

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

August 2016



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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" (2 Tim. 2:15), to energize the Christian life, and to encourage the local church.

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A Note From the President

Dear Friends in Christ,

In January, when my father was in ICU, I went to visit him after work, and we had a long conversation. Foremost on his mind that evening was his commentaries on the Book of Revelation. He told me that when he got out of ICU he really wanted to get right back to work on volume 3 to finish it up. From the picture below, you can see how his office was laid out with all the books he used to study to write his commentary, and how he anticipated getting back to work to complete it. He said that all that was needed to complete volume 3 was to finish writing the rest of one more chapter.

As our conversation continued, my dad turned serious, and he told me that in case something were to happen to him, and he didn't make it through this, that he wanted me to finish it for him. He said that we were so like-minded with the Scriptures that he knew he would agree and be happy with whatever I would write. He then said that volume 4 had already been written. He explained to me how to find the files on his computer. He said that all they needed was to be smoothed out and proofread and then prepared for print.



These commentaries by my father on the Book of Revelation have helped so many. At conferences and by letters, emails and phone calls, people have expressed how well-written they are, and how the Lord has used them to open up their understanding of Revelation. We are regularly asked here at BBS when the next volume will be completed. Since my dad's homegoing, many have expressed regret that my dad wasn't able to complete them. But basically he had finished them. What's left for us is just to complete the process of getting these last two volumes ready for print. The scheduled timetable is to release volume 3 later this year and volume 4 sometime in 2017. (Please **do not** place your order for either volume at this time.)

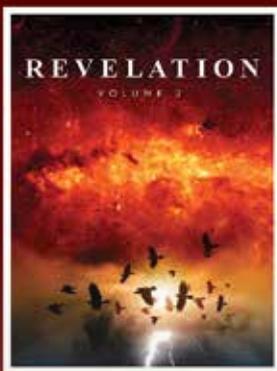
This project has become my priority. I promised my dad I would do what he asked. And I want to see this through to honor my father's legacy and memory. The Lord used my father greatly to help people be "rooted and built up in Him, and established in the faith" (Col. 2:7). These works by my father will continue to help people with their spiritual growth and establishment in God's Word, rightly divided.

In His redeeming grace,

Pastor Kevin Sadler, President

The Grapes of Wrath

(An excerpt from Volume 3 of Pastor Sadler's commentary on *Revelation*)



“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” (Rev. 14:20).

The great winepress of God is the area around the holy city of God. It extends from north northwest to south southeast of Jerusalem, from Mt. Megiddo, known as Armageddon (Rev. 16:16), to Bozrah (Isa. 63:1-4). Tactically, the Scriptures seem to suggest that the Antichrist will launch an attack simultaneously from both the north and the south. The center of the battlefield will be the narrow Kidron Valley, called the Valley of Jehoshaphat, located just east of the Temple Mount in Jerusalem. According to the Spirit of God, the area of the battlefield is said to be “a thousand and six hundred furlongs,” a distance of exactly two hundred miles.

Christ will crush the Antichrist's forces of evil with merely a spoken word and the brightness of His coming. When He tramples His enemies in His almighty power, their blood will stain His garments (Isa. 63:2-4; Rev. 19:13). The blood from this innumerable host of godless unbelievers and their horses will run high to the horses' bridles, according to the Apostle John, writing in the Spirit. Many commentators shrink from taking a literal interpretation here, saying it is utterly preposterous. We feel, however, more comfortable taking God at His Word. On average, an adult male has about five quarts of blood. Millions upon ten millions of men would bleed a deep river of blood. Interestingly, the Spirit emphasizes that the winepress is “trodden without [outside] the city” of Jerusalem in direct connection with the blood rising to the horses' bridle. In all likelihood, the blood will probably run the deepest in the valley of Jehoshaphat (Kidron Valley), which is a rocky, mountainous ravine that's about 20 miles in length.

Responsibility: Only the believer in Christ can fully understand the seriousness of the coming wrath of God. Many of the unsaved are clueless, and Satan would like nothing better than to keep it that way. We must therefore bear in mind that, if an unbeliever refuses to receive God's gracious offer of reconciliation and foolishly rejects Christ as his personal Savior, he must be warned about the bloodbath that lies ahead.

FOR I AM WITH THEE

By Pastor Kevin Sadler

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isa. 41:10).

On the early morning of my father’s heart pump surgery, nearly all the family was there. As we were visiting, my dad asked me to find Isaiah 41:10 for him on a Bible app on my phone. He had my brother, Tim, read the verse. My dad then had a short family devotional based on this passage. After this, he had me close in prayer. At the time, we had no idea that this would be my dad’s last instruction and advice to us as a family. As you might understand, this verse has come to mean a lot to our family since then.

The Scriptures are comforting. I believe they are to be our primary source of comfort in times of sorrow and grief. God also comforts us through prayer and people. But primarily I think He wants us to find our comfort in His Word, by Him speaking to us by it.

Romans 15:4 speaks of the “comfort of the Scriptures,” and that by our patient learning of it we “might have hope.” Since my dad’s passing, I took the time to really dig into Isaiah 41:10 and found it to be full of hope and comfort.

Fear Thou Not

“Fear thou not; for I am with thee...” (Isa. 41:10a).

Isaiah 41:10 gives two instructions to obey: 1) Do not fear and 2) Do not be dismayed. It gives two reasons to obey: 1) For I am with you and 2) For I am your God. It gives three promises from God: 1) I will strengthen you, 2) I will help you, 3) I will uphold you with my righteous right hand. So God tells us what not to do: don’t fear or be dismayed. Then He tells us why: because He is with us and because He is our God. And then He tells us three things He will do for us: He will strengthen, help, and uphold us.

The interpretation of this passage in its context is written to the nation Israel. It is a prophecy

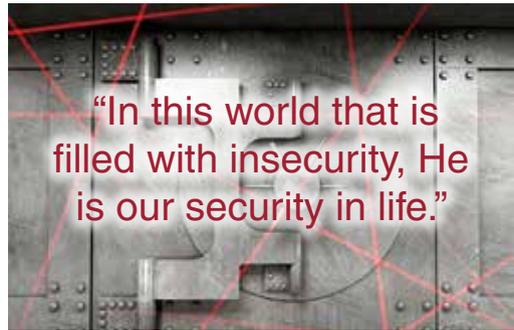
regarding a man who God would raise up to deliver Israel from her painful captivity in Babylon. When this was written, this captivity to Babylon wouldn't take place for another 150 years, and this king wouldn't come to power for another 200 years. Later in Isaiah chapters 44 and 45 God prophesies his actual name: Cyrus (Isa. 44:28; 45:1). The teaching of the chapter is that Israel, who was God's chosen and special people, had nothing to fear, because God was with them to strengthen, help, and uphold them.

There are principles and applications for us the Church, the Body of Christ, in this verse that are just as true now as it was then for Israel. God's people in any dispensation don't need to fear, because these things about God and His presence, help and strength are always true (Eph. 6:10; 2 Cor. 12:9,10).

When God calls us to be free from fear, He does not leave the command hanging in the air. He puts five pillars under it. It comes with divine support: 1) Fear not... God is with you; 2) Fear not... God is your God; 3) Fear not... God will strengthen you; 4) Fear not... God will help you; 5) Fear not... God will uphold you.

Everyone is afraid of something. For some, it's heights, spiders or snakes. For others, it's germs, clowns, flying, public speaking, mice, bridges. We can be fearful of the future, scared of death, or fearful of worst case scenarios that we don't even allow ourselves to speak out loud for fear that they'll happen. We

all have fears. It's normal to be fearful. Even in Scripture, the strongest of God's servants were often subject to fear. Moses was fearful to go to Egypt to be God's man to deliver Israel from her bondage. Peter was fearful when he betrayed the Lord three times. After the amazing demonstration of God's power on Mount Carmel in calling fire down from heaven onto his sacrifice and exposing Baal as a false god, when Jezebel threatened Elijah's life, he ran away for miles and miles in fear of her. The best of men are but men at best, and the strongest of men are weak if they look only at their circumstances and themselves. But here, God gives us a simple but powerful solution for our fears, and it's God Himself.



Notice that God does not say, "Don't fear too much." He does not say, "Do not fear so often." He gives an unlimited exhortation. It's "Fear not," at all. It is an exhortation without any quantity or time to it, and therefore it applies to *all* times. The reason why is that God says, "For I am with thee." God is with us all the time. That's why we don't need to fear at any time, because there is no time when God isn't there.

Therefore, if we live near to God in our relationship with Him, and walk close to Him, we can, as a rule, live above our fears.

As Paul says in Romans 8:31: “If God be for us, who can be against us?” David wrote in Psalm 27:1: “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid.” As Joshua 1:9 says, “Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.”

When Moses expressed his fears about being God’s deliverer of the nation Israel from her bondage, God’s response in Exodus 3:12 was, “Certainly I will be with thee.” Certainly God will be with us always in life, in whatever circumstance we go through, wherever He calls us to go, in whatever He asks us to do for Him. In circumstances that are too much, in burdens, trials, and suffering too heavy to bear, in roles seemingly too big for us to carry out, God’s affirmation is the same: “For I am with you.” And nothing is too big, too much, too heavy for God, as we allow Him to bear our burdens for us by faith. Thus, “I can do all things through Christ which strengtheneth me,” Philippians 4:13 says, and we can live without fear in life because God is with us.

It doesn’t say God *was* with me, or that He *will be* with me, but that: “I *am* with thee.” He is always with me. After I conducted my dad’s burial service, one of the funeral directors shook my hand and said, “God be with you.” My

response: “He always is.” For the believer, there never is a time when He isn’t there. He is with us all the way. He is never absent.

The Apostle Paul teaches us that we are temples of the Holy Spirit (1 Cor. 6:19), and that “the Holy Ghost...dwelleth *in us*” (2 Tim. 1:14). Colossians 1:27 says we have “Christ *in you*, the hope of glory.” Ephesians 4:6 says to “all” the Body of Christ that we have “One God and Father of all, who is above all, and through all, and *in you all*.” So God the Father, the Son, and the Holy Spirit are in us. If the Triune God is in us, then God is always with us. So even though we are prone to fear, there is never a need to fear, because He’s always there, and this is why the instruction is not to fear at all.

The problem is that we forget, or we’re not aware, or we doubt, or we don’t believe that God is with us always, and that leads to fear. It’s been said: “Feed your fears and your faith will starve. Feed your faith, and your fears will.” It’s our closeness with God and faith in Him that relieves us of fear. But we must keep growing in our faith, or our fears can overwhelm our faith. Faith in God and His presence can free us from fear in our families, in our jobs, in our marriages, with our school stresses, our health situations, with our finances, problems from our past, worries about the future, and in every other situation.

We should not define our lives in terms of our past only, or our problems, or limit our lives by our fears. Instead, we should define

our lives in terms of our God, who is with us always, and allow Him to use us by faith without the spirit of fear, living a life of power, love, and a sound mind (2 Tim. 1:7).

Be Not Dismayed

“...be not dismayed; for I am thy God...” (Isa. 41:10b).

God also says to “be not dismayed.” “Dismayed” is derived from a Hebrew word meaning “to see, to gaze, to look,” and has the idea of looking around anxiously, as someone would do in a state of alarm, danger, or worry. God offers Himself as the solution for our dismay. We are able not to be dismayed because God is our God, because of our personal relationship with Him.

The important thing to notice here is that it is not the believer saying to the Lord, “Lord, You are mine!” Instead, it is the Lord saying to the believer, “I am yours!” Knowing God says this to us is what helps our dismay and anxiousness. He is ours and we know we are His forever because God says so. So, however fearful or uncertain we may feel, if you are a believer, God gives you this firm assurance and confidence. He tells each of us, “I am your God!” And He is not a helpless God. He is the “I AM.” He is the eternal, unchanging, almighty, all-knowing God, and He is *our* God. He is more than able to strengthen, help, and uphold us in life.

In 1 Samuel 30:6 it says “And David was greatly distressed; for the people spoke of stoning him... But David encouraged himself in

the Lord his God.” David went to the Lord personally and was encouraged and strengthened “in the Lord his God.” So the same can be true in our lives when we’re distressed and dismayed if we turn to Him and strengthen ourselves in our God.

“I Will...I Will...I Will”

“...I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isa. 41:10c).

God assures His own that He will strengthen, help, and support us. Since God is with us and is our God, we can expect certain things from Him. The promises are stacked one on top of the other. There are three “I will[s]” and two “yea[s].” These words assure us of God’s faithfulness, that what He says He will do. God who knows our fears and weaknesses *will* strengthen us. Not only will He strengthen, but He *will* help us; and not only will He strengthen and help, but He also *will* uphold us.

Our strength is very limited; His is unlimited. Almost everything is too hard for us; nothing is too hard for Him. He promises to give us the strength we need for life, to serve Him, and for every trial, if we’ll just trust Him for it. In Ephesians 3:16 Paul prays, “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.” Even though we don’t have to, God knows that in our humanity at times we become afraid and dismayed. But we are promised His strength for whatever makes

us fearful or distraught. God is involved personally in each of our lives and cares deeply for us. Don't believe the lies that are out there that say differently.

Out of God's care, and because God is always present and is ours, He promises His strength and He promises to help us. Hebrews 13:5,6 says, "For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Just as we don't have the strength to face our trials, neither do we have the wisdom or knowledge. We need God's help to guide our steps. On our own, we're weak and helpless in this world. We don't know what's going to happen one minute from now, let alone one month or a year from now. But we don't need to be fearful, because the God who has the ability to call a king by name to do His bidding 200 years before he was born, and who causes all things to "work together for good to them who love God, to them who are the called according to His purpose" (Rom. 8:28), promises each believer, "I will help you." Like it's been said, "I don't know what the future holds, but I know who holds the future." We need God's guidance through life into an uncertain future. We must trust Him to lead and help us.

Also in life, God says He will "uphold" us with the right hand of His righteousness. We are not told to hang on to God; we are promised that He will uphold us. He upholds us when we feel like we're barely holding on. Psalm

145:14 says, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

The word *uphold* means "to hold up or grasp, to support." The idea is to "undergird," to make secure underneath. The hand of God upholds the stars in their places. Gigantic stars so huge that billions of earths can fit into them, stars that are blazing with energy and power, He holds them up. It's simple for Him, the Creator. So the hand of God can easily hold and bear us up in life.



We are upheld by His "righteous right hand." In the Bible, the "right hand" speaks of the very best, and strongest, and choicest of someone's power, authority, privilege, and ability. Because of this, Christ is seated at the right hand of God in heaven, and positionally by grace we are seated in Him there. Being at God's right hand, demonstrates Christ's highest authority, power and privilege. And it shows how pleased and accepted we are in Christ, that positionally God sees us seated in Christ in the very best position possible.

"And what is the exceeding greatness of His power to us-ward who believe...Which He wrought in Christ when He

raised Him from the dead, and set Him at His own right hand in the heavenly places” (Eph. 1:19,20).

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

In Isaiah 41:10, we see that in God’s love and care, He describes Himself as exercising His right hand on His people’s behalf. God is righteous in extending it to uphold His own. His righteous right hand denotes “right” action at all times. God always does what is right. We are assured that by God’s right hand and great power, He will always do what is right in strengthening, helping and upholding us. And He is righteous in being faithful to His promises toward His own. He can be relied upon fully. In this world that is filled with insecurity, He is our security in life and beyond.

The hand of God was pierced for our sins, in God’s righteous judgment against our sins at the Cross that we might be made righteous in Christ (2 Cor. 5:21).

We righteously deserved God’s wrath because of our sins, but that wrath is taken away by the Cross when we trust Christ, that He died for our sins and rose again (1 Cor. 15:3,4). The hand of God that would have crushed us as our Judge against our sins in His righteousness at the Great White Throne Judgment, now that we trusted Christ as our Savior, that same hand is now placed under us to bear us up, to hold us up and to carry us through life.

Isaiah 41:10 teaches us about our God. He says: I am with you (He is by our side). I am your God (He is over us). I will strengthen you (from inside us). I will help you (He goes before us and guides our steps). I will uphold you (He holds us up from underneath and behind undergirding us). God is by us, God is over us, God is in us, God is before us, God is holding us up. He is all around us, from every side, watching, guiding, helping, caring for us each step of our journey through life. 

HOME WITH THE LORD

Pastor Emery L. Mollenhauer was promoted into the presence of his loving Savior on March 15, 2016. Named *Emery* because his father wanted him to be as *hard as emery rock*, he overcame polio as a teen and later endured more hardness as a good soldier of Jesus Christ, always standing firm for the proclamation of Paul’s gospel. A true pastor and wife, he and Beverly Jean cared for their flocks during the times of their greatest needs in churches in Marinette, Wisconsin, and Lake Villa, Illinois, then served their remaining years as cherished members of the *Berean Grace Church* in Genoa City, Wisconsin. Your editor has nothing but good memories of this dear pastor, and great anticipation of times of fellowship with him yet to come.

—Pastor Kurth and Mike Keshan



Our Blessed Hope

By Pastor Paul M. Sadler

“Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ” (Titus 2:13).

There is nothing more terrible than to be without *hope*! Historically, the Gentiles found themselves in this very state preceding the age of Grace: “...because that, when they knew God, they glorified Him not as God” (Rom. 1:21). For nearly 2,000 years, they wandered aimlessly through a *hopeless* existence, while Israel enjoyed the glory of God’s presence. We were “...strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:12,13).

Thankfully, on the dark and stormy seas of life, the Gentiles can again see the *hope of salvation* from the lighthouse of divine

grace. Tragically though, many are unwilling to follow the Light to safe harbor, preferring rather to remain lost at sea! What profit is God’s gracious offer of salvation if one refuses to believe it? He is no better off than his forebearers who were not supplied with access to the gospel. This hopeless condition is a mere reflection of an inscription discovered on a grave site at Thessalonica: “After death there is no revival, after the grave no meeting of those who have loved each other on earth.” In Paul’s day this philosophy was common throughout the Roman Empire, which undoubtedly had some bearing on a question that arose at Thessalonica concerning “life after death.”

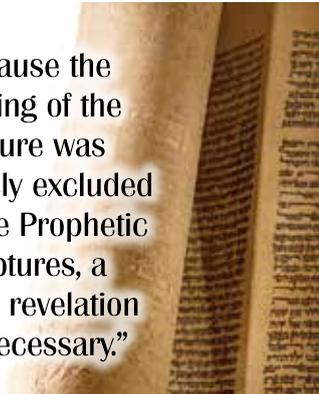
THE AWAKENING

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye

sorrow not, even as others which have no hope” (1 Thes. 4:13).

As newborn babes grow in the faith, there are hundreds of questions that naturally race across their minds. Of course, every answer they receive, based upon the Scriptures, is a stepping stone to a higher plateau of spiritual growth. Those at Thessalonica experienced this very thing shortly after their conversion to Christ. It was Paul’s custom to evangelize the unsaved and then commit unto them the truth of the pretribulational Rapture. This same pattern was followed at Thessalonica, but insofar as time was of the essence, Paul had to depart from the city before these saints were completely grounded in this wonderful truth.

“Because the teaching of the Rapture was purposely excluded from the Prophetic Scriptures, a special revelation was necessary.”



The cost of being a Christian back in those days was extremely high; consequently, we can only conclude that some suffered martyrdom for the cause of Christ not long after Paul moved on to Athens (1 Cor. 7:26-31). Others may have had loved ones who were near death upon the apostle’s arrival, and gladly believed and

rejoiced in the “Blessed Hope.” Whatever the case may be, it is clear that some of their number had passed through the valley of death, which raised a number of legitimate concerns. “Will we ever see our loved ones again?” “Has God made a special provision for them?” “What part, if any, will they have in the Rapture?”

There is no clear indication that those at Thessalonica had written Paul on the fate of their loved ones. But we do know that after their conversion the apostle had sent Timothy from Athens to establish them further in the faith (1 Thes. 3:1,2). So, it was probably young Timothy who had brought word to the apostle informing him of these new circumstances. This prompted Paul to write his first epistle, leaving us the most cherished portion of Holy Scripture ever written on the subject of our *Blessed Hope*.

He begins this beloved portion by saying: “*But I would not have you to be ignorant, brethren, concerning them which are asleep....*” The apostle used this phraseology no less than six times in his epistles, each of which marks a particular turning point in the context in which it is found. Paul does not mean to imply by using this expression that his readers were simpletons. Rather, he is pointing out the fact that they simply lacked knowledge on the *intermediate state* of the dead.

In relation to the members of the Body of Christ, the intermediate state is that time between *death* and the *secret resurrection* when the Lord descends from

heaven with a shout. When this earthly tabernacle is overpowered by the icy grip of death, the soul and spirit immediately exit the body. Death is merely the *separation* of the immaterial part of our being from this earthly house. Thus, to be absent from the body is to be present with the Lord (2 Cor. 5:6-8). However, this is an *incomplete* state, for they, too, await the sound of the trumpet to receive their glorified resurrected bodies. So then, those who have gone on before us are alive and well in a disembodied state.

These are the ones who are said to be “asleep in Jesus.” This is clearly a reference to the *physical body* which lies in the dust of the earth. While there are those who hold the theological position that the *soul* sleeps in death, this is surely not the teaching of the Word of God. For example:

“And it came to pass after these things, that the son [widow’s son of Zarephath] of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him [i.e. he died]...And he [Elijah] stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child’s soul come into him again. And the Lord heard the voice of Elijah; and the SOUL OF THE CHILD CAME INTO HIM AGAIN, and he revived” (1 Kings 17:17,21,22).

“And when He [Christ] had opened the fifth seal, I [John] SAW under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried

with a LOUD VOICE, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:9,10).



It is the *body* that has the appearance of being asleep in death, not the soul, as some have erroneously taught. Some golden daybreak, the bodies of the saints shall be *awakened* out of their sleep and rise forevermore! Hence, the apostle could console those at Thessalonica that even though they had laid their loved ones to rest, they were to “... *sorrow not, even as others which have no hope.*” Believers have the assurance that their departed loved ones are *presently* with the Lord. Believers have the hope of a future *resurrection*. Believers have the hope of *reunion*; that is, they shall see *again* their mothers, fathers, brothers, and sisters who are in Christ. Believers have the hope of *heaven*. Believers have the hope of *eternal life*.

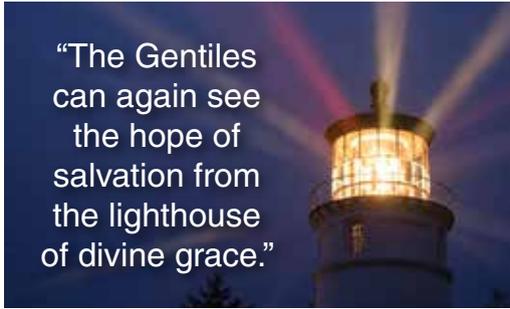
But there are some among us who have failed to familiarize themselves with these blessed truths, which has had devastating consequences. There is a *proper* and an *improper* way to respond

when death unexpectedly claims one who is close to us. It is quite natural for us to grieve the passing of a loved one. Often the tears will flow like a river as a sense of loss seems to permeate every fiber of our being. Even the Scriptures instruct us to “weep with them that weep” (Rom. 12:15). Paul cautions us, however, not to sorrow as others who have no hope. In other words, we are not to sorrow to the point of despair.

When an unbeliever loses a family member, death, in their mind, is the final curtain. There is no life beyond the grave. Thus, their philosophy of life can be summed up in these words: “Eat, drink, and be merry, for tomorrow we die.” They casually speak of heaven and hell, but if they really believed there were such places, they would receive God’s gracious offer of salvation without delay. Little wonder when the Grim Reaper visits them they become so despondent. Their “wailing of despair” can sometimes be heard throughout the funeral home, and it is nearly impossible to console them. Tranquilizers may dull the emotions, *but they will never be a remedy for a hopeless condition.*

Death will also visit the household of God, but our response should be much different from that of the unsaved. I have stood by the casket with many believers in my lifetime, and I know their hearts were breaking; nevertheless, they laid claim to the above promises. Through it all, they were a wonderful testimony and glorified God in the process. When the Grim Reaper

robs you of a godly mother, your initial response should be “I am so thankful my mother is with the Lord. And although she will be deeply missed, I know I shall see her again.”



“The Gentiles can again see the hope of salvation from the lighthouse of divine grace.”

You may be thinking “But Pastor, I fear that when that time arrives, I will fall to pieces and disgrace my Lord.” If you are *prepared* beforehand, God often extends a special measure of grace to those who call upon Him. You may have doubts now, but in that day God “...is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20). The evening before John Huss was to be burned at the stake, he placed his hand over the open flame of a candle only to withdraw it with haste. He wept openly, convinced he would dishonor the Lord. The following day when he was executed, it is said, he left this life singing hymns and glorifying God. Indeed, God’s grace is sufficient in time of need; however, *He determines when that time is!*

A DIVINE PATTERN

“For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep” (1 Thes. 4:14,15).

Paul stated in his early ministry that he would “...come to visions and revelations of the Lord” (2 Cor. 12:1). Because the teaching of the Rapture was *purposely excluded* from the Prophetic Scriptures, a special revelation was necessary to impart the various details of this coming. One of the first things to strike our attention is that the terms of salvation have *changed* for this dispensation.

Since the dawn of civilization, landmarks have been used to determine the boundaries of a tract of land. In similar fashion, with the introduction of the Mystery, God set new boundaries which clearly identify where the age of Grace *begins* and *ends*. We might look at it like this: Prior to Paul’s revelation, the kingdom gospel required that a sinner “repent, and be baptized...for the remission of sins” (Acts 2:38). With the raising up of the Apostle Paul, those who live in this age must believe Christ *died* for their sins, was *buried*, and *rose again* (1 Cor. 15:3,4). We are forgiven by His shed blood. After our departure, the terms of salvation will revert back to the kingdom gospel.

This means that only those who are redeemed under Paul’s gospel are members of the Body of Christ and, therefore, partakers of

the heavenly hope. We conclude, then, that the two landmarks of grace are *Paul’s conversion* and the *Rapture of the Church*. In the Old Testament, there were severe consequences imposed upon those who moved a landmark. Surely, the same will be true of those who tamper with the boundaries set down by God merely to accommodate a mid-tribulation position.

It must have been very consoling to those at Thessalonica to learn that when their loved ones had believed Paul’s gospel, it gave them a position in Christ that could never be altered. Interestingly, the apostle seems to establish a *divine pattern* for us. Christ died and rose again, *in that order*. Paul’s fundamental declaration that they were to “sorrow not” is based on an understanding that, like Christ, their loved ones have died, but they shall also be *raised* from the dead in like manner.

“Even so them also which sleep in Jesus will God bring with Him.” This passage gives us further confirmation that the “dead in Christ” are in the *presence* of the Lord. How else could God bring them with Him if they are not in heaven in the first place! We believe that those who have died in Christ over the past 2,000 years are *serving* the Lord and looking forward to the fulfillment of the “Blessed Hope” as much as we are. Perhaps heaven is astir even as you read these words, for soon the Lord will lead them out of heaven where they shall appear with Him in glory (Col. 3:4).

To Be Continued!



FRUIT ABOUNDING TO YOUR ACCOUNT

By Pastor Kevin Sadler



“Not because I desire a gift: but I desire fruit that may abound to your account” (Phil. 4:17).

The Philippians had given sacrificially to the Apostle Paul’s ministry (2 Cor. 8:1,2). Paul makes it clear here that he wasn’t seeking another gift to satisfy his own needs. They’d already done so much for him, and he did not want them to think with his commendation of their giving (Phil. 4:14-16) that he was still looking for more, or that they hadn’t done enough.

Paul wasn’t seeking a gift or more money. Instead what he was seeking was their spiritual good. Paul, by the inspiration of the Spirit, saw their financial gifts as an investment that would pay them rich, spiritual dividends. Paul was looking forward by faith, and was thinking of them before the Lord at the Judgment Seat. Their giving was seen by Paul as an investment in eternal rewards and riches. So their financial gifts brought joy to Paul, not because of their personal benefit for him, but because of the spiritual benefit to the Philippians.

So as the church gave materially to Paul, he knew that they would receive spiritually and richly from the Lord at that day of reward. In the context of giving, 2 Corinthians 9:6 says, “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

As we give to the Lord’s work, Paul says, fruit abounds to our account. We’ll be rewarded richly for it with eternal rewards. It’s a win-win! God is worthy of our giving, it’s His money anyway, and when we give it back to Him by an act of our will from a grateful heart, He is glorified, the truth is advanced, and we will be rewarded for it.

We are grateful for all financial gifts we receive here at BBS. The gifts you give to the ministry of *Berean Bible Society* are an investment in future “fruit” and reward. The Lord has used BBS for more than 75 years to impact people’s understanding of God’s Word, their walk with the Lord, and to reach the lost for Christ. With that in mind, please prayerfully consider including the *Berean Bible Society* in your Will and Estate planning. The gifts BBS has received from estates over the years have helped to keep our literature in print, as well as put books that were out of print back into print. By remembering BBS, you would assist us in making known the riches of God’s grace and helping others see the truth of God’s Word, rightly divided, long after your homegoing. And as the *King James Bible Commentary* says, “God is a good bookkeeper; He will settle all accounts, and He pays big dividends.”

The Three-Fold Division

Bible or Babble?

By Dave Stewart

When it comes to identifying the various dispensations in the Word of God, there are as many systems as there are saints to expound them. Some hold to seven dispensations, others five, some eight, or something beyond. But one point of agreement, no matter how many dispensations you find, seems to be the three-fold division of the Word of God given to us by the apostle Paul.

Wherefore remember, that ye being in *time past* Gentiles in the flesh, who...were without Christ...(Eph. 2:11,12).

***But now* in Christ Jesus ye... are made nigh by the blood of Christ (Eph. 2:13).**

That in *the ages to come* he might shew the exceeding riches of His grace...(Eph. 2:7).

Time Past, But Now, The Ages to Come. Every student of God's rightly divided Word will acknowledge the critical nature of this simple, yet powerful, three-fold

division of the Scriptures. We have been blessed by the grace of God with a Bible containing truth for time past, truth for today, and truth for the ages to come. Of these truths, many remain constant and unchanging throughout, while many do not.

But is this three-fold division of Time Past, But Now, and The Ages to Come, a new thing? Is the apostle Paul the first to present this clear perspective on God's written Word? Or more importantly, have we as dispensationalists invented this three-fold division from a single and obscure coincidence forced from Ephesians chapter 2?

Remember that the written Word of God, as He ordained to keep it, began with Moses, and that Moses was born with more than two thousand years of Bible history behind him. This means that when the Bible began there was a time past, a but now, and

an ages to come. In other words, there has never been a time that the written Word of God has existed without this three-fold division to consider. Therefore it stands to reason that if this division “of ours” is to be taken seriously, it would not be the exclusive property of the apostle Paul. It would be stressed and pressed throughout the entire Word of God.

THE SCRIPTURES OF THE LAW

With the above thought in mind, we contend that no Bible writer stresses and presses the issue of time past, but now, and the ages to come, with more urgency than the first Bible writer himself. Consider Moses’ charge in Deuteronomy chapter 4.

For ask now of the days that are past, which were before thee...(Deut. 4:32).

Thou shalt keep therefore... His commandments, which I command thee this day...(Deut. 4:40).

When thou art in tribulation... even in the latter days...(Deut. 4:30).

Here in Deuteronomy chapter 4, we find Moses urging the people of God to carefully consider, “The Days That Are Past,” “This Day,” and “The Latter Days.” Does that sound familiar? Time Past, But Now, The Ages to Come, is not a call exclusive to the Body of Christ. Every saint who has taken God’s Word seriously from its inception has been commanded to recognize this same division.

Now notice carefully what Moses says about “the days that are past.” First, he commands,

“...ask now” of the days that are past (Deut. 4:32).

“Ask about time past! Consider it, meditate on it. Don’t overlook the days that are past in this Bible that I’m giving to you.” But why should they ask about the days that are past? Is it merely so they can learn from the history, from the example and mistakes of their fathers, or is there something more?

Well, before Moses instructs his people as to the importance of understanding time past, he clearly defines it for them.

The days that are past, which were before thee, since the day that God created man upon the earth (Deut. 4:32).

This is an interesting statement when compared to Romans chapter 5, where Paul describes, and confirms for us, the importance of this very same period...

For until the law...death reigned from Adam to Moses (Rom. 5:13,14).

Even so, for Moses and the Israelites with him, “the days that are past,” which they are being urged to consider, consisted of the day that God created man, until their day. That is, “from Adam to Moses.”

Now notice what Moses commands his people to consider regarding that time.

Ask...whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard...Or hath God assayed to go and take him a nation from the midst of another nation...according to all that the

LORD your God did for you...? (Deut. 4:32-34).

Clearly, the reason Moses is pressing the days that are past is so that God's people would recognize and acknowledge the difference in **what God was doing** with them. It was not merely to warn His people to behave differently. It was to show them that *God* was behaving differently. This is the very core of dispensational truth. The question God's people should ask has always been, "What is **God** doing today? How is it **different** from what He did in days past? And what will He do in the days to come?"

"No Bible writer stresses and presses the issue of time past, but now, and the ages to come, with more urgency than the first Bible writer..."



Of course, the most important part of that three-fold question will always be, "What is God doing today?" So Moses goes on to press that particular issue like no writer since.

First, remember that Paul defines the time from Adam to Moses as being "until the law" (Rom. 5:13). So as Moses continues his exhortation, we read...

Hear, O Israel, the statutes and judgments which I speak in your ears *this day*...The Lord our God made a covenant *with us* in Horeb...The Lord *made not* this covenant with our fathers, but

with us, even us, who are all of us here alive this day (Deut. 5:1-3).

Talk about stressing and pressing! Could Moses be any more forceful as to the dispensational significance of the days that are past versus this day? God DID NOT make this covenant with our fathers. He made it **WITH US! EVEN US! ALL OF US! WHO ARE HERE! ALIVE! THIS DAY!**

Ok, Moses. Calm down. We get it. God's commandments today are different than they were in time past. But do we get it? The sad reality is that many of God's people still do not.

You've faithfully offered your tithes and wonder why you have not been blessed with wealth (Mal. 3:10). You pray the Lord's Prayer and still, God seems unwilling or incapable of delivering you from evil (Matt. 6:9-13). "Maybe if I had more faith; or just prayed more." But how many offerings does it take, dear brother, dear sister, before God will begin to honor His Word in your life?

May we suggest that the answer you seek is not hidden, but is laid out in plain sight throughout the whole of Scripture? Understanding what God is doing today, and how it differs from time past and from the ages to come, will **RADICALLY TRANSFORM** your life. It will deliver you from evil (Gal. 1:4), and it will give you wealth, eternal and unsearchable (Eph. 3:8).

THE SCRIPTURES OF THE PROPHETS

Because the people of Israel refused to heed the words of Moses,

they were ultimately carried away into a strange land, the land of Babylon, where they languished for a generation. When the Lord finally saw fit to bring them back into their own land, He encouraged them with these words.

Let your hands be strong... For before *these days* there was no hire...neither was there any peace...But now I will not be unto the residue of this people as in *the former days*...For the seed shall be prosperous...Thus saith the Lord of hosts; It shall yet come to pass...many people and strong nations shall come to seek the Lord of hosts in Jerusalem... In *those days* it shall come to pass (Zech. 8:9-23).****

Once again the people of God are encouraged to consider “these days,” “the former days,” and “those days” to come. And once again, the great wonder they must acknowledge is the difference in the working of God in each time. Notice again...

But now *I will not be unto the residue of this people as in the former days*, saith the Lord of hosts (Zech. 8:11).

THE SCRIPTURES OF THE KINGDOM

Nowhere is this truth more clearly, simply, and practically set forth than in the following commandments of our Lord to His disciples...

Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip...(Luke 10:3,4).

This commandment, to carry no money as they scoured the land of Israel preaching the gospel

of the kingdom, was a hard and true test of the disciples' faith. They were sent forth “as lambs among wolves.” When assaulted they were commanded to turn the other cheek (Matt. 5:39). In other words, “When they hit you once, let them do it. Then invite them to hit you again.”

But not only were these men sent into this peril with a command not to defend themselves, they were sent with a command not even to provide for their own needs. Even if through cunning and carefulness they could avoid the wrath of men, they could never escape their own hunger and cold. They would trust in God and in Him alone to provide for them, or they would go without. And trust Him they did. And provide for them, He did.

And [Jesus] said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing (Luke 22:35).

Never before was such an unnatural expectation placed upon the people of God. Even when their forefathers were gloriously delivered from the bondage of Egypt, they took dough for their bread and “spoiled the Egyptians” of the things they would need for the journey (Ex. 12:34-36). Men of God had been forced to go without provision before, but never was such a commandment given. This was a new thing God was doing and His people saw it, obeyed it, and received the blessing of God for their faith.

But before you and I go without provision to do God's work, consider what the Lord says next.

But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one (Luke 22:36).

We cannot deny that in Luke chapter 10 the Lord explicitly commanded, “Carry neither purse, nor scrip,” but in chapter 22 His command is equally clear, “...he that hath a purse, let him take it, and likewise his scrip” (and by the way, take something to defend yourself with as well). So which command are His disciples to obey?

For many today, this apparent contradiction seems confusing. Why would the Lord tell us to do one thing in one place only to command the exact opposite in another? Worse yet, some choose to obey one while excusing their disobedience of the other. But for those who know the difference between time past, but now, and the ages to come (people like the disciples of the Lord in our passage), it isn’t confusing at all. In time past, He told them to go without money. “But now” (Luke 22:36) He is telling them to take money. From this point forward they will carry provision or be in violation of the commandment of God.

Be it in the law, or in the prophecies, under the kingdom Scriptures or in the dispensation of grace, the conclusion is inescapable. **GOD DOES THINGS DIFFERENTLY** in different ages. And His people in every age are expected to see it and to **follow Him** through every change, leaving the old commandment and embracing the new.

The details of the various dispensations which make up our

Bible may be disputed. Sincere seekers of God’s truth will always find differences in the particulars. But one thing is sure. One thing cannot be dismissed as a mere detail. God will always require His people to acknowledge and to live by His command for “this day,” considering the difference from “the days that are past,” and to praise Him for the things that will be gloriously different in “the ages to come.”

But now we have to ask, will that always be true? We have seen that the Word of God had a time past from its beginning. But will it always have an ages to come, or at some point in those ages to come will God be finished working new and different things?

Admittedly we can only speculate at this point, and again, sincere saints will differ. But it occurs to this writer that the Word of God itself is eternal. What does that have to do with our subject? Well, two things.



First is the simple fact that this three-fold division has applied in every age from the Bible’s inception to its completion. Even our first father, Adam, will live forever with a time past

to recognize in his Bible, though it wasn't revealed until the apostle Paul (1 Cor.n2:7; Rom.n16:25,26; 2 Tim. 1:9,10; etc.). When Adam was created, God had already done wonderful and glorious things before the foundation of the world that were not revealed until much later.

But equally important is the fact that the "new heaven" and "new earth" in the ages to come are actually titled the "new heaven" and "new earth," in the eternal Word of God (Rev. 21:1; Isa. 65:17).

So we have to ask, what will the new heaven and new earth be

called on the day they're created? Well, you say, they'll be called the new heaven and new earth, of course. But what will they be called on the second day? On the third? On the ten thousandth? You see, the eternal Word of God has already given a name to the new creation. It's NEW! It will always be new. As long as the Word of God is eternal, His new creation will never stop being a new creation.

Now if that doesn't give you something to sing about regarding the ages to come, new creature (2 Cor. 5:17), nothing will! 

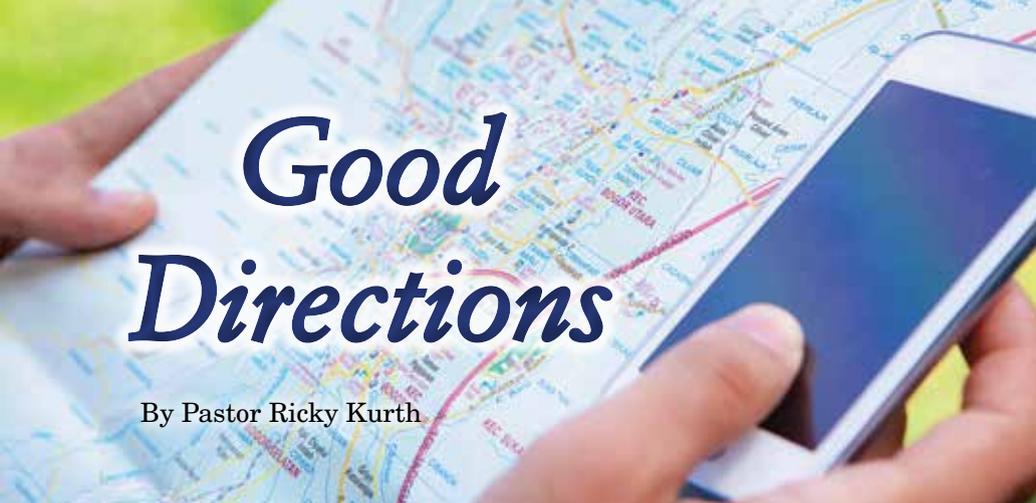
Don't Study the Grace Message!

You heard me! Don't study *dispensationalism*, study the Bible *dispensionally*. Rightly dividing the Word is the key to understanding the Bible, but what do you do with a key? You don't *study* it. Once you know how it works, you *use* it to unlock the lock for which it was designed. Well, once you understand the principle of right division, *use it* to unlock the Scriptures it was designed to open to your understanding.

If you are a grace pastor or teacher, don't *teach* dispensationalism, "preach the Word" (2 Tim. 4:2) *dispensionally considered*. Brother Les Feldick has done a tremendous job of reaching people with the truth of the rightly divided Word, grounding them in it, and helping them grow in it, *all by simply teaching through the Bible*, verse by verse, "according to the revelation of the mystery" (Rom. 16:25). The saints to whom you minister can flourish under the same type of ministry.

So whether you are a grace believer or even a grace pastor, *don't study the grace message*. If that's all you do, you will never be able to answer the challenges our opponents raise to the truth. But the man of God who has studied every verse they cite *in its context* will be thoroughly equipped to "fight the good fight of faith" (1 Tim. 6:12), "war a good warfare" (1 Tim. 1:18), and "please Him who hath chosen him to be a soldier" (2 Tim. 2:4)

—Pastor Kurth



Good Directions

By Pastor Ricky Kurth

An old joke that is popular among women speculates that the reason it took the Jews forty years to make the eleven-day journey across the wilderness (Deut. 1:2) is because Moses was a typical man, too stubborn to stop and ask for directions! Of course, Bible students know that the real reason for this epic delay was Israel's sinful rebellion against God. Back then, the Lord led His people each step of their way with a cloud (Num. 9:15-23), but the cloud led them to "wander in the wilderness forty years" (Num. 32:13) to punish them for their disobedience.

But in the absence of any guiding cloud *today*, how can *we* expect the Lord to direct *us*? What exactly did Paul mean when he wrote,

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thes. 3:5).

Most grace believers know that God directs members of the Body of Christ *with His Word*, but there continues to be a lot of confusion about this, based on verses like Proverbs 16:9:

"A man's heart deviseth his way: but the Lord directeth his steps."

Verses like this are used to teach that men plan what they are going to do, but then God comes along and *overpowers their will* and makes them walk in a direction that is different than what they planned. This interpretation leads to an extreme form of Calvinism that teaches that God is responsible for every move men make, that He is the Puppeteer pulling the strings and man is the marionette doll responding helplessly to His every whim. This view of God borders on what is called *fatalism*. A lot of unbelievers believe that "fate" controls everything in our lives and we are powerless to override its slightest caprice.

The obvious problem with believing that we are manipulated by the Almighty and cannot make a move that He does not cause is that it makes Him the author of our every *sin*. And so there must be some other explanation for verses like Proverbs 16:9, and we believe that there is. The only safe way to interpret the Bible is by comparing Scripture

with Scripture (1 Cor. 2:13), so let's compare the word "directeth" in this verse to how Isaiah used the word in time past:

"Who hath *directed* the Spirit of the Lord, or being His *counselor* hath *taught* Him?" (Isa. 40:13).

Notice that when the prophet says no one can *direct* the Spirit of the Lord, he then goes on to rephrase his words by saying that the Lord cannot be *counseled* or *taught*. This, then, is what Paul meant when he spoke about God *directing* our hearts. God directs us by *counseling* us through *the teaching of His Word*. A man's evil heart devises his way (Jer. 17:9), and the Lord comes along and directs him to do what He commands by the counsel of His Word.

Later in Isaiah's prophecy, God furnishes us with an example of this kind of direction. After speaking to Isaiah of Cyrus, the future king of Persia (Isa. 45:1-4), God went on to say of him:

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and He shall let go My captives...saith the LORD of hosts" (Isa. 45:13).

Since God uses the past tense here to speak about a king whom he would not raise up for another hundred years, we know that this is yet another example of God being the One who "callesh those things which be not as though they were" (Rom. 4:17). When He went on to say that He would "direct" Cyrus to release the Jews from captivity and build Jerusalem so they would have a home to which to return, it sounds like God planned to speak *audibly* to the king about these things after he ascended to the throne. But there is no indication in Scripture that this form of direction ever took place. When Cyrus later said...

"The LORD God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem... Who is there among you of all His people? ...let him go up to Jerusalem..." (Ezra 1:2,3).

...we believe that he referred not to any *oral* instructions he received from the Lord to release the Jews and build their city, but to the *prophecy* we considered earlier in Isaiah 45:13 where God told him to do these things.

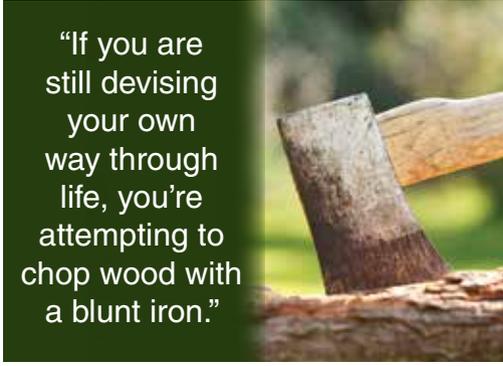
If you are wondering why a pagan king would choose to obey an ancient Hebrew prophecy, it helps to consider that God had *also* said of Cyrus:

"Thus saith the Lord to His anointed, to Cyrus...For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me" (Isa. 45:1-4).

After Cyrus rose to power in Persia, I believe he somehow became aware of the ancient prophecies concerning himself found in the holy book of the Hebrews. Once he learned that the God of Israel had predicted him and his reign by *name*, he no doubt figured he'd better

do whatever a God who knows the future directed him to do, for this is one of the “strong reasons” that men can know that the God of the Bible *is God* (Isa. 41:21-23). *That’s* how God directed Cyrus, *with His Word*, as He always directs the sons of men.

Incidentally, this agrees with the legend that says that when Alexander the Great went forth conquering and to conquer, he spared Jerusalem when the rabbi met him at the city gate and showed him the ancient prophecies of Daniel that predicted his coming hundreds of years before the first king of Greece made his nation a world power (Dan. 8:21). If this legend is factual, Alexander probably figured he’d better not mess with the city of any God that knows the future.



“If you are still devising your own way through life, you’re attempting to chop wood with a blunt iron.”

Beloved, God *always* directs men with His Word, *not* by overpowering their will. Of course, you have to be willing to do what Cyrus did and *let* God’s Word direct you. That’s the meaning behind the familiar words,

“Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. 3:5,6).

If you want God to direct your paths, you have to be willing to do what Cyrus did and *acknowledge Him and what He says in His Word*. But you know what? If you will, you’ll find life a whole lot easier to live. I think that’s the meaning behind Solomon’s somewhat cryptic words in Ecclesiastes 10:10:

“If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.”

As everyone with a fireplace knows, when chopping wood, it takes time to stop and “whet” or *sharpen* your ax. But if you *don’t* take the time to do it, you have to put out a whole lot more strength to achieve the same results that you’d get if you did.

Solomon’s wise point is this: if you are still devising your own way through life, you’re attempting to chop wood with a blunt iron. You are much better off taking the time to sharpen your mind with the “wisdom” of the Word of God. There’s a reason God says that “the way of the transgressors is *hard*” (Prov. 13:15), for the transgressor is scything his way through life with a dull instrument. But sharpen your mind with the wisdom of God’s Word and you will find that “wisdom is profitable to direct.” How delightful it is to know that God has given us a Book that can not only make us “wise unto salvation” (2 Tim. 3:15), it can guide every step we take in life with the wisdom of God Himself. 



BBS Letter Excerpts

From Ohio:

“Today I received a letter from BBS with the sad news about Pastor Paul Sadler, though it is good news for him; he’s home now. Thinking of you and those who knew him. I have been blessed by his ministry.”

From California:

“A friend took us to a weekend conference where we met Paul Sadler, and he answered some important questions. It’s been a wonderful adventure...Frankly, we simply love and enjoy reading the Scriptures, and we really couldn’t say that before. Simply because we know where we are in God’s plan...now how exciting is that!”

From Brazil:

“Please extend our sympathies and prayers to the Sadler family. I know they need support at this difficult time. Yet, we can rejoice in Pastor Sadler’s home going!” (From Missionary Leo Keiper.—Ed).

From Puerto Rico:

“The grace message lost another champion. Next time in heaven...” (From Pastor Michael Ortiz.—Ed).

From New York:

“I find ‘The Key To Understanding The Scriptures’ by Pastor Paul M. Sadler to be a simple yet power-packed chronological outline of the Bible. I plan on keeping it in my Bible and referring to it every time I study the Word of God and teach it to others.”

From Minnesota:

“I am very happy to learn that Pastor Kevin Sadler is taking over the very important ministry of the *Berean Bible Society*. Thank you for the *Berean Searchlight*. It is wonderful spiritual food that is part of my daily devotions.”

From Michigan:

“Kevin Sadler’s ‘Prayer Peace’ is one of, if not *the* best, most moving articles I have read. I have read it over and over. It has caused me to take a serious look at my prayer life. The article is full of ink from me, noted this and circled that.”

From Florida:

“Your article ‘Prayer Peace’ in the April issue helped me to see a situation for what it really was. I read it in the morning before an afternoon encounter with my roommate that could have gone horribly wrong. Due to having read the article, I maintained my calm, and gave the entire situation to God.”

From Pennsylvania:

“Friends of mine just can’t believe January’s *Searchlight* article ‘A New Item On The Menu.’ It has blown their minds! They have been legalists all their lives. You have done so much for them, thank you! They want their own copies if you can send them. I ain’t giving up mine, it’s too true to give up!” (That’s one of many good lessons found in our *Growing Up In Grace* Sunday School line.—Ed).

Question Box

“Who are the dogs and swine in Matthew 7:6 please?”

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

A “pearl” is a living stone, a precious stone created by a living creature. Since Peter says that to come to the Lord under the kingdom program was to come to Him “as unto a living stone” (1 Pet. 2:4), the “pearl of great price” was *Christ* (Matt. 13:46), the most “precious” stone of all (1 Pet. 2:6,7). Hebrews who found Christ under the kingdom program “sold all” to obtain Him (Matt. 13:46 cf. Luke 18:22; Acts 2:45). When they associated themselves with the Lord in this way, they themselves became “lively stones” (1 Pet. 2:5), and these are the pearls the Lord was saying should not be cast to the swine. So who are the swine?

Swine were associated with demons (Mark 5:11-13), and the only time swine and dogs are mentioned together (2 Pet. 2:22), they are associated with “false prophets” (v. 1) who, like Balaam, knew the way of God but had “forsaken the right way” (vv. 15,16), men who had “known the way of righteousness” (v. 21) but chose to “turn from the holy commandment delivered unto them” (v. 21), showing they were Hebrews who were never saved (1 John 2:19). In the Tribulation that the Lord was preparing His Hebrew hearers to go through, there will be a strong temptation to cast the lively stone pearls of believers into the clutches of these demonically-controlled false prophets. This temptation will be so strong that even family members might sell one another out (Micah 7:5,6) thinking they are serving God (John 16:2). If family members yield to this temptation, however, the Lord warns that the swine of these demonically-controlled false prophets will “turn again and rend” *them*.
—Pastor Kurth

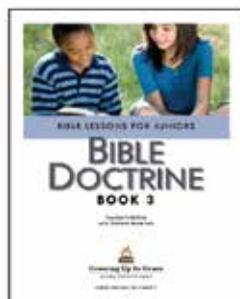
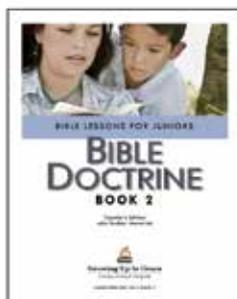
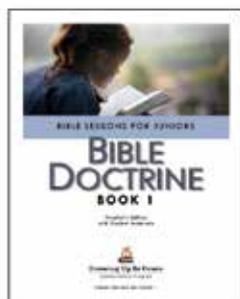


“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”
—Acts 17:11

“...and be ready always to give an answer to every man that asketh you a reason of the hope that is in you...” (1 Peter 3:15)



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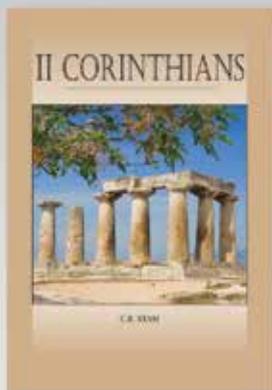
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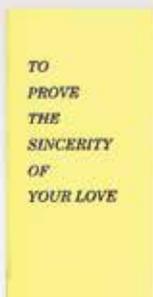
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News and Announcements

The Fall Conference of the *Berean Bible Fellowship* will be held this year at the *Croton Community Church* in Newaygo, Michigan. Pastor Matt Ritchey and his congregation plan to open their church and their hearts to speakers Kevin Sadler, John Fredericksen, Ken Lyon, Wes Barteck, David Brown, Robert Nix, and all of you who can join them. You can learn more about this October 1,2 event by contacting Pastor Ritchey at 231-652-4120, or at pastorritchey@aol.com

Heritage of Grace Conference: *Grace Bible Church* of Beloit, Wisconsin, would like to extend a warm welcome to all *Searchlight* readers to join them as they revel in the riches of God's grace at this October 8,9 meeting of the saints. Host pastor Jim Tollar has asked BBS president Pastor Kevin Sadler to help warm the hearts of the saints with light from God's Word as the autumn air begins to turn cold. For further information, just contact Art LeFeber at (608) 362-3744, or at artlefeber@att.net

Answers to the Questions! As every grace believer who has read *Things That Differ* knows, each chapter ends with twenty study questions that test to see if you've absorbed what you've read. What you may not know is that Pastor Stam wrote this classic work (that was originally entitled *The Fundamentals of Dispensationalism*) while teaching a class on dispensationalism at *Milwaukee Bible Institute*, and these questions were used in that class. If you'd like to check your answers against ours in the best game of Twenty Questions ever, just send us \$5 to cover the answers and shipping and we'll get them out to you.

New Scripture Index: Our good friend Dennis Moore, who serves as the pastor of *Grace Chapel* of Laramie, WY, called a short time ago to say that he wanted to volunteer his time to make a Scripture Index for Pastor Stam's book, *Two Minutes With the Bible*. Needless to say, we were truly touched by his gracious offer. Pastor Moore painstakingly recorded each reference on an Excel spreadsheet, checking and rechecking each entry. His labor of love has now been placed on our website, and will be included in the next reprint of the book's hard copy.



The *Kampen lighthouse* is located on the German island of Sylt. When Sylt belonged to the Danish realm in 1853, King Frederick VII ordered the construction of a lighthouse on the highest elevation. Its original petroleum lantern was displayed at the Paris World Exhibition in 1855.

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