

# The **Berean Searchlight**

Studying God's Word, Rightly Divided

September 2006



Feature Articles

*Paul's Epistle to the Philippians—Phil. 1:1*  
 Pastor Paul M. Sadler ..... 5

*The Manifestations of True Spirituality*  
 Pastor Cornelius R. Stam ..... 13

*Grace Gospel News Articles*  
 Pastors Bury, Rueweler, LaVier ..... 17

Departments

The Plumblineline ..... 4

Question Box ..... 11

Berean Bible Fellowship Fall Conference ..... 12

From Our Mailbag ..... 26

The BBI Byline..... 28

News and Announcements ..... 29

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 their Christian lives, and to encourage the local church.

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## From the Editor to You:

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Dearly Beloved,

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (I Tim. 4:1). The warning seems clear enough; as we approach the end of this dispensation evil *influences* are going to cast a long shadow over the Church. Many sincere and unsuspecting souls will be drawn aside from the truth. The past fifty years have witnessed unprecedented changes in Christendom, most of which have not been for the better. The truth of the gospel used to echo throughout auditoriums, filled with those who desired to grow in the grace and knowledge of our Lord Jesus Christ. Sadly, that beautiful sound has nearly been drowned out by the noise of uncertain trumpets.

The doctrines of seducing spirits have sought to *redefine* the ministry. This evil cohort uses a variety of schemes to masquerade this unseemly plot: *Emotionalism* says doctrine is boring, it’s more important to get in touch with your feelings. *New evangelicalism* says let’s forget all these doctrinal differences and just get along. *Legalism* says you must conform to our standards or you’re not spiritually minded. *Extremism* says our doctrinal viewpoint is the only plausible consideration even though there may be little or no Scriptural support—we are the authority!

Here at the *Berean Bible Society* we have sought to avoid these “isms.” We believe that the Word of God emphasizes the importance of having a **BALANCE**. Although there have been many outside influences through the years prompting us to change course, we have sought to remain *faithful* to that which God has called us. By the grace of God, we stand without apology for Paul’s apostleship and message.

We may not be too popular among those who are given to “isms” or those willing to compromise this precious truth, but to this Paul says: “For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10). May we take this occasion to personally thank you for standing with us in the defense and confirmation of the *gospel*. Your sacrifices, prayers, and faithful support have been like a sweet-smelling savor, well-pleasing to our Heavenly Father.

In His service,

Paul M. Sadler, President

# The Plumblin

By Pastor Ricky Kurth

**“And, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand....Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more” (Amos 7:7,8).**

As we compare the two verses of this vision, God identifies the “wall” as “My people Israel.” But what did “the plumbline” represent?

A plumbline is a tool that is used even today by masons who wish to erect walls that are perfectly straight. A simple weight at the end of a string is suspended alongside the wall as it is being constructed, to ensure that it is being built straight, and at a perfect right angle to the gravitational pull of the earth. Construction workers know that bowed or leaning walls are easily toppled (Psa. 62:3).

Since our text tells us that this “wall” that represents Israel was “made by a plumbline,” we believe the plumbline to be the Law of Moses. It was the Law that defined Israel as a nation, and its perfect code of righteousness ensured that Israel was built in accord with the perfectly upright standard of the very righteousness of God. Here in Amos 7, God is re-applying the plumbline standard of the Law to Israel to show Amos how far his nation had shifted away from the perfect standard with which she had been constructed, and why He could no longer “pass by them any more” in mercy, but must rather bring the judgment that their sin demanded.

Today in the dispensation of Grace, of course, God is not dealing with Israel or any other nation, but rather with individual members of the Body of Christ. In the epistles of Paul we read of how in Christ we too have been formed in accord with the perfect standard of the Law (II Cor. 5:21), and that the righteousness of the Law is given to us as a free gift of God’s grace through faith (Rom. 3:21-26; 10:4; I Cor. 1:30). Thus when believers today wish to apply a standard to our lives to check to see if we have drifted from who God made us in Christ, we look not to the Law, but to the epistles of the Apostle Paul.

We close with a very practical admonition. Every builder knows that when a wall falls, it always falls in the direction in which it is leaning. If the reader has ever wondered about the harm in an occasional drink of an alcoholic beverage, or the danger of seemingly “harmless” flirtations with immorality, it should be remembered that Christians are like walls—they too always fall in the direction in which they are leaning! Let us thank God for the plumbline of His grace, and may we determine as never before to walk worthy of Him.



# PAUL'S EPISTLE TO THE PHILIPPIANS

## Philippians 1:1

By Paul M. Sadler

**“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.”**  
—Phil. 1:1

The city of Philippi was strategically located on the Egnatian Way, the famous east-west corridor of the Roman Empire. Philip of Macedon, the father of Alexander the Great, named the city after himself—hence *Philippi!* With the abolition of the Macedonian Dynasty by the Romans in 168 B.C., Macedonia became a Roman province that was divided into four parts. Since Philippi was situated on the Egnatian Way it was one of the empire’s crown jewels, which is confirmed by Luke, who states how they traveled from Neapolis “to Philippi, which is the chief city of that part of Macedonia, and a colony” (Acts 16:12).

In the year 42 B.C. two decisive battles were fought near Philippi between the army of Octavius

(Caesar Augustus) and Mark Antony, and the forces of Cassius and Brutus who assassinated Julius Caesar. In tribute of his victory Caesar Augustus made Philippi a *colony*, as noted by Luke. This particular honor made the city a “Rome away from Rome,” with all the privileges of Roman citizenship that went along with it,



Caesar Augustus

which included immunity from scourging, exemption from arrest, and the right to appeal to Caesar himself when charged with a crime.

The Roman veterans of the wars that were fought in that part of the world were wisely transplanted and given land by Caesar in Philippi, which guaranteed allegiance to the emperor. The emperor granted the same consideration to those who fought against him but had surrendered. This, too, produced an undying loyalty of the inhabitants of this

city to Rome. In essence, Philippi was the *gateway* to the west. While all these events took place decades before the Apostle Paul arrived in this city to preach Christ, they will play a key role, as we will see, in the furtherance of the gospel in Europe.

### DIVINE INTERVENTION

**“Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, ‘Come over into Macedonia, and help us’” (Acts 16:6-9).**

When Paul and Silas had completed their ministry in the region of Galatia, where a number of Grace Churches had been established, they attempted to move eastward into the countries we know today as Iraq and Iran, the seat of the future Anti-Christ Kingdom. However, they were *forbidden* of the Holy Spirit to go into that region of the world; therefore, they sought to go north to Bithynia, which would be modern day Turkey, Bulgaria, and Russia, the northern threat to Israel in the coming day of the Lord. Here again God in His providence *barred* them from entering these countries. These are two examples of divine intervention in the dispensation of Grace, and there will be many others throughout the course of Paul’s ministry, as we will note in our study of his

letter to the Philippians. “For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13).

It is important to remember that sometimes our disappointments are God’s appointments. As Paul and Silas moved southward they came to Troas where the apostle received a vision during the night. Normally, *visions* were imparted when the spokesman of God was *awake*, whereas dreams occurred while he was asleep (See Num. 12:6-8 cf. Acts 26:19). As Paul retired for the evening he was most likely on his knees praying for the Lord’s leading when he saw the vision of the man from Macedonia praying, “Come over into Macedonia, and help us.” Paul and his company gathered from this that the Lord would have them go *west* into Europe to preach the gospel, the very heart of the Roman Empire.

God in His infinite foreknowledge foreknew that the gospel of the grace of God would have a better reception in the west, which is substantiated by history. In fact, the farther west true Christianity has spread the greater impact it has had.

Although the man who prayed that Paul and his company would come to Macedonia is not identified, it could well have been Epaphroditus, who like Cornelius, may have been under deep conviction at the time and had heard about Paul’s ministry from those who traveled the Egnatian Road. In regard to Paul’s vision we know that the apostle saw a *man*, not an angel, who was a Macedonian; therefore he was

a Gentile who is said to have *pleaded* with Paul to come over into Macedonia and help them. Not only did the man implore Paul for himself, but for the sake of his countrymen that they, too, might hear the good news the apostle was proclaiming. In the words of A. T. Robertson: “It was the cry of Europe for Christ.” Interestingly, Epaphroditus means *love*—to have concern for others! As we will see, he will play a very prominent role in the church at Philippi as well as in the life and ministry of the Apostle Paul.

**“And after he had seen the vision, immediately we endeavored to go into Macedonia...Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi...” (Acts 16:10-12).**

Up to this point in time only Paul and Silas had been traveling together as indicated by the pronouns “they” and “them” (verses 6-8). At Troas we note that the writer of the narrative, Luke, now joins their company as noted in the change of pronouns from “they” to “we.” As Paul’s gospel extends into Europe, known as “the regions beyond,” Luke is now present to give us a firsthand account. Paul calls this significant event “the beginning of the gospel” in his letter to the Philippians (Phil. 4:15). The day the Apostle Paul stepped into the city of Philippi it was an earthshaking experience for those in that part of the world. It was said of Paul and his entourage that they “turned the world upside down.” Actually they turned it right side up with

the proclamation of Christ and Him crucified!

### OPEN AIR MEETINGS

**“And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul” (Acts 16:13,14).**

In biblical times, according to the customs of the fathers, there must be at least ten Jewish men to establish a synagogue. If this condition was unable to be met it was permissible for the Lord’s people to meet by the seashore or a river to worship and pray. Of course, this was so the various washings taught in the law could be honored (Heb. 9:10). When Paul saw there was no synagogue at Philippi he made his way to the river’s edge on the Sabbath day where he found a small group of women praying.



Gangitis River  
by Philippi

Many ministers of the gospel would think it beneath them to sit down and speak to a small group of women about the things of the Lord, but this was not the

case with Paul. He understood the Scriptures well enough not to despise the day of small things. Among these women was a Gentile woman named Lydia from the city of Thyatira. Although sincerely religious and interested, she was not a believer. As Paul shared Christ with her the Lord opened her heart and she was wonderfully saved by the grace of God. Here again we see the sovereignty of God and human responsibility working hand in hand. The Lord opened her heart by way of conviction of the Holy Spirit through the ministry of the Word, but she responded in faith by believing the gospel (John 16:7-9 cf. Rom. 10:17).

“The day the Apostle Paul stepped into the city of Philippi it was an earthshaking experience...”

The conversion of Lydia and the others who heeded Paul’s words that fateful day marked the beginning of the church at Philippi, which was destined to become one of the assemblies that would greatly assist the apostle in the work of the ministry. Years later he would write to thank them for their “fellowship in the gospel from the *first day* until now” (Phil. 1:5). Allow me to ask, as a local assembly, would your pastor be able to say the same about you regarding your fellowship in the gospel? Always remember, whenever the Lord is blessing and souls are

being saved you can be sure there is going to be opposition from Satan, especially when we see a new beachhead being established, as we witness here in Europe.

**“And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation” (Acts 16:16,17).**

Normally opposition to Paul’s gospel comes in one of two forms, *alliance* or *antagonism*, which were both present at Philippi. As Paul and Silas prayed with these new converts that the Lord would open the hearts of others to the gospel, an emissary of Satan joined herself to them. It quickly became evident that this young woman was possessed with a “spirit of divination” or *Python*, which in Greek mythology was the name of the Pythian serpent that guarded the oracle at Delphi.

The name of this evil spirit implies he was a master of subtle deception who initially sought an *alliance* with Paul. The damsel he had possessed, a so-called revealer of secrets, declared: “These men are the servants of the Most High God, which show unto us the way of salvation.” Paul and Silas could have reasoned, like so many in the ecumenical movement today, “Let’s use this to help spread the gospel,” but they refused to compromise the salvation of God. Had they done so it would have eventually corrupted the preaching of the Cross.



**“And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour” (Acts 16:18).**

When an alliance failed to produce results the evil spirit turned to the tactic of *antagonism*, hoping to discourage the apostle in his evangelistic efforts. If we are willing to open our mouth boldly for Christ we, too, will be the subject of ridicule and unflattering comments. Apparently this young woman began to follow Paul and Silas around the city repeatedly *mocking* them. After Paul expelled this evil spirit, who was attempting to keep her and others from the good news of salvation, in all probability she came to know the Lord and joined the assembly down by the riverside. We know, for example, that the casting out of devils was often followed by salvation in biblical times (See Luke 8:1,2 cf. 8:33-39). Defeated in his first two attempts to hinder Paul’s ministry, Satan now turns to another strategy—*persecution!*

Once the masters of this young lady saw that their hope of any further profit from fortune-telling was gone, they were infuriated. Of course, their returns were a product of deception. There is frequently a close affiliation between evil and monetary gain in the affairs of men. Those who try to clean up pornography in their community have found that when they begin to touch the pocket-books of these evildoers they are usually threatened with legal action or worse. As Paul and Silas

were hauled before the rulers of the city they were accused of teaching customs that were unlawful for Romans to receive (Acts 16:20,21). This may well have had to do with Paul’s teaching that Jesus Christ is Lord. According to Roman law, however, Caesar was *lord*. More on this later!

With undying loyalty to Caesar, the multitude demanded blood, so the rulers of the city had Paul and Silas beaten unmercifully. Afterwards they put them into prison and charged the jailor to make sure they didn’t escape. Having received such a charge the jailor placed them into the innermost prison. The rule of thumb in that day was: “lose your prisoner, lose your life!” But the principle of the Scripture is: “except the Lord keep the city, the watchman waketh but in vain” (Psa. 127:1).

## SONGS IN THE NIGHT

**“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:25).**

How is your *attitude* when things aren’t going well? As one writer has expressed it, “If life is a bowl of cherries, why am I always in the pits?” So often when the “wheels fall off” of our lives we say and do things or fail to do things that we usually regret later. But Paul had learned early in his Christian experience that he was to be *content* in whatever state he found himself. Sometimes God in His providence allows unforeseen circumstances to come into our lives to further the gospel. Paul’s encounter with a dark, dingy, rat-infested Philippian jail is a

perfect example. Instead of complaining that “nobody knows the trouble I’ve seen,” Paul and Silas took advantage of the opportunity to pray and sing praises to the Lord. What do you suppose they prayed about? In addition to their release, they undoubtedly prayed that the gospel would produce fruit among the prisoners they had been speaking to, including the jailor who was within earshot. This paved the way for the events that were to follow.

**“And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here” (Acts 16:26-28).**

In response to Paul’s prayer there were at least four notable miracles that took place that night—the great earthquake (doors opened), everyone’s shackles fell off, Paul’s knowledge that the jailor was about to harm himself (gift of knowledge), and the conversion of the jailor and his household.

If you were to open the doors of most prisons today you would be trampled under the stampede of prisoners exiting the facility, but this was not the case at the prison at Philippi. The prisoners were so moved by Paul’s presentation of the finished work of Christ that it left them wanting to hear more of

this wonderful truth. When Paul miraculously peered through the darkness and saw the Philippian jailor about to take his life, the apostle cried with a loud voice: “Do thyself no harm: for we are all here.” The jailor immediately called for a *torch* and entered the inner prison to find all the prisoners present and accounted for, to his absolute amazement (Acts 16:28,29). The sight melted his stony heart of flesh and he responded to the good news that he had heard Paul and Silas proclaim earlier that night. Visibly shaken, he fell before Paul and Silas and said: “What must I do to be saved?”

Mark these words and mark them well, the gospel transforms lives! Upon placing his faith in Christ the jailor invited Paul and Silas to his home, dressed their wounds, and prepared them a meal. Later that evening Paul had an opportunity to preach Christ to the jailor’s household, which included family members, servants, and perhaps even slaves. We should add that the members of the household were not brought into the household of faith on the coattails of the jailor’s faith. Quite the contrary, each one was individually *responsible* to place his or her faith in Christ.

These events laid the foundation for the church at Philippi. Before Paul and Silas left the city the assembly included Lydia, and the other women who gathered at the riverside, most likely the damsel who had been possessed, the prisoners Paul ministered to in prison, the jailor and the members of his household, and probably

Epaphroditus. As these *brethren* gathered together to worship the Lord, we learn that the place of worship under *grace* shifted from the riverside to the home of Lydia (Acts 16:15,40).

Having more important matters to attend to after the earthquake, the next day the rulers of the city sent their sergeants (those who beat them) to release Paul and Silas. But Paul *refused* to leave the city saying to them: “They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come

themselves and fetch us out” (Acts 16:37). Once the rulers discovered Paul and Silas were Romans they feared for their lives, because they understood all too well that it was unlawful to beat a Roman without a fair hearing.

We believe Paul purposely demanded a public apology from these leaders to insure that the church at Philippi was recognized and treated fairly by those in authority. Simply because we are Christians doesn’t give the powers-that-be the right to trample our rights as law-abiding citizens.

*To Be Continued!*



## Question Box

*“What does the Bible say about the different denominations? I thought I read somewhere that the divisions were man-made.”*

**“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17).**

As we see here, denominationalism originated when men began to teach “contrary to the doctrine” taught by Paul. God clearly states that it is *they* who caused the divisions. Then rather than compromise the truth for the sake of unity, Paul instructed faithful believers to “mark them” and “avoid them.” In so doing, Paul was not causing divisions, but merely accepting and reinforcing the divisions already made by those who departed from the truth.

To this day, Philippians 3:16 encourages *us* to “mind the same thing,” and the next verse tells us how. We are to be “followers together” of *Paul*, and “mark them” that don’t walk with him as their “ensample” (v. 17). Paul often directs us to recognize and enforce the break in fellowship caused by those who depart from his doctrine (I Tim. 6:3-5; II Tim. 3:5).

If even the Lord Jesus Christ Himself could not teach truth without causing division (John 7:43; 9:16), we can hardly expect any different results.

—Pastor Kurth

# Berean Bible Fellowship Fall Conference

## Hosted By:

*Berean Bible Institute*  
116 S. Kettle Moraine Drive  
Slinger, Wisconsin 53086

**Dates:** Thursday & Friday, October 12,13, 2006

## Guest Speakers:

Pastor Floyd Baker, Pastor Joel Finck  
Pastor John Fredericksen, Pastor Ricky Kurth  
Pastor Paul M. Sadler, Pastor David Siegmann  
Pastor Richard Ware, Missionary Joe Watkins

## Theme: "Israel and the Body of Christ"

*The theme of this conference is one that should interest every believer, as we study the contrasts between Prophecy and the Mystery. Our understanding of this important topic has a practical impact on how we live out our faith on a day-to-day basis.*

For directions, brochures, or additional information please contact one of the following:

Pastor Floyd Baker at: (812) 490-4156  
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*Berean Bible Society* at: (262) 255-4750  
or [berean@execpc.com](mailto:berean@execpc.com)

If it is your heart's desire to serve the Lord in the ministry, this conference will also provide you the opportunity to tour the facilities of BBI, and get to know many members of the faculty and student body. The Grace Movement *needs pastors*, and there is simply no better place to train for the ministry than at *Berean Bible Institute*.

***Don't miss this grand gathering!***

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The following is the last installment in our series of articles drawn from Pastor Stam's classic work on *True Spirituality*. See page 30 if you would like to order the book, or you can order online at [www.bereanbiblesociety.org](http://www.bereanbiblesociety.org).

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## The Manifestations of True Spirituality

### THE FRUIT OF THE SPIRIT

By Cornelius R. Stam

**T**True spirituality will manifest itself in many ways in the life of the believer—ways which in themselves will bespeak the blessedness of walking in the Spirit.

Among these is the combination of graces which Paul, by the Spirit, calls "*The fruit of the Spirit*":

**"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22,23).**

First it should be observed that "the Spirit" here refers, not to "the spirit of man which is in him," but to the Spirit of God who indwells the believer and causes him to bring forth good fruit. This is evident, both from the context here in Galatians 5 and from what we are told of "the spirit of man" in I Corinthians 2:11. These spiritual graces, then, do not spring from any natural goodness in us, but from the indwelling Spirit of God.

Next it should be noted that in contrast to "the *works* of the flesh" we have here "the *fruit* of the Spirit." These graces are not the product of human energy but the natural result of life and growth.

The reader will recognize at a glance the difference between these spiritual virtues and those

which the world fosters and boasts of. Here we have the delicate and beautiful finish, so to speak, of God's workmanship. This is not to concede that it is superficial or merely outward, for, as we have pointed out, it is the outflow of the Spirit's work within.

Let us briefly consider these graces, possessed by believers in the measure that they yield to the Spirit's control.

*Love.* Here we must begin, for love is the great motivating force behind the truly spiritual life. "The love of Christ constraineth us" (II Cor. 5:14). Faith "worketh by love" (Gal. 5:6). It is "by love" that we are to "serve one another" (Gal. 5:13). Indeed, though we give our all for others, if this is not done out of genuine love it will profit us nothing (I Cor. 13:3). This is as it should be, for Christian service is truly blessed only in the measure that it is sincerely done and springs from heartfelt love.

*Joy.* The truly spiritual life is by no means a dull or unhappy one. Indeed, true spirituality is the key to true blessedness. And joy be it noted, runs far deeper than mere happiness or that natural cheerfulness which many of the unsaved possess. The original word (*chara*) is a close relative

“These graces are not the product of human energy but the natural result of life and growth.”

to the word grace (Gr., *charis*). True joy is anchored deep in God Himself. It springs from, 1.) a knowledge of what God has done for us and is to us (I Thes. 1:6) and, 2.) a consciousness that, being in His will, we are the recipients of His very best (II Cor. 8:1,2). *This* can be the fruit of the Spirit alone (Rom. 14:17).

*Peace.* Another blessed fruit of the Spirit! It begins with “peace with God,” appropriated by faith in Christ (Rom. 5:1), and is followed by “the peace of God,” which garrisons the heart and mind, however dark the hour (Phil. 4:7) and naturally results in an attitude of peace, or peacefulness, toward others (Rom. 12:18; II Cor. 13:11; I Thes. 5:13). Pity those believers who fail to “walk in the Spirit,” lose “the blessedness,” and “bite and devour one another” (Gal. 4:15; 5:15,16) instead of bearing this blessed fruit.

*Longsuffering.* The idea here is that of patience, particularly with the failures of others. This virtue naturally follows love, joy and peace, and is, again, distinctly a fruit of the Spirit. How often we find it linked with graces *not* stressed in worldly society: “forbearance,” “kindness,” “meekness,” etc.

*Gentleness.* The root of this word is variously rendered “easy,” “better,” “kind,” “good,” “gracious.” It has the idea of *gentle kindness* toward another. This, despite the callousness of the world about him, will be a characteristic of every truly spiritual believer. Nor will this indicate weakness; indeed, it will indicate superior strength. Only the strong can

afford to be gentle. God is *almighty*, yet He dealt with us in gentle kindness and thus led us to repentance (Rom. 2:4).

*Goodness.* Following again in natural sequence, the idea here is not that of personal righteousness, but rather of a *disposition to do good*. The same root is found in Galatians 6:10, where we are exhorted: “*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*” How this all makes for objective living!

*Faith.* The word *faith* here, however, is *not* used objectively, but *subjectively*. It does not refer to what one *does*, but rather to a quality he possesses. It does not denote trust, but *fidelity or worthiness to be trusted*, as in Romans 3:3; Galatians 2:15,16,20; 3:22, etc. “*All men have not faith,*” wrote Paul, referring, not merely to unbelievers, but to “unreasonable and wicked men,” who could not be trusted (II Thes. 3:2). By contrast every believer should be worthy of the confidence and trust of others at all times. *Fidelity* again follows the other moral virtues in natural sequence and is also a fruit of the Spirit.

*Meekness.* The meaning of this word is clear from its usage in the immediate context (6:1) where we read, with respect to the brother overtaken in a fault: “*Ye which are spiritual, restore such an one in the spirit of meekness; considering*

*thyself, lest thou also be tempted.*” It refers to that mildness of attitude and manner which, in our case, springs from the realization that we too are liable to fall before temptation. It is a mildness which springs from a proper humility and recognition of our own weakness. How can I be harsh and severe toward a fallen brother when I, myself, am so liable to stumble and fall? Yet, meekness is not a *natural* trait where the sins of *others* are concerned. It is a fruit which only the Spirit can produce and, as such, follows naturally after *faith*, or personal fidelity. The writer’s mother used to teach him in childhood to be very exacting with one’s self but very understanding with others. This is not the way of the world.


*Temperance.* Temperance, or self-control, is the crowning grace of all, assuming that the others are already possessed. Few believers realize how important a place self-control should have in our lives. They think of it only in connection with eating, drinking and pleasure, and fail to realize the place it should have in our entire conduct and conversation as believers. Indeed, self-control should be exercised even in our worship. How many sincere but untaught believers there are who, loving the Lord with all their hearts, yet forgetting the majesty of the Godhead and the wonder of His work in our behalf, address Him as “dear Jesus” and praise Him with shallow love songs, as if He were some earthly lover.

Others again suppose that it is the highest form of worship to let one’s self go. One of the strongest

proofs that modern Pentecostalism is *not* of the Spirit is the fact that its devotees so often “let themselves go” and give themselves over completely to a preter-human power (which *they* suppose to be the Spirit) uttering thoughts not their own, often in languages they do not understand, meanwhile going to great excesses of emotional self-expression. They themselves frequently compare it with intoxication.<sup>1</sup> And this while the Apostle Paul, by inspiration, exhorts:

**“Be not drunk with wine, wherein is excess; but be filled with the Spirit” (Eph. 5:18).**

The truly spiritual person will not go to excesses of any kind, but will, by the Spirit, exercise self-control in his eating and drinking, in his conversation and conduct—even in his prayer and praise. May God help us, in these evil and frivolous days, also to bear *this* fruit of the Spirit!

Referring to those who *do* bear the Spirit’s fruit, the apostle says: “*Against such there is no law*” (Gal. 5:23). Of course not! Those who are led of the Spirit need not be placed under law, nor can they be condemned by it (Vers. 16,18). 

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## Endnote

1. We attended a national convention of The Assemblies of God some time ago, in which the service ended in utter confusion. People were praying, singing, shouting, speaking in tongues, stretching out their hands and carrying on as if wholly out of control. Before us kneeled one who, ten minutes earlier, had appeared to be a sensible-looking businessman. Now he was alternately speaking in tongues and repeating the prayer: “Save souls,” so fast that one could only conclude that he was beside himself.

## Connecticut Grace Bible Conference

**Dates:** September 29-30, 2006

**Location:** *Norwalk Courtyard by Marriott*  
474 Main Avenue  
Norwalk, Connecticut

### Guest Speakers:

Dennis Kiszonas, President of *Grace For Today*  
Paul M. Sadler, President of *Berean Bible Society*  
Leon Gilchrist, Bible Teacher, *Grace For Today*

The next day, Sunday, October 1st, at 10:30 a.m., Pastor Sadler will be the Bible Teacher at the *Grace For Today* church service in Brooklyn, New York, located at the YWCA, Atlantic Avenue and Third Avenue.

**For information, contact:** *Grace For Today*, PO Box 798, Times Square Station, New York, NY 10108; e-mail: [conference@gracefortodayorg](mailto:conference@gracefortodayorg); phone: 1-800-803-0003. Or: *Berean Bible Society*, PO Box 756, Germantown, WI 53022; e-mail: [berean@execpc.com](mailto:berean@execpc.com); phone: (262) 255-4750.



## Spotlight on Grace Churches

This month's church is:

### Grace Bible Fellowship

**Location:** 2600 N. Tamiami Trail (Rt. 41), Nokomis, Florida 34275

**Interim Pastor:** Elvin C. (Whitey) Myers

**Services:** 9:45 a.m. Sunday School  
10:45 a.m. Sunday Morning Worship  
7:00 p.m. Wednesday Prayer & Bible Study

**Purpose:** *Grace Bible Fellowship* was founded over 30 years ago for the purpose of taking an uncompromising stand for the distinctiveness of the Pauline revelation. Located on the gulf coast of Florida just south of Sarasota, the assembly moved into a newly renovated facility the first week of December, 2005. Due to failing eyesight, Pastor Myers will be retiring as soon as a pastor can be found who loves the Grace message.

**Contact Information:** Phone: (941) 966-5959; Web: [www.gbfc.net](http://www.gbfc.net).



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The following article was written by Charles Bury when he served as the pastor of the *Open Bible Church*, now the *Grace Bible Church* of Oshkosh, WI. In the latter years of his ministry he also pastored the *Falls Bible Church* located in Menomonee Falls, WI. I had the privilege of succeeding him at the *Falls* in 1979, when he had to retire from full-time ministry due to heart problems. Pastor Bury was well read and had a working knowledge of the Greek language. We're sure you're going to enjoy his defense of Paul's gospel. —Pastor Sadler

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## Paul's Mantle

By Pastor Charles Bury

**I**n Old Testament days, when the father of a family was about to pass out of this life, he delegated the rulership of the family to one of his sons, usually the eldest. In 2 Kings 2:1-15 we read of another kind of authority being delegated from one to another. Elisha had asked that a double portion of the spirit of Elijah be upon him. When Elijah was carried by a whirlwind into heaven, Elisha rent his clothing and took up the mantle that Elijah left behind, and with it carried on the ministry of his predecessor.

The Roman church claims that her popes are wearing Peter's mantle, and that all the authority Peter had is now vested in the Roman church in the person of the pope.


Scripture is silent on any apostolic succession from Peter to others, but it is not silent on this concerning Paul. When Paul was about to depart from this life he tried to make sure that the message which God had deposited with him would not die with him. He deposited with Timothy that deposit of truth which Christ had made with him. *"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us... And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"* (II Tim. 1:13,14; 2:2).

Christ had made the truth known to Paul. Paul gave it to Timothy. Timothy was to pass it on to faithful men. These faithful men were to pass it on to others. Several times Paul exhorts Timothy to hold fast to the message (See I Tim. 1:18; 6:20; II Tim. 1:8,13,14; 3:14).

Just as Elisha picked up Elijah's mantle, so Timothy picked up the one Paul left behind. The faithful men picked it up when Timothy dropped it, but it is doubtful if any picked it up when these faithful

men laid it down. Walker's History of the Christian Church gives us this information: "*The forty years of Church history from 70 A.D. to 110 A.D. are very obscure, due to lack of evidence. During this period a rapid change took place however, for when the characteristics of the Church can once more be clearly traced, it shows **surprisingly little** of the distinctive stamp of Paul.*"

Jowett, in his book "The Epistles of St. Paul" says: "*In later writings we find no trace of the mind of St. Paul. His influence seems to pass from the world. There is no trace that his writings left any lasting impress within the Church, or perhaps anywhere in the first ages.*"

The Epistle to the Galatians shows that, even in Paul's own lifetime, legalism was beginning to exclude the message of Grace. The generation after Timothy would not take up Paul's mantle and the line of succession was broken. For hundreds of years Paul's mantle lay in the closet, covered up by the rubbish of religion and tradition. Now there is a movement on foot to pick up Paul's mantle again, and we are a part of this movement to revive the message that goes with the mantle. Some in Paul's day wore it for a while, then when persecution came they threw it into the ragbag. Many in our day have done the same thing. Cost what it may, let us not discard the mantle that we have wrapped about us. The Grace of God is the remedy for the ills of sinners, saints, and a feeble, religious Christendom. According to religion the mantle is out of style, but according to the Lord the mantle will be in style as long as the dispensation of the grace of God lasts. Let's wrap it tightly about us and fight the good fight of faith in it. Let us not compromise with religion concerning truth, nor with the world concerning practice. May Christ come soon and find us wearing the mantle faithfully. 

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Pastor Eugene F. Rueweler was one of the pioneers of our Grace message. Pastor Rueweler served for many years as the pastor of the *St. Louis Bible Fellowship* of St. Louis, Missouri. We trust that you'll enjoy and be challenged by this study in dispensational contrasts.

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## Two Prayers for Boldness

By Pastor E. F. Rueweler

**T**he comparison of two prayers for boldness, as recorded in Acts 4:29-30 and Ephesians 6:18-20, presents an interesting and profitable study. The former was uttered by the company of believers in Jerusalem, with the twelve apostles, at the time when Israel was still God's commonwealth (Eph. 2:12; Rom. 3:1-2; 9:4-5). They were citizens

of God's Nation. The latter was uttered by Paul, the apostle of the Gentiles, some thirty years later, after salvation had come unto the Gentiles through the fall of Israel (Rom. 11:11). Paul's prayer is the prayer of an ambassador in a foreign land.

Let us note the prayer in Acts 4:29-30, reading with it verse 31: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all *boldness* they may speak thy word, *by stretching forth thine hand to heal*; and that *signs and wonders* may be done in the name of thy holy child (or servant) Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they *spake the Word of God with boldness.*" Certainly their prayer was quickly answered.

Peter and John had already demonstrated *boldness* as recorded in Acts 4:13: "Now when they saw the *boldness* of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus"—that is, with Jesus in resurrection. This fourth chapter of Acts records the beginning of persecution against the believers in Jerusalem by Israel's rulers, and tells of the first experience of Peter and John in jail for preaching Jesus as the resurrected Messiah of Israel.

All Christians today certainly need *boldness* to speak the Word of God. We need to be much in prayer for such *boldness*. But have we the Scriptural right to pray the same prayer recorded in Acts 4? Some Christians will say "No," but when asked "Why not?" they remain mute. Others seek to duplicate those signs and the result is a system of pseudo-signs and fanaticism.

The other prayer, or request for prayer, for our comparison is found in Ephesians 6:18-20: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, *that I may open my mouth boldly, to make known the mystery of the gospel*, for which I am *an ambassador in bonds*: that therein I may speak *boldly*, as I ought to speak."

Isn't it strange that Paul, also an apostle of the Lord Jesus Christ and a prisoner in Rome, did not pray as did Peter, John and the others that the Lord should give him *boldness by stretching forth His hand to heal and that signs and wonders* might be done in the Name of the Lord Jesus? In fact, he did not ask for prayer for miraculous deliverance from his bonds, but declared emphatically that he was an *ambassador in bonds*.

Paul, in one of his earliest epistles, had spoken of *boldness*. In I Thessalonians 2:2 we read, "But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we *were bold in our God to speak unto you* (Gentiles) the gospel of God with much contention."

There had been a time when Paul's ministry, too, had been accompanied with signs. Read Acts 14:3, "Long time therefore abode they speaking *boldly* in the Lord, which gave testimony unto the Word of His grace, and *granted signs and wonders to be done by their hands.*" These signs were not a part of that ministry, but only accompanied it to prove his apostleship and to provoke Israel to jealousy (II Cor. 12:12; Rom. 11:11; I Cor. 14:18-22). But in just the previous chapter Paul had waxed *bold* to declare something which was most unusual. "Then Paul and Barnabas waxed *bold*, and said, it was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles*" (Acts 13:46). In the next chapter he declared that the Lord had opened the door of faith to the Gentiles (Acts 14:27).


Paul also used the word "boldly" in a very important sense in Romans 15:15-16, "Nevertheless, brethren, I have written the *more boldly* (see verse 4) unto you in some sort, as putting you in mind, because of the *grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles*, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." He was *bold* to go to the Gentiles through the "fall" or "stumbling" of Israel, and to write that which was not according to the prophetic Word. He was *bold* because he had received his commission through the revelation of Jesus Christ (Gal. 1:1,11-12; 2:2,7-9; Eph. 3:1-9; Col. 1:24-29).

Between the prayer of the disciples in Acts 4 and the request for prayer by Paul in Ephesians 6 there had elapsed a period of time of about thirty years. These were very important years, as the foregoing Scriptures have revealed.

The Lord had permitted Israel to "diminish" and to "fall" (Rom. 11:11-15). He had concluded them all in unbelief that He might have mercy upon all, so that there might be reconciliation for all the world by the blood of the Cross in the Body of Christ which is the true Church.

While the Lord was still in relationship to Israel as a nation He gave the disciples signs which they had a right to expect (Acts 2:19). They were not then called ambassadors in the sense in which Paul is called one, but were in the midst of their own nation, which was still God's Nation. He had answered the prayer of His Son on the Cross, "Father, forgive them, for they know not what they do."

Webster's dictionary defines an ambassador as "an accredited representative of a sovereign or state at the *court of another.*" With the setting aside of Israel and its alienation from God with all the rest of the world, Paul became a true ambassador for Jesus Christ. Every believer today as a member of the Church, which is the Body of Christ, is also an ambassador (II Cor. 5:14-21).

We certainly need *boldness* as a representative of Him in the court of another. Satan is the god of this world (II Cor. 4:4). But being blessed with “all spiritual blessings in the heavenly places in Christ” surely transcends “all signs and wonders” to give us *boldness* to speak the mystery of Christ. Surely Paul’s petition for *boldness* should be ours. And we can expect the same treatment Paul received in a hostile world. But how much greater was the two-fold *boldness* of Paul to that of the twelve! His *boldness* was two-fold in that first he was *bold* in the face of even prison and death, and second that he was *bold* to preach that which was not prophesied in the Old Testament Scriptures, but was revealed by the risen, but rejected Christ to him. Let us all pray for his *boldness* “to make all men see what is the [dispensation] of the Mystery, which from the beginning of the [ages] hath been hid in God.” 

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John LaVier served as the pastor of the *Grace Church* in Indianapolis, IN for 47 years until his retirement. He was one of the founding fathers of the Grace Movement who never wavered in his stand for the Word, rightly divided, as the following article demonstrates.

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## Following Jesus!

By Pastor John LaVier

Many times we have noticed various church bulletin boards, and have often wondered as to the source of the “words of wisdom” displayed on them. Most of them must have been taken from the almanac, for very few of them come from the Bible. One thing may be said in their favor; though often senseless, they are usually harmless as well. However, just recently, we were astounded to notice the following on the board in front of a large denominational church. It said: “Jesus Christ should be followed, not worshipped.”

Surely we are living in days of apostasy when a man who calls himself a minister of the gospel would have the brazenness to put such a saying in front of a church which pretends to bear the Name of Christ.


How can we follow Christ, unless we can worship Him as well? If the Lord Jesus Christ was not the Eternal Son of the Living God, then He was a deceiver of the basest sort, and is neither to be followed *nor* worshipped. If He was God manifest in the flesh, as He claimed to be, then He certainly is to be worshipped as well as followed, and like Thomas, we should prostrate ourselves at His feet and say, “My Lord and my God.” We need not speculate, though, as to whether He was or was not the God-Man. Hear the testimony of the Father Himself, who

testified from heaven, saying, “This is my beloved Son, in whom I am well pleased; hear ye Him.” We read also, “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him” (John 5:23). Is God the Father worthy of our worship? Then so is God the Son.

The cry of these so-called Modernists, who are no more than christianized agnostics, is “Back to Jesus,” and it is sad to relate that some Fundamentalists seem to be echoing the cry of these infidel preachers. God’s program is not back to Jesus, but on to the Mystery. We are not to follow Jesus, a minister of the circumcision in the land of the Jews, but we are to be occupied with Him as He *now* is, seated at the Father’s right hand in the heavenlies, and made to be the Head over all things to the Church, which is His Body.

The statement is often made that we should follow the Lord in baptism. If this is so, we ought also to follow the Lord in circumcision (Luke 2:21). We ought to follow Him into the synagogue on the Sabbath day (Luke 4:16). We ought to follow Him as One under the Law, obeying them that sit in Moses’ seat (Gal. 4:4 & Matt. 23:1-3). We ought to follow Him as He proclaims the kingdom at hand (Matt. 4:17; 9:35; 10:7). We should heal the sick, cleanse the lepers, and raise the dead (Matt. 10:8). If anyone sues us, we should not contest the suit, but should give them even more than they demand (Matt. 5:40). If one would borrow from us, we should not deny their request, but should lend to them without expecting to be repaid (Matt. 5:42 & Luke 6:34-35). If we are going to follow Jesus of Nazareth, we should do all these things, for Jesus Himself taught and practiced them.

While on earth, “Jesus Christ *was* a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15:8). He was a Jew among the Jews, confining His ministry to the nation Israel, and announcing Himself as their King. Israel having rejected Him, He went back to glory, and when Israel continued in their rejection, He revealed through the Apostle Paul His new program for this dispensation of the grace of God, so that now we do not follow Him in His humility, as the Messiah of Israel, but we follow Him as the glorified One at God’s right hand, and the Head of the Body.

The Apostle Paul, through whom the truth for this age has been revealed, says, “Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more” (2 Cor. 5:16). If we are to follow Christ today, we must obey 1 Corinthians 11:1, “Be ye followers of me, even as I also am of Christ.” Thus, as we follow the Risen, Ascended Christ in Glory, according to the revelation of the mystery, we also worship and adore Him as the Blessed Son of God, “Our Lord Jesus Christ, which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim. 6:15). 

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## Berean Grace Church Fall Bible Conference

**Dates:** September 30 - October 1, 2006

**Location:** *Berean Grace Church*  
N665 Hwy. B  
Genoa City, Wisconsin

**Speakers:** Pastor Ricky Kurth  
Others to be announced!

**Theme:** *Abounding Joy*

For directions and times of services, please contact:  
Pastor Steve Ross at (262) 279-6435

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## Buckeye State Meetings

**Dates:** Sunday, October 22, 2006

**Location:** *Grace Bible Ministries*  
120 Woodbine Avenue  
East Liverpool, Ohio

**Speaker:** Pastor Paul M. Sadler

For additional information, please contact:  
Pastor Tom Schneidmiller  
Church: (330) 385-3777 / Home: (330) 368-0134

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## Keystone State Meetings

**Dates:** October 28-29, 2006

**Location:** *Grace Family Bible Church*  
2243 Mill Road  
Duncansville, Pennsylvania

**Speaker:** Pastor Paul M. Sadler

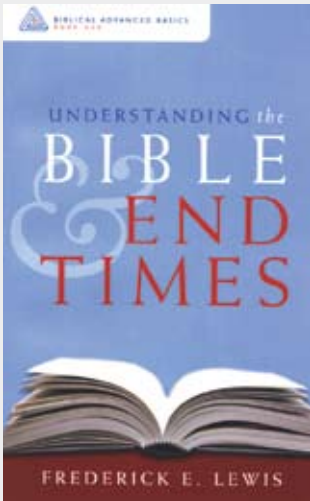
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Author Fred Lewis is semi-retired, a U.S. Army Vietnam veteran, and resides in Wisconsin. He is married to Jan, his wife of over forty years, has three children, and two grandchildren.



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# Galatians

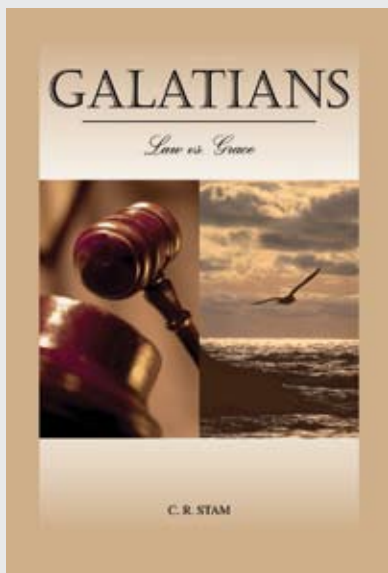
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**From the Internet:**

“Within the last few months I have become a dispensationalist. I have been so blessed, and understanding God’s Word is much easier.”

**From Florida:**

“I have recently been learning the Word of God according to Romans 16:25 and II Timothy 2:15, and am seeking any and all information that you may offer.”

**From Ohio:**

“In 1963 I began a Billy Graham Bible study, then a Navigator’s study, then M. R. DeHaan’s Radio Bible Class. After that I began to study denominationalism. I attended various denominational churches searching for the truth. Finally, I came across a copy of *Amazing Grace* by Ron Achtyes, which led to the *Berean Bible Society* and then to Les Feldick. Now I am on the rightly divided road through the Grace Movement! What a trip!”

**From Pennsylvania:**

“Last summer my father gave me a copy of *Things That Differ*. Upon reading it, I began to realize that I have been misinformed all my life. I have attended a Baptist church since I was two years old, and have been taught that I should tithe, that the Church began at Pentecost, that I should be fulfilling the Great Commission, and that I should be baptized. But, praise God, I have seen the light and am attempting to read everything I can find that is dispensationally correct.”

**From Michigan:**

“I am currently working in the music area of a local Reformed church, and the dispensational reinforcement that I receive monthly in the *Searchlight* is vital!”

**From the Internet:**

“Much of what you have explained Scripturally is how I have been responding to my friend. However those extra Scriptural references have made the subject much clearer. My friend was being hounded to show Scriptural proof of what he believed and was unable to furnish it.” (The Word of God, rightly divided, is indeed the sword of the Spirit!—RK).

**From Pennsylvania:**

“Grace teaching in our small church is being well-received. The pastor has understood and received it fully and is preaching it with vigor. All due to *Things That Differ*.”

**From Florida:**

“I grew up Presbyterian (my dad was a pastor), got involved in the charismatic movement in the 60’s and have been a member of churches in several major denominations including Baptist, AOG, Church of God, etc. Over the years I heard about ‘dispensationalism’ but always shied away from it. I even saw *Things That Differ* but pushed it away as ‘fringe’ and too radical for me. *But* after reading *Our Great Commission* through, things are beginning to make a lot of sense. Some serious questions I’ve had over the years are finally answered and the quandaries are remedied. I’m not fully convinced but I’m well on my way.”

**From Ohio:**

“I’m very pleased at the insight you have given me. I’m still going to be searching the Scriptures to find more information concerning this exciting subject. Please forgive me if my questions do not make sense. I am new to dispensationalism and have come to see the revelation of the Mystery. Your writings make the Scriptures come alive and make absolute sense.”

### From Ghana:

“Our ministry in Ghana has become an extension of *Berean Bible Society*. We have a radio program code-named ‘Word of Grace Broadcast,’ which airs weekly the truth that we learn from the *Searchlight* and books written by Grace pastors, especially Pastor Stam.”

### From the Philippines:

“I thank the Lord for your ministry. Because, I believe that we cannot interpret the Bible accurately apart from a premillennial, dispensational approach. Do you have any churches here in the Philippines?” (We have put this brother in touch with *Things To Come Mission*.—RK).

### From Colorado:

“Soon after my conversion I was introduced to dispensational truth, and became so impressed with it that it became my heart’s desire that others know it also. Therefore I have constantly sought effective teaching tools. For the most part, I found dispensational materials lack continuity. Your *Key to Understanding the Scriptures* and Larry Van Arendonk’s article on *Biblical Differences* are without a doubt two of the finest publications I have ever studied. They are clear, precise, and virtually indisputable doctrinally.”

### From Florida:

“Thank you for sending ‘Two Minutes’ to my work e-mail. It is an uplifting way to start my day!”

### From Pennsylvania:

“My dad subscribes to the *Searchlight*. He has allowed me to borrow his, but now I would like to have my own copy to read and pass on.”

### From Iowa:

“I read *Things That Differ* in the past, but could not get it. The Lord has now opened my eyes, as well as two other men in our church, and what a wonderful thing to better understand the Scriptures!”

### From Alabama:

“My dad received your magazine for many years. After he passed, his mail came to our house and we too learned to love the *Searchlight*. Now we would love for our two sons-in-law to receive it. They are both pastors.”

### From California:

“I am looking for a dispensational type church, even if it is 100 miles away. I want to support those who are teaching the right way to divide the Word of God.” (That’s the spirit!—RK).

### From Ohio:

“We truly enjoyed the Bible conference in Ashtabula. Thank you for coming the past several years. I’ve enjoyed the studies previously on baptism, Revelation, and last year’s messages on the family unit.”

### From Arizona:

“I love the BBS web pages, they are the best that I have visited for learning Grace Gospel.”

### From Florida:

“We read what you wrote about older saints being called home and would like to fill their shoes by giving as God hath prospered us. We feel it is important to promote the gospel so that others may be saved and grow in the riches of God’s grace by rightly dividing the Word.”

“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

## Paul's Prayers from Prison (Part 6)

### Colossians 1:3-8

By W. Edward Bedore, Th.D.

Executive Director, *Berean Bible Institute*

Paul precedes his prayer for the church at Colosse with a sort of preamble to state his motivation for praying for them. In verse 3 he gives thanks to God for these believers and says that he was praying for them on a continuing basis. Verse 4 tells us that he began to pray for them as soon as he heard of their faith in Jesus Christ as Savior which was manifest in their love for all those who are "in Christ." Continuing on in verse 5 he states that because of their faith in Christ Jesus they have a hope. Not an uncertain hope of the sort promised by the world of man-centered religions, but a sure and eternal hope which was laid up for them in heaven (cf. Colossians 3:1-4). The security of this hope is found in nothing else but the person of the crucified, resurrected, ascended, and glorified Lord Jesus Christ Himself. This hope is presented to be an

integral part of the Gospel of the Grace of God in Christ Jesus which Paul also refers to as "*the revelation of the mystery*" and the "*dispensation of the grace of God*" (see Romans 16:25; I Corinthians 15:1-4; Ephesians 3:1-4).

Verse 6 declares that the gospel had not merely been proclaimed at Colosse, but to all the world, and so was not a message limited to any one nation, ethnic group, or geographical location (also see Colossians 1:23). It is through the preaching of the Gospel of Grace that fruit unto God is brought forth. It is by the preaching of the gospel that those who believe are saved (Romans 10:12-17; I Corinthians 1:18-21). And it is through the preaching and teaching of sound doctrine by rightly dividing the Word of Truth (II Timothy 2:15), that the Body of Christ is edified (built up) in love (see Ephesians 4:1-16).

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# NEWS AND ANNOUNCEMENTS

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**A Precious Find:** In the early days of the Grace message, Pastor John LaVier served as the editor of a monthly Bible study newsletter called *Grace Gospel News*. Pastor Joe Watkins recently came across some old issues of this publication, and brought them to our attention. The articles on Pages 17 through 22 by Pastors Charles Bury, Eugene Rueweler and John LaVier are examples of the sound teaching set forth in this periodical. Though now over fifty years old, we're sure you'll agree that the message proclaimed in these articles is timeless.

**Promotion to Glory:** Pastor Harold Collins of Bruce, Wisconsin was called home to be with the Lord this past July after a long battle with cancer. Brother Collins was the pastor of *Bruce Community Bible Church* where he faithfully shared the riches of God's grace. We want to extend our condolences to his dear wife, Winnie, and to the congregation who will surely miss their beloved pastor and mentor.

**The 38th annual Bible conference** of the *Berean Bible Fellowship* has now come and gone, but it is not too late to get in on the spiritual blessings of this great conference. If you would like to order audio tapes or CDs, or video tapes or DVDs of the sound teaching that once again graced this conference, just contact BBF president Pastor Floyd Baker, for an order form at: *Berean Bible Fellowship*, P.O. Box 6334, Evansville, IN 47719-0334, or by phone at: (812) 490-4156. While nothing can replace the fellowship of this legendary week, hearing the messages is the next-best-thing to being there!



**Business Reply Envelopes:** When writing to *Berean Bible Society*, many *Searchlight* readers enjoy the convenience of the pre-addressed "business reply" envelopes that we include in all of our mailings. Some of you are kind enough to place a stamp over the "No Postage Necessary" box in an effort to save BBS the money that we are charged when these envelopes are used. However, we have learned that we are always charged for these envelopes, even when a stamp is affixed. And so we thank you for your thoughtfulness, and invite you to continue to use these handy return envelopes, but we would encourage you to save the stamp to avoid overpaying for the delivery.

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\*Our cover photo features the *Eagle Harbor Lighthouse* in Eagle Harbor, MI. Built in 1871, this working light sits on the western side of the Keweenaw Peninsula. The picture was taken by our good friend David Havard. After several years of faithful service here at BBS, David now serves as a law enforcement officer in Fond du Lac, WI.

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