.”²²

In time past, the scope of redemption was limited to Israel, and those who would be saved through her. Today, Paul says, “For the love of Christ constraineth [motivates] us; because we thus judge, that if one died for all, then were all dead” (II Cor. 5:14). Question: “How many in Adam are dead in trespasses and sins?” Of course, the correct answer is, ALL! If that is true, and it most certainly is, then Christ *died for all*, according to I Timothy 2 and II Corinthians 5. On the basis of this indisputable evidence, we believe Paul’s epistles teach unlimited redemption.



Let’s suppose for a moment that you are walking down the street and you come across three beggars who are poor and destitute. Having compassion on the men, you offer to provide a free meal for each of them. You give them your address and the time dinner will be served, but when the hour arrives, only one of the three takes you up on your offer. You prepared and paid for three meals, but two

of the three beggars rejected your gracious offer! The same is true of salvation! God has made a *provision* for all through His Son, Who gave Himself a ransom for all. But only those who believe that Christ died for their sins and rose again will be saved.

This is the good news Paul speaks of that was “to be testified in due time” through his gospel (I Tim. 2:6). While redemption was foreshadowed in the types and shadows of old, it was not until Paul’s conversion that we learn the *significance* of what God was doing in Christ the day He died. He is the first to explain the meaning of Christ’s finished work at Calvary; how He is the Mediator between God and men; that He gave Himself a ransom for all; and shed His precious blood whereby we have redemption, even the forgiveness of sins, the moment we believe (Eph. 1:7).

PAUL’S GOD-ORDAINED MINISTER

“Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity” (I Tim. 2:7).

It is an undeniable fact that Paul was called by God to make known the unsearchable riches of Christ to the Gentiles (Gal. 1:15,16; Eph. 3:7,8). He was ordained a preacher, an apostle and a teacher on the day of his conversion. Luke records for us the very words the Lord spoke to Paul that fateful day:

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness

both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

Notice the Lord appeared to Paul for “this purpose.” What purpose? To make him a minister of the things he had seen on the road to Damascus. But what things had he seen? He saw an unforgettable, heavenly vision, as he related to King Agrippa (v. 19). While he could hardly believe his eyes, he saw the glorified, resurrected Christ in glory. Fresh out of the gate then, Paul was equipped to testify that Christ was indeed Who He claimed to be. God doesn’t call us to be ministers of the gospel before we are saved, which clearly indicates that Paul was saved on the road to Damascus.

On that dusty road, he received both his apostleship and commission to the Gentiles based on what the Lord said next: “Delivering thee from the people, and from the Gentiles, unto whom now I send thee” (v. 17). Paul was separated from his people, Israel, and from among the Gentiles, where he was born, raised and identified as a Roman citizen. He was separated from them unto God! Then the Lord did a wonderful thing. He sent him back to *all* nations as His divinely-chosen apostle.

But there is a little word in this passage that is often overlooked, *now*, present tense. Not ten years from that day, but *now!* Of course, this does not mean that Paul understood everything about his commission and message, but the Lord did reveal to him in the Damascus vision that He would appear to him again to give him further revelations. These visions

and revelations took place over a 30-year period (II Cor. 12:1). But the day of his conversion, he became God’s official spokesman to make known the heavenly ministry of Christ “to all nations for the obedience of faith” (see Rom. 16:25,26).

After Paul reassured Timothy that God had called him to be a preacher, an apostle and a teacher of the Gentiles, he makes what seems to be at first glance a strange statement, “I speak the truth in Christ, and lie not” (I Tim. 2:7). Unlike Peter, James and John who were able to substantiate the kingdom gospel by revisiting the prophetic Scriptures, Paul was unable to do so simply because his apostleship and message were kept secret in time past. Consequently, he often calls upon God to be his witness, “Before God, I lie not” (Gal. 1:20). Writing to Timothy, he offers the Lord Jesus Christ as his witness to verify his ministry among the Gentiles in faith and truthfulness.

PUBLIC PRAYER

“I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting” (I Tim. 2:8).

In biblical times, it was their custom to lift up their hands when approaching the Throne of Grace. Today, we normally bow our heads in prayer. But Paul isn’t emphasizing the posture of prayer as much as he is the importance of being consecrated to God to lead in public prayer. In other words, it should be someone who is living a *pure* life.

The one who is leading the congregation in prayer is to do so

“without wrath.” The public forum isn’t the place to air grievances or have an attitude of resentment or revenge. There are those who seem to feel that this is the perfect opportunity to call down the wrath of God on their enemies. We have embellished what form this type of prayer might take: “Lord, break this brother in Christ, chasten him, have him fall at my feet and beg for my forgiveness. Amen!”

Acceptable worship also avoids doubtings, which in the original language has the idea of “disputings.” It is not the time or place to address publicly disputes in the local assembly. We are not to be praying at one another; instead

we are to be lifting our hearts to God. This type of prayer might go something like this: “Lord, we pray for Gertie who has offended Soon-touchy, who now is going around town gossiping about the church. Lord have mercy on us! Amen!” In short, prayer should never be a way of making a point.

May God add His richest blessing on the proclamation of His most precious Word, and may it be to the praise of His glory in Christ Jesus. 

Endnotes

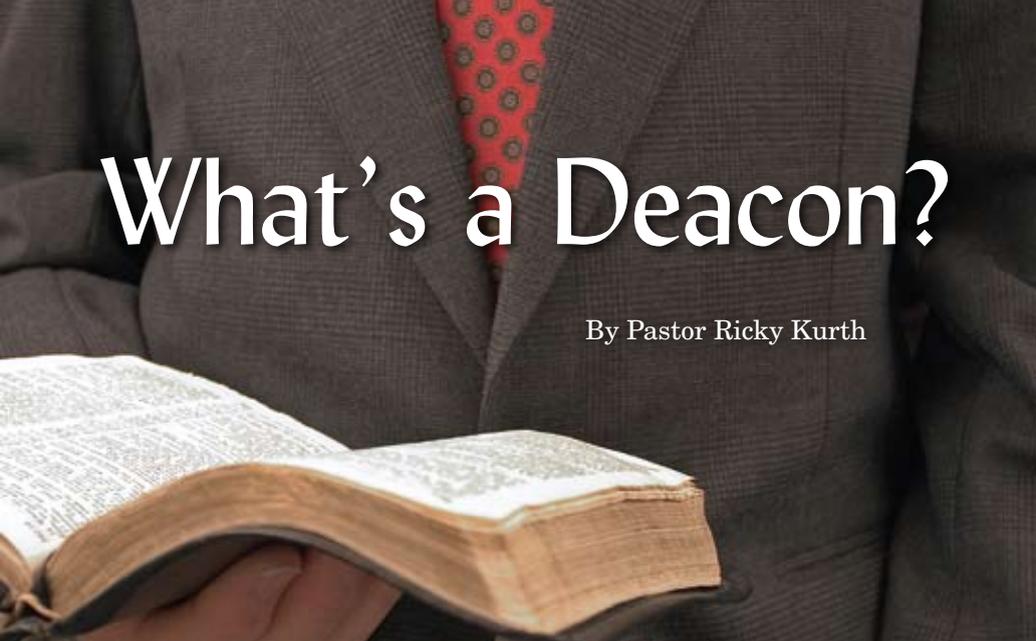
1. Adapted, author unknown.
2. H. A. Ironside, *Timothy, Titus, and Philemon*.

Question Box

“If the Apostle Paul looked favorably on marriage, as some teach, then why did he state in I Corinthians 7:8: ‘I say therefore to the unmarried and widows, It is good for them if they abide even as I [single].’”

We believe that the Apostle Paul held the marriage relationship in high esteem, deeming it to be ordained by God (Eph. 5:21-33). When Paul wrote to the Corinthians, his statement to those who were unmarried among them was made in view of the *present distress* (I Cor. 7:26). At that time, we know the Church was in the early stages of a bloodbath in which the persecution became so intense that “they that have wives be as though they had none” (v. 29). In other words, wives would have their husbands ripped from their arms and thrown into prison, never to be seen again in most cases. The apostle’s counsel to the unmarried during such a time was to remain single. However, if those who were single or widowed “cannot contain [control themselves], let them marry: for it is better to marry than to burn” (v. 9). Burn, that is, with lustful desire.

—Pastor Sadler



What's a Deacon?

By Pastor Ricky Kurth

Most Bible teachers would say that the “deacons” in a local assembly (I Tim. 3:8) are the men in charge of the material and financial things, and the Greek word translated *deacon* is certainly used that way—but not all the time! Sometimes *diakonos* is used to describe those that minister in *spiritual* things (cf. I Cor. 3:5; II Cor. 3:6; 6:4; Eph. 3:7). Like all Greek words, *diakonos* must be translated in light of the context, and since deacons must hold “the mystery of the faith” (I Tim. 3:9), the deacons in this passage were *the Bible teachers* in the church who served in addition to elders (I Tim. 5:17) and the “bishop” or *pastor* (vv. 1-7). Ideally, the pastor shouldn’t be the only Bible teacher in the local assembly.

As Paul says, deacons must be “grave” (I Tim. 3:8), or *serious*, and serious Bible teachers *teach the message given to Paul*. And they are not “doubletongued” about it. This is the only time the word *doubletongued* is found in Scripture, but Psalm 12:2,3 refers to men who “speak” with a “double heart” with “flattering lips,” thereby defining a man who is doubletongued as *a flatterer*. Since *flattery* is knowing the truth about a man and saying something you think he’d rather hear instead, it disqualifies a man from being a deacon *if he knows the truth of Paul’s gospel* but teaches what people want to hear instead.

A deacon cannot be “given to much wine” (I Tim. 3:8). While it doesn’t say that a Bible teacher cannot drink at all, the most consecrated people in the Bible never touched a drop (Num. 6:1-3), and God says that even leaders in worldly things should be teetotalers (Prov. 31:4). Deacons must not be “greedy of filthy lucre” (I Tim. 3:8), for if they suffer from “the love of money” (I Tim. 6:10) they certainly won’t preach a message as unpopular as “the mystery of the faith” (I Tim. 3:9).

“The faith,” in any dispensation, is the body of truth God gives men to believe and obey. The priests in Israel were “obedient to the faith” of the kingdom gospel (Acts 6:7), but we know that “*the mystery of the faith*” was the body of truth God gave Paul, because deacons are told to be “holding” it (I Tim. 3:9), and Paul told Timothy to “*hold fast* the form of sound words, *which thou hast heard of me*” (II Tim. 1:13).

Deacons don’t have to “hold fast” the message given to Paul *to be saved* the way Hebrews had to hold *their* body of truth (Heb. 3:6), but deacons *should* hold Paul’s gospel fast because the salvation of *others* depends on it. You see, Paul’s “mystery of the faith” is the only message of salvation by faith apart from works in the Bible, and if deacons don’t hold it fast, the very gospel of salvation will be lost to Lordship Salvation and other heresies. The greatest threat to Christianity today *does not come from Islam*, it comes from the same place it has always come from: those who don’t see the distinctiveness of Paul’s gospel!



“...it disqualifies a man from being a deacon *if...*”

Deacons should “first be proved” (I Tim. 3:10), or *tested* (cf. Ex. 16:4) to see if they are “blameless” *when it comes to holding the mystery of the faith* (I Tim. 3:9). There is no more important qualification for those who wish to “use the office of a deacon” (v. 10).

The wives of Bible teachers must also be “grave” (I Tim. 3:11), just as serious about holding the mystery of the faith as their husbands. And they can’t be “slanderers,” or *false accusers*, as the Greek word for “slanderers” is sometimes translated, and as the English meaning of *slanderers* bears out. The wife of Joseph’s master accused him falsely (Gen. 39:1-20) *to cover up her own sin*, and it is natural for a deacon’s wife to be tempted to slander others to cover *her* sins, and in so doing think that she is protecting her husband’s reputation and ministry. She must also be “sober,” or not given to wine (I Tim. 3:8); but “sober” *also* means to not think more highly of yourself than you ought (Rom. 12:3). She mustn’t think, “I’m the deacon’s wife, what does *your* husband do in the church?” If she thinks more highly of herself than she ought, she will not be “faithful in *all* things” (I Tim. 3:11), for she will think that *some* things are beneath her.

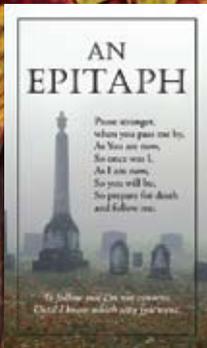
In time past, the spiritual leaders of God’s people had many wives, but in the dispensation of grace, deacons are to be “the husbands of *one* wife” (I Tim. 3:12). This is not to say that a deacon *must* be married (cf. I Cor. 7:32) any more than it means he must have children, for Paul himself was neither a father nor a husband as far as the record of Scripture goes. And “ruling their children well” doesn’t mean the children of

deacons never get into trouble, it means that deacons discipline them when they do. Since Paul mentions “their own houses” separately from a deacon’s children (I Tim. 3:12), this was a reference to their *servants*. Today, few deacons have servants, but if a deacon is a good ruler of any *employees*, he might have it is a sign of good leadership.

Faithful deacons “purchase to themselves a good degree” (I Tim. 3:13). The dictionary’s first definition of the word “purchase” is *to obtain*, and that’s how a form of this Greek word is translated elsewhere (I Thes. 5:9). The word “degree” means “a step or a stair,” and a variation of the Greek word for “degree” is translated “stairs” in Acts 21:40. Thus Paul is saying that a man who serves well as a deacon can obtain a higher level of standing in the church, that of the “bishop” or *pastor*, whose job it is to oversee the entire assembly, as the Greek word for “bishop” would indicate when it is sometimes translated “overseers” (Acts 20:28). Becoming a pastor can give a deacon great “boldness” (I Tim. 3:13), or *prominence*, for pastors are certainly more prominent in the Lord’s work than deacons. “Boldness” can also mean *confidence*, and once a group of godly men ordain a man to the ministry, it can give him great confidence in the Lord’s work as well.

Maybe you don’t want to be a deacon, but “great boldness in the faith” sounds like something you’d like to obtain also. If so, remember that Apollos was able to “speak boldly” because he was “mighty in the Scriptures” and “instructed in the way of the Lord” (Acts 18:24-26). Most grace believers *aren’t* bold with their faith because they feel they don’t have all the answers to the questions men ask about the Bible.

But let me let you in on a little secret. There are over a million words in the English language, and spelling bee contestants can’t possibly remember how to spell them all. But spelling bee *champions* know the many *rules* of spelling, such as “i before e, except after c,” and so can *figure out* how to spell words they don’t know. Well, you know *the most important Bible study rule of all*, “rightly dividing the Word,” so you can often figure out the answer to questions you don’t know. All that’s left for you to do is study the rightly divided Word until it becomes part of the very fabric of your being, and you too can purchase great boldness in the faith! 



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It Makes All the Difference

By Pastor John Fredericksen

We once had a friend named Richard, a handyman who fixed small motors and engines. He had a faithful dog that kept him company everyday in his shop. This dog excitedly jumped to greet Richard, and then followed him around like a shadow, giving him affection, and acting like she thought he was the best man in the world. One day while observing all this, I complimented the dog. Richard smiled and said, “You know, she’s the same every day and after all these years, she’s never complained once.”

It’s a shame more people don’t have the same kind of disposition that Richard’s dog had: a good attitude. But it is possible. Remember God’s prophet Daniel? When Nebuchadnezzar conquered Jerusalem, Daniel, along with others, was taken captive to Babylon. In this process, he was forcibly stripped of his freedom, homeland, name, and ultimately his manhood (Daniel 1). He was placed in the charge of “the prince of the eunuchs” (1:7), which meant he was castrated to make him a safer subject in proximity to the king and his realm. Daniel could have responded to all these brutal events with anger and resentment, but he didn’t. The queen described Daniel as one who had “an excellent spirit” (5:12). It was because of this quality that Daniel had been elevated to “master” of the king’s magicians and astrologers. As the king observed Daniel, he elevated him further for his good attitude. Daniel 6:3 states, “Then this Daniel was preferred above the presidents and princes, *because* an excellent spirit was in him; and the king thought to set him over the whole realm.”

A famous preacher once commented that he believed *attitude* was more important than facts, education, money, circumstances, failure, or skill, that it will make you or break you.* Proverbs 17:27 says it this way: “He that hath knowledge spareth his words: and *a man of understanding is of an excellent spirit.*” Like Daniel, each of us can make a conscious choice to have a good spirit, or attitude, no matter what our circumstances. We can choose not to complain, be bitter, resentful, or negative. We can choose to exalt our Savior with not just a good attitude but with “an excellent spirit.” Is this going to describe you today?

* Charles R. Swindoll quotes, taken from the web-page Thinkexist.com

The Sabbath Day

By Paul M. Sadler, D.D.

7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labor, and do all thy work;
10 but the seventh day is a sabbath unto

One of the many perils of a failure to rightly divide the Word of truth is the mingling of law and grace. We have frequently said that whatsoever God has separated, let no man join together. Nevertheless, men often deem their traditions more important than the acceptance of what the Scriptures actually teach. The teaching of the Sabbath is a classic case in point. Since I was knee-high to a grasshopper in the faith, I have heard believers refer to Sunday as the “Christian Sabbath.” Then there are those who have a somewhat different twist on the matter. They believe that John’s reference to the “Lord’s day” in Revelation 1:10 is Sunday, the day Christians worship. But the “Lord’s day” that John is speaking about in the context is the coming day of the Lord—the future Tribulation and Kingdom. Unlike the Hebrew, where the translation is exclusively “day of the Lord,” in the Greek, it can either be *day of the Lord* or the *Lord’s day*. With that said, neither of these designations, whether the Christian Sabbath nor the Lord’s day, have anything to do with the age of grace in which we live.

THE SABBATH

In the beginning, after God had created the heavens and the earth, which covered six literal twenty-four hour days, He rested on the seventh day. The seventh day signified that the work of creation was *finished*. God then blessed and sanctified that day, “because that in it He had rested from all His work which God created and made” (Gen. 2:1-3). This would serve as a pattern for the future implementation of the Sabbath day under the law. Six days Israel would be permitted to work, but the seventh day was the Sabbath of the Lord, a day of rest (Ex. 20:10). Since there was no law between Adam and Moses,

God never commanded men to set the seventh day aside as a day of rest, but in all likelihood, there was an attempt to do so by fallen man. We find it of interest, however, that there is no record that any of the patriarchs observed the Sabbath.

When God delivered Israel from her bondage in Egypt, she emerged as a fledgling nation. Shortly after her deliverance, God imparted the law to Moses to govern her moral, social and religious life. The purpose of the giving of the law at Sinai was threefold:

1. It provided God's standard of righteousness.
2. It exposed sin.
3. It revealed God's holiness.

One of the Ten Commandments (God's standard of righteousness) that was incorporated into the Law was the Sabbath. Nehemiah confirms this when he stated, "And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:14). There is little question that the Sabbath was given exclusively to Israel. Notice it is called God's "holy Sabbath" because He blessed it and set it apart for a special purpose. He also required Israel to observe other Sabbaths under the law that were usually in relation to the Land, and the Levitical feast that often fell on other days of the week.

Bearing in mind that the first day of the week is Sunday, this meant that the Sabbath was observed on Saturday. The children of Israel were instructed to keep this day holy, as God is holy, and those who failed to do so suffered the wrath of God. It was to be observed as a day of *rest*, a time to be refreshed, and worship the true and living God. The Sabbath looked back in tribute of God's creation rest and forward to the coming millennial rest that God's chosen people will enjoy when Christ sets up His Kingdom on the earth (Heb. 4:9-11). This observance is deeply rooted in the prophetic Scriptures.

REGULATIONS OF THE SABBATH

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the LORD: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever..." (Ex. 31:15-17).

While circumcision was identified with the Abrahamic Covenant, in like manner, the Sabbath was a token of the everlasting covenant. It



"The Christianizing of the Old Testament Sabbath only serves to confuse law and grace, which is inexcusable."

was a sign between God and the children of Israel forever. One of the purposes of the Sabbath was to distinguish the nation Israel from all the other nations of the world, who had given themselves over to idol worship. We should add that God has never made a covenant with the Gentiles; consequently, the Sabbath does not apply to the Gentiles, whether in time past, time present or time future.

Because the Sabbath was such a solemn day in the eyes of God, there were numerous restrictions placed upon it. No food preparation was to be done on the seventh day (Ex. 16:23). No work whatsoever was permitted on the Sabbath (Ex. 20:10). No harvesting of crops was allowed (Ex. 16:25). No fire could be kindled (Ex. 35:3). No purchasing or selling of goods was permissible (Neh. 10:31). No heavy object was to be carried (Jer. 17:21,22). Travel was restricted to a Sabbath's day journey, which was approximately a quarter of a mile (Matt. 24:20; Acts 1:12).

The penalty for breaking one of these restrictions had serious consequences. During the wilderness wanderings, an Israelite was caught gathering sticks on the Sabbath. After he was escorted back to camp, he was detained until Moses could inquire of the Lord as to what should be done with



the violator. The Lord's response was to the point, "The man shall be surely put to death: all the congregation shall stone him with stones without the camp" (Num. 15:35). Case closed! At the beginning of each dispensation, the judgment of God is always swift when His Word is disobeyed, as a demonstration of His displeasure. This sets the tone for the remainder of that particular administration.

PAUL'S TEACHING ON THE SABBATH

"Let no man therefore judge you in meat [food], or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:16,17).

When Paul says to the Colossians that they were not to let any man judge them in regard to these physical things, it is strongly implied that they were being troubled by those who were attempting to place them under the law. They were being told that to be saved and please God, it was necessary to keep the law. Although these things were indeed required under the law to be accepted of God, they are not compulsory under grace. This is the only reference in Paul's epistles to the Sabbath, and it is cast in a negative light, because the Gentiles, as Gentiles, were never required to keep the Sabbath.

The apostle reminds the Colossians that these physical things were merely *shadows* of things to come; pictures if you will, of the coming finished work of Christ. Today, under grace, all these shadows have been fulfilled in Christ. For example, the Sabbath that spoke so eloquently of the need to rest, we now enjoy spiritually in Christ—we find our rest in Him. You see, the reality is Christ! In Him, all the legal obligations to keep the works of the law have been satisfied forever. We are *complete* in Christ, by faith alone, to which *nothing* can be or should be added (Col. 2:10). That’s grace!

While believers may be sincere when they refer to the Christian Sabbath today, they are sincerely wrong. The Christianizing of the Old Testament Sabbath only serves to confuse law and grace, which is inexcusable. During the administration of grace, we have liberty to worship on any day of the week. But we choose to follow Paul’s example who encouraged believers to worship on the first day of the week (Sunday), which is a celebration of the Lord’s resurrection (I Cor. 16:1-3). One of the things that we can glean from the Old Testament Sabbath is the importance of setting a day aside to rest. It’s a great opportunity to spend time with the family. 

On the Brink of Extinction



The extinction of the dodo bird has been so well known for such a long time that it has given rise to the expression, “dead as a dodo.” There is, however, another dodo that we fear is also on the verge of extinction:

“Eleazar the son of Dodo...smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day...” (II Sam. 23:9,10).

Eleazar’s name appears here among a list of “the mighty men whom David had” (v. 8), and in smiting the Philistines until “his hand clave unto the sword” and they literally had to pry his fingers from the hilt, this dedicated soldier proved himself mighty indeed! What an inspiration this makes him to those of us who are called upon by God to “endure hardness, as a good soldier of Jesus Christ” (II Tim. 2:3)—and that would include *all who name the name of Christ*. It is the duty of *every* believer to “put on the whole armour of God” (Eph. 6:11), armor which includes “the sword of the Spirit, which is the Word of God” (Eph. 6:17). Continue to use it even when someone tells you they don’t believe the Bible is God’s Word. No soldier ever sheathed his sword just because his opponent said he didn’t believe it would cut! —Pastor Kurth



The King Is Still Alive!

By Pastor Ricky Kurth

No, I'm not talking about Elvis! While there are many witnesses who claim to have seen fleeting glimpses of the man known as "the king of rock and roll" after his death, none of these witnesses knew the singer personally, and so one has to wonder about the credibility of their claims. Compare that to how at least twelve of the witnesses who saw the Lord Jesus Christ after He died were men who knew Him *intimately* before His death, and could witness to His resurrection on the basis of two encounters that involved more than just fleeting glimpses (John 20:19-29).

When the Lord disappeared after those first two encounters, however, the apostles began to lose hope that He would return for them. In fact, when He didn't appear in the time that they thought He would, they gave up hope and returned to their old way of life in the fishing industry (John 21:1-3).

Shapes of Things to Come

Now, when I say that they gave up hope, I don't mean to say that they gave up hope *that He had risen from the dead*, for His earlier appearances in their midst had convinced them beyond the shadow of a doubt that the King of kings was still alive. They *were*, however, uncertain that He would return for them after His mysterious disappearance, making them a type of believing Jews in the Tribulation to come. Those Hebrew saints will also be convinced that the King is still alive, for they will have read the irrefutable evidence to His resurrection that is presented in the Word of God. But when He doesn't return for them when they think He should, they too will be tempted to give up hope that He will return and deliver them from the terror and persecution of the Tribulation.

This is why we read things like this in the prophetic psalms,

“O LORD, how long? Return, O Lord, deliver my soul...” (Psa. 6:3,4).

What you are reading here is prophetic of the cry of Tribulation saints *begging* the Lord to come back for them, being tempted to give up hope that He will return, as pictured by the apostles in our text.

The Mover and the Shaper

Notice that it was *Peter* who moved the apostles to abandon hope that the Lord would return (John 21:3). How sad it was that the leader of the twelve should be the one to lead the apostles in filling out this typical picture of the shapes of things to come. Especially since the Lord had specifically asked Peter to *strengthen* his brethren after he was “converted” from denying the Lord three times (Luke 22:31,32), and here we see him *weakening* their faith instead.



But before you shake your head and say, “Tsk, tsk,” may I ask if you are strengthening *your* brethren or weakening them? If you are thinking, “Pastor, I’m not in a position of leadership like Peter was,” that may be so, but I guarantee that there is *someone* who looks up to you. There is an

old saying that says, “You may not be a somebody in the world, *but you are the world to somebody.*” A careful review of the people in your life will surely reveal that there is someone in your life whom God wants *you* to strengthen with spiritual might!

And the way to strengthen your brethren in the dispensation of grace is by doing what Peter *should* have been doing, *exhorting his brethren to wait for the Lord’s coming*. That was the solution in Peter’s day, and waiting for the Second Coming will be the solution again in the Tribulation. But waiting for the Rapture is also the solution to every heart-ache that any believer has in the dispensation of grace as well. We can’t promise our brethren that things will get better in their life, health- or wealth-wise. We can’t promise that their problems will go away, or that they won’t lose their job, their house, or even their loved ones to death. But we *can* promise that the Lord is coming back, and *that’s* how to strengthen God’s people amidst the woes of “this present evil world” (Gal. 1:4). The solution to all the problems of *this* life is to focus our attention on the *next* life (II Cor. 4:17,18).

A Fresh Start for the Twelve

When the apostles caught no fish that night (John 21:3), that should remind you of the first time the Lord appeared to these apostles, back when He called them to follow Him (Luke 5:1-11). If you know your Bible, you know that here in John 21 the Lord is about to *repeat* the miracle He performed back then by helping them catch a *boatload* of fish (John

21:4-8). Taking them back to His beginning with them was His way of assuring them that He wasn't upset that they had all forsaken Him and fled at the first sign of His arrest (Matt. 26:55,56). That is, in repeating this miracle in the very same body of water, the Lord was saying to them, as it were, "Let's go back to the day I called you to be fishers of men and start all over again with a clean slate." If you've ever let the Lord down or disappointed Him in any way, you should know that this is how He feels toward you as well.

will do for you as well. No matter how badly you mess up, He will always allow you to begin again with a clean slate!

A Fresh Start for Israel

But there is more than just an application that we can make to ourselves in this passage. You see, when Peter denied the Lord it was a picture of how Israel "denied the Holy One and the Just" (Acts 3:14), and starting all over again with Peter and the apostles was a picture of how the Lord was starting all over again with Israel, offering them the kingdom He had proclaimed in their midst for the previous three years (Acts 3:19).

When the apostles did not at first recognize the Lord when He appeared unto them from the shore (John 21:4), this reminds us of how the apostles did not know who He was when He first instructed them to let down their nets when He called them to follow Him in Luke 5. Of course, the apostles didn't recognize the Lord in John 21 because of the distance between them, but their failure to recognize the Lord who had been in their midst for three years symbolized the failure of the nation of Israel to recognize the Messiah that had been in *their* midst for three years. When the Lord called the apostles by one of His familiar names for them, however (v. 5), they must have begun to suspect that it might be Him, or else these seasoned fishermen would not have obeyed His directive to "cast the net on the right side of the ship" after fishing all night and taking nothing (v. 6). What a picture of how there were



"...symbolized the failure of the nation of Israel to recognize the Messiah..."

This reminds me of the time I was working for my brother in my father's tool and die shop, and I had just scrapped the tool that I'd been working on for a couple of days. I fully expected that my brother would launch into a diatribe that would inquire into how I could possibly be that stupid. I will never forget how he instead immediately secured more tool steel from the stock room and calmly gave me instructions about how to begin again from Square One. I will never forget that because this is what a good boss *should* do. I know this because that's what the Lord did for the apostles here, and it is what He

some in Israel who were beginning to suspect that Jesus might have been their Christ once claims of His resurrection from the dead began to be proclaimed.

The Futility of Fishing

Now when the apostles returned to their fishing business, it wasn't because they were looking for something to do, it was because they were looking for something to *eat*, and some way to make money to buy *clothing* and other provisions of daily life once they concluded the Lord wasn't going to return for them. When they "caught nothing" (v. 3), this is a type of what will happen to Tribulation Jews after the Beast issues his mark and commands that no one can buy or sell without it (Rev. 13:17). In that terrible day, they won't be able to buy daily provisions no matter how hard they labor at their daily employ, as exemplified when the apostles had nothing to show for their efforts.

The Lord surely knew that the apostles had taken nothing, so in asking them if they had any meat (John 21:5), it was His way of emphasizing the futility of forsaking Him and trying to provide a living for themselves. In like manner, this depicts the futility of Tribulation Jews trying to provide for themselves as the Lord delays His coming, rather than obeying His command to "take no thought for your life, *what ye shall eat...* nor yet for your body, *what ye shall put on*" (Matt. 6:25). O that in that day they would instead remember His advice to "seek ye first the kingdom of God, and His righteousness, *and all these things shall be added unto you*" (v. 33).

When traditional ways of making a living are rendered obsolete by the mark of the beast, God plans to provide for the needs of His people by renewing the manna that fell in the wilderness (Micah 7:14,15; Rev. 12:14) in answer to their prayers for "daily bread" (Matt. 6:11), aided by the provisions that God's people in Israel will supply one another to comply with the terms of salvation in that day (James 2:14-17; I John



3:17-19). The boatload of fish that the apostles took in compliance with the Lord's instructions here in John 21 (v. 6) is a picture of how *abundantly* the Lord will meet the needs of Tribulation believers if they will but comply with His instructions to seek first His kingdom and His righteousness.

The Perception of John

It's no surprise that John was the first to deduce that this stranger with the good fishing advice was the Lord (John 21:7). Remember, it was John who first figured out that the Lord had risen from the dead as he and Peter peered into the empty tomb (John 20:8). This earlier perception on his part suggests that later it wasn't good *physical* eyesight that enabled him to determine it was the Lord

speaking to them from the shore, it was good *spiritual* eyesight.

John's spiritual perception in being the first to identify the Lord is symbolic of his three epistles. One of the purposes of his epistles is to identify the true Christ (I John 5:20) in a day when Antichrist will be claiming that *he* is Israel's Christ, and you are seeing this purpose typified by John's ability to lead the others in identifying the Lord here in John 21. One of the other purposes of John's epistles is to identify the Antichrist (I John 2:22), an ability we see typified when John was the first to learn the identity of the traitor (John 13:25,26).

The Nakedness of Peter

As we move on, did you ever wonder why Peter was *naked* in John 21? I've been fishing hundreds of times in my 59 years, but never once went angling in the buff, nor have I ever *seen* anyone fishing in their birthday suit, not even commercial fisherman such as Peter. We are sure the apostle's decision to go clothing-optional that day had something to do with the heat of the day, and his dejection in thinking that the Lord was not going to return for him. His unclothed state, however, is typical of the state that many believers will find themselves in when the Beast issues his mark, for many "a brother or sister" will be "naked" in that day (James 2:15) when their respective occupations fail to provide for their needs, as typified by Peter here.

Of course, while John was the first to perceive who the Lord was, Peter was the first to *act*, leaping into the sea to swim to His master

(John 21:7), while John and the rest of the apostles more methodically rowed the boat to shore in his wake (v. 8). This shows that Peter was more on the *impulsive* side (cf. Matt. 14:28) while John was more on the *deliberate* and *cautious* side. It also shows that the Lord calls all kinds of people with all different kinds of personalities, and can bless and use them all. So don't be wishing you were like some other Christian, for if you make yourself available to the Lord, He'll bless and use *you*.

The Guidance of the Grace Believer

Finally, everyone knows the Lord called the apostles to be fishers of men (Matt. 4:19), but people don't always stop to think that after fish are caught they must be carefully guided to the shore (John 21:8). I think this points up the fact that while just about everyone realizes the importance of leading people to Christ, it is easy to overlook the importance of carefully guiding new converts to the shore of glory by teaching them spiritual truth. But remember, God "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). The truth in this dispensation, of course, is the truth of the mystery, the only truth that will *establish* a believer in the faith (Rom. 16:25). So when it comes to being fishers of men, God says, as it were, "You catch 'em, I'll clean 'em, and My Spirit will teach 'em how to rightly divide the Word *through you*." If you are not engaged in these essential ministries, why not bow your head and pray about it *right now*. You'll be eternally glad you did. 



THANK YOU!

“Because of the great kindness you have shown us in advertising our Snellville, Georgia Bible Study, we have had the great pleasure of welcoming at least two *very* dear and hungry saints to our fellowship. The one dear brother was so hungry for grace fellowship that he was willing to *bicycle* four to five miles to catch a *bus* which brought him to the *train*, after which he was picked up and brought the rest of the way by *car* by another dear brother of Atlanta.

“The other new contact was a dear, older sister who had a truck but wasn’t able to drive herself the distance to our home. Well, the two of them now have, by the grace of God, what the other needed: one with a truck and the other with good driving skills. Their hunger for the Word, love for the truth, and fervent desire to see others saved has been a real boon to the work we continue to seek to establish in the Atlanta area (not to mention a *great* joy to our spirits!).”

The Voice of David

The voice of our dear friend Dave Allen was recently silenced, at least to the ears of those who loved him in this life. You may not know his name, but if you have ever heard any of our books on tape, you know him as the man whose deep, resonant voice made it possible for the visually impaired to benefit from our literature, as well as those who just find it easier to listen to a book than to read it.



Dave’s strong but kind voice was God’s gift to him, of course, one that enabled him to earn a living as a radio announcer. But as all those who are graced with such natural talents know, such God-given abilities must be developed and honed in order to make the most of them. In my very first conversation with Dave, I noticed that his diction, elocution and timing made his speech almost lyrical, inviting his hearers to hang on his every word. This was a tribute to the time and effort that he had obviously put in to cultivating his voice, and something I am sure God used when he volunteered to record our books. Only eternity will show the blessing that he was able to bring to grace believers everywhere.



BBS Letter Excerpts

From Florida:

“I’m very encouraged, the paper-work you sent came today...without ya’ll’s help, I’d still be lost and trying to find my way out of the darkness.”

From North Carolina:

“Your teachings were an eye-opener to me. It was about five years ago that I came in contact with the teachings of the Mystery. Until then I was all over the place, listening and reading everything that looked spiritual and right...But when I had the privilege to hear about the preaching of Jesus Christ according to the revelation of the mystery, I gave up on all that I had been taught previously.”

From Pennsylvania:

“When I first breathed the fresh air of Paul’s gospel of grace, I realized I had been suffocated and denied truth for over fifty years of professing the heretical religion of Catholicism and the bondage of legalism. I thank the Holy Spirit for opening my heart and eyes to see the precious light of the glorious Word of God rightly divided.”

From Wisconsin:

“I have learned so much from your Revelation commentaries. Your writing style is so easy to follow that I have trouble putting the book down! When can we expect Volume 3?” (There are only two chapters to go before its completion—plus proof-reading and setting the text. Keep us in prayer!—PS).

From Florida:

“I had a dear friend who passed away this year, and before he was in his final days, he gave me a large stack of your older publications of the *Searchlight*...They are very interesting reading and a great teaching tool...I have learned so much, and I have had so many unanswered spiritual questions answered! I feel lost now with no additional *Searchlights* to read. Please put me on your mailing list.”

From Pennsylvania:

“I took the advice of a fellow inmate to get the *Searchlight*, and am so glad I did. Last week I was sent to maximum security for violating prison rule. I was sad and feeling down when I was put into the cell, alone, no possessions of my own. Then the June issue arrived. It was like I was struck by a bolt of lightning, could not stop reading the articles...I’ve never heard or read these passages so clearly explained.” (You sound like Paul, “as sorrowful, yet always rejoicing...as having nothing, and yet possessing all things” [II Cor. 6:10].—Ed).

From our Inbox:

“Thank you for the articles on ‘The Olive Tree Graft’...made things so clear for me that I had been uncertain of.”

From North Carolina:

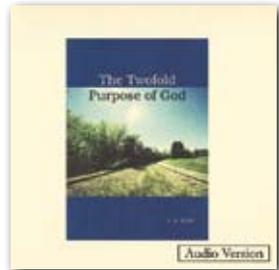
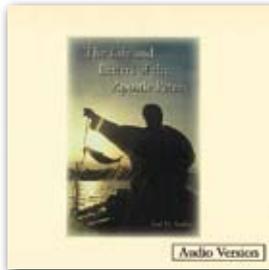
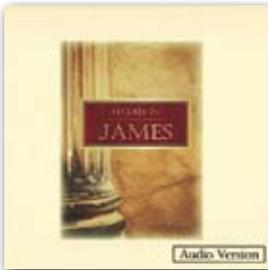
“The article on the olive tree helped in understanding Romans 11:13-24.”

Books on CD

The narrator of these audio books is now with the Lord (see pg. 26) but “Blessed are the dead which die in the Lord...their works do follow them” (Rev. 14:13).



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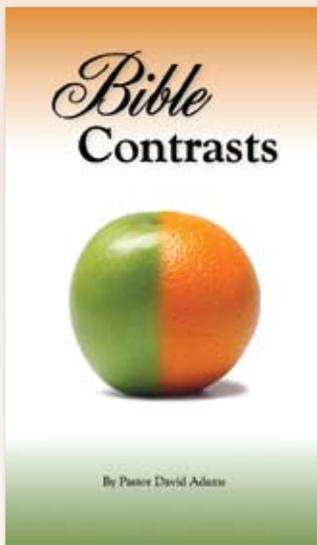
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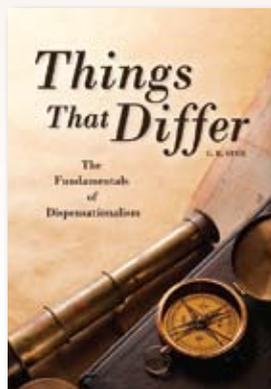
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News and Announcements

Gulf Coast Fall Bible Conference: The warm-hearted saints of *Grey-stone Bible Church* in Mobile have extended a warm welcome to BBS president Pastor Paul M. Sadler to come and expound the life-changing truths of God's rightly divided Word in a weekend conference scheduled for November 6-8. Pastor Jim Healan has promised to save room for you if you promise to let him know you are coming by giving him a call at (251) 753-6891.

Central Indiana Regional Bible Conference: This increasingly popular fall classic is scheduled for November 7 in one of the conference rooms above the *Das Dutchman Essenhaus Restaurant*. Come for the Amish home cooking and handmade furniture in the splendid hotel rooms, and stay for the focus on Paul's apostleship and message that your editor and Joel McGarvey are sure to bring after he lays aside his many duties at *Bible Doctrines To Live By* for a day. Check with Luke & Darlene Hunt for more information: (260) 774-9300 or thehunts@centurylink.net. Then contact your editor here at BBS to learn more about Pastor McGarvey's appearance at *Faith Bible Church* in Steger, Illinois, the day after the conference.

New Grace Church! *Day of Grace Fellowship* is now shining the light of God's rightly divided Word in Flora, Indiana. Our good friend Don Webb is shepherding this new flock, and it doesn't get any easier to find than right next to the police station on Main Street. If your heart longs to grasp all 66 books of the Bible from the perspective of the revelation of the mystery, why not join the godly brethren who are rejoicing in the riches of God's grace by letting Don answer all your questions about this new work: (765) 404-0758, donaldwebb@juno.com.

New Location: *Grace Bible Church* of Madison has a new address! The mystery is still being proclaimed in the state capital of Wisconsin, only now from a different locale. Pastor Wes Barteck says to give him a call if you think you'll have trouble finding 3120 Edmonton Drive, Suite 100 in Sun Prairie, or if you have any other questions about this historic grace assembly: (608) 834-4111, sunprairiegbc@frontier.com.



The *Big Sable Point Lighthouse* is located in Ludington, Michigan. Measuring 112 feet high, it is one of the few Michigan lights with a tower reaching 100 feet. The site is the subject of constant erosion. The fog signal building fell into Lake Michigan due to erosion in 1943.

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“Eleazar the son of Dodo...smote the Philistines until his hand was weary, *and his hand clave unto the sword:* and the LORD wrought a great victory that day...” (II Sam. 23:9,10). *See Page 20.*