

# The **Berean Searchlight**

Studying God's Word, Rightly Divided

September 2008



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

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Editor: Paul M. Sadler; Assistant Editor: Ricky L. Kurth

Composition and Layout: Kevin J. Sadler

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Questions, comments, orders? You can reach us at:

*Berean Bible Society*  
 N112 W17761 Mequon Road  
 PO Box 756  
 Germantown, WI 53022

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

Internet: [www.bereanbiblesociety.org](http://www.bereanbiblesociety.org)  
 E-mail: [berean@execpc.com](mailto:berean@execpc.com)

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# From the Editor to You:

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Dearly Beloved,

Every so often you'll be riding down the road and pass an old Model A Ford. They are what we call "head turners." Few would dispute that the Model A is a classic when it comes to the automobile. A "classic" is defined as serving as a standard of excellence, with a recognized value. Pastor Stam's book, *Things That Differ*, most assuredly falls into this highly esteemed category. It's a "page turner," as they say!

*Things That Differ* is perhaps the most influential literary work produced to date in the Grace Movement, explaining the revelation of the Mystery in clear, understandable terms. Now in its 33rd printing (hardcover & paperback), literally tens of thousands of the Lord's people have come to see the Word, rightly divided through this valuable study tool. Little did Pastor Stam realize when he taught these messages at the *Milwaukee Bible Institute* that the book that would be produced from those notes would become a *classic*.

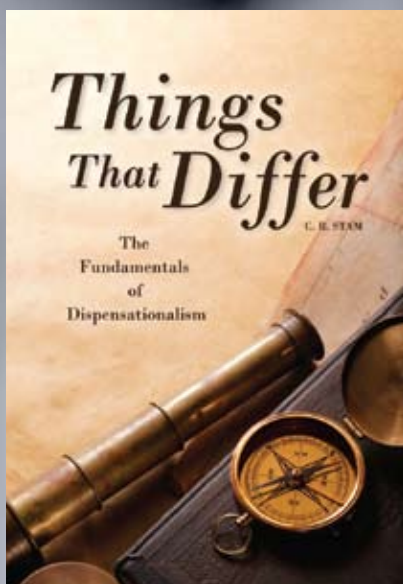
Recently *Things That Differ* was reset and placed into a digital format to simplify the reprinting process. While we were doing so we made a number of *minor* adjustments to the volume, including those Pastor Stam left with us before his homegoing. These corrections included misspellings, wrong word usage, punctuation, capitalization, etc. Perhaps the most significant change to the book has been to the cover. Our Board of Directors felt the time had come to update the outward appearance of *Things That Differ*. We have, though, placed the original cover on the inside page to provide a tie to the roots of this historic volume.

After a long hiatus we are placing *Things That Differ* back into print in a hardcover format. While there were numerous suggestions offered for the new jacket, Christine Mulholland, who did the artwork, came up with the fitting theme of *exploration*. Hopefully many, many more will explore the unsearchable riches of Christ in the coming years as they read this life-changing work.

For a *limited time* we are offering a hard copy of *Things That Differ*, which will be selling for \$12.00, for the **Introductory Price of \$10.00**. In addition, if you order three copies we will increase the savings to **3 for \$25.00**, plus shipping and handling. Lord willing, we hope to begin filling orders by October 7th. Please see page 4 for further details.

In His redeeming love,  
Paul M. Sadler, President

# A New Look for An Old Classic



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By C. R. Stam

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# The Mysteries of the Kingdom (Part 3)



By Paul M. Sadler

**F**red Penney, a professor of homiletics, made the following analogy to help his students more fully understand the various forms of delivering a message. He states:

“A sermon based on a parable will be similar to a movie, whereas a sermon from a Pauline passage would more likely resemble a documentary. A movie has character development and suspense, often a surprising twist near the end, enough resolution to satisfy the casual observer, but not too much to settle all the issues entirely. At the end of the film, the producer does not appear on screen to explain his intended idea just in case we didn’t get it: ‘Here’s what I was trying to say.’ No, the producer has said enough and is now silent. He trusts the audience to engage the film.

“The documentary film is a different form altogether. An idea is

clearly stated at the outset and then usually proven or explained. Information is presented; evidence and eyewitness accounts are offered to support the aforementioned thesis. Paul’s letter to the Romans has much in common with this style. When we come to Romans 5, for example, we see Paul presenting the benefits of justification by faith.”<sup>1</sup>

Since the Word of God is spiritually discerned the Lord used parables to *engage* His hearers, who for the most part were unbelievers, as we have seen. Once He had their attention they would naturally inquire of the disciples what the parable meant, giving them an opportunity to reveal that Christ was the promised Messiah. Those who did respond to Him in faith probably initially found the parables of the Mustard Seed and Leaven to be somewhat surprising.

## THE PARABLE OF THE MUSTARD SEED

**“Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” —Matt. 13:31,32**

As the Lord continues His discourse, He adds another parable to the arsenal of the kingdom of heaven, wherein He likens the kingdom to “a grain of mustard seed.” Once again, the scene that is described here of the seed, the sower, the field, and the mustard tree was commonplace in Palestine; therefore, the hearers could easily relate to what was being said. Every one listening knew that there were two outstanding characteristics about the mustard seed. First and foremost, the sprout that sprung out of it *grew rapidly* and secondly, from this *smallest* of seeds came a tree-like shrub that stood about 10 to 12 feet tall when it matured.

Those who heard the interpretation of the parable were probably puzzled and confused at first. The kingdom of heaven is like a tree-like shrub? On a good day this would seem insignificant. You see, Israel knew that the kingdom would be like the mighty *Cedars of Lebanon*, which are comparable to our enormous California redwoods called *Sequoias*. These stately trees of Lebanon stood upwards of 130 feet tall with a trunk diameter of over 6 feet. They literally dwarfed

everything in their presence. The Cedars of Lebanon were majestic, glorious, prominent, and far reaching, much like the coming kingdom. In fact, Ezekiel likens the kingdom to the cedar tree in the record that bears his name:

**“Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree...” (Ezek. 17:22-24).**

It would be difficult to improve upon the commentary of Merrill F. Unger on these passages; therefore we will quote him verbatim under the heading, *Promise of Messianic Blessing*—Ezek. 17:22-24:



**22.** “In the hopeless and disgraceful end of Zedekiah and the utter humiliation of the house of David, there was seasonably given a promise of future blessing in the



Messiah. **‘Thus saith the Lord God’** (Adonai, Lord, Master; and and Yahweh, Israel’s Creator-Redeemer), **‘I will...take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a tender one** (the Messiah), **and plant it upon an high mountain’** (Psalm 72:16; Ezek. 20:40; 37:22), a figure of the future kingdom over Israel (Acts 1:6).

“That promise envisioned the provision God has made so that the Davidic kingship should not terminate with Zedekiah and that His covenant with David (II Sam. 7:8-17) would never be void or annulled (Psalm 89:33-52). ‘This reassurance at this time was most heartening since the people of Israel would see no Davidic king on the scene of their national horizon until the Messiah Himself appeared in His first advent’ (C. L. Feinberg, *The Prophecy of Ezekiel*, pgs. 97-98).

**23a.** “At Calvary, the Messiah wrought the human redemption by which the foundation for the Messianic-Davidic Kingdom was laid (Ezek. 34:23-24; 37:24-25). Under the Messiah, Israel, the head of the nations (Deut. 28:13), will **‘bring forth boughs, and bear fruit, and be a goodly [stately] cedar’** (Psalm 92:12; Isa. 27:6), with Jerusalem the governmental and religious capital of the earth (Isa. 2:2-3; Jer. 50:5; Zech. 8:21-23; 14:16-21).

**23b.** **“‘And under it shall dwell all fowl of every wing [kind]** (the converted Gentiles), **in the shadow of the branches thereof shall they dwell’** under the Messiah’s millennial rule (Isa.

55:12). **24. ‘And all the trees of the field’** (the millennial nations; Psalm 96:12) will know the Lord’s sovereign working in human history (Isa. 37:3,13; Amos 9:11), for He brings to pass what He has spoken in His Word.”<sup>2</sup>

With the kingdom compared to a mighty cedar in prophecy, questions would naturally arise when these hearers first heard the parable of the mustard seed expounded. It is important to remember that the parables of the kingdom of heaven are presenting the characteristics of the kingdom *prior to* its actual establishment following the Second Coming of Christ.

With this in mind, when the Lord made reference to the mustard tree, we are to understand that He wasn’t stressing the greatest of the kingdom to come. This was already generally understood and accepted! Rather, He was showing how the kingdom had such a *tiny* beginning, like the mustard seed, and how *quickly* its message spread across the land of Israel in three short years.

In the beginning of the kingdom gospel John the Baptist came on the scene as a voice crying in the wilderness, calling upon Israel to receive her Messiah (John 1:31). As his voice echoed in the wilderness a small band of believers responded to his message of repentance, some of whom were the twelve that the Lord called to be fishers of men. From this humble, insignificant beginning the good news spread like wildfire. Before long multitudes were coming out to hear the Master teach and have their sick healed (Luke 6:17). The headline across the

front page of the *Jerusalem Times* was: “*Jesus Miraculously Feeds Five Thousand.*” In just three short years word spread quickly, “The kingdom is at hand!”

But Satan wasn't about to allow these wonderful workings of God to go unchallenged. The Lord adds that when the mustard tree comes to maturity, “the birds of the air come and lodge in the branches thereof.” Since the reference to birds in the parable of the sower had a negative connotation, we can safely assume they represent the unbelievers' opposition to Christ's claim that He was the Messiah. Both good and evil, righteousness and unrighteousness are seen side by side leading up to the establishment of the kingdom. This will also be the case in the coming Tribulation period.

“Leaven is never used in a good sense in the Word of God....”

Mark these words and mark them well, the parables under consideration must be interpreted according to the prophetic program in which they are found. If we *consistently* rightly divide the Scriptures it helps us to avoid the pitfall of mixing kingdom truth with Body truth that plagues so many believers today. With the conversion of Paul on the road to Damascus, God introduced the dispensation of Grace, wherein He *unveiled* His secret purpose for the Church, the Body of Christ.

According to the Scriptures, Paul is the Apostle of the Gentiles through whom God made known His will for the Church today (Rom. 11:13 cf. Col. 1:23-27).

### THE PARABLE OF THE LEAVEN

**“Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened” (Matt. 13:33).**

What is known as the “law of first occurrence” normally establishes how a word or phrase is going to be used from that point forward in the Scriptures. For example, the term “leaven” is initially found in Exodus 12:15, where it's used in a *negative* sense, as that which is displeasing to God. Leaven is never used in a good sense in the Word of God—it is always associated with sin or corruption.

**“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel” (Ex. 12:15).**

Before Israel departed from Egypt, God instituted the Passover, with its numerous regulations. The Lord's people were to sweep their houses clean of all *leaven*, which symbolized sin, or suffer the consequences of being cut off from the congregation of Israel. Sin was to be put out of their presence. Years later Paul also confirms that leaven is associated with *evil* works such as “malice and wickedness” (I Cor. 5:8).



When the Lord stated to the multitude that the “The kingdom of heaven is like unto leaven,” some interpret this to mean that leaven is a type of the gospel that will eventually permeate the whole world. This is called Post-Millennialism. Essentially, “the Postmillennial view is the belief that the Church of this dispensation will finally convert the world and bring in so-called millennial blessings, after which Christ will return, bring an end to the world....”<sup>23</sup> In addition to this view being a major failure to rightly divide the Word of truth, there is not one shred of Scriptural evidence to support such a position.

When the Lord said “the kingdom of heaven is like unto leaven,” it is to be taken in the context of His entire statement that “a woman took, and hid [it] in three measures of meal, till the whole was leavened.” In other words, the other details of the parable are required to see the *whole* picture. If we consider for a moment the leaven, the woman, and the three measures of meal, the central component to the story is the “three measures of meal” until **it** was leavened.

The first reference to “three measures of meal” is found in Genesis 18 where Abraham instructed Sarah to prepare cakes for their divine visitor, who, as we know, was the Lord Jesus Christ. Since *meal* is a by-product of wheat, we can safely conclude that it is associated with something *good*, as we saw in the parable of the wheat and tares. Moving down the corridor of time to the sweet savor offerings, the “meal offering” was to be prepared with “fine flour,”

*without* leaven, then it was to be mingled with oil and frankincense and baked (Lev. 2:1,2,11). This speaks of the person and work of Christ who is perfect in all ways. The absence of leaven teaches us that He had a flawless character; therefore, He knew no sin and always spoke the truth because He is the Truth.

The *three measures of meal* then represents *kingdom truth*, as it was taught by the Lord Jesus Christ during His 3-year earthly ministry. The Lord Himself said: “I am the way, **the truth**, and the life: no man cometh unto the Father, but by me” (John 14:6). The *woman*, of course, symbolizes Israel, specifically the *unbelieving religious leaders* within the nation who were under the influence of the evil one. She maliciously hides *leaven* in the three measures of meal. You see, it is Satan’s desire to completely *corrupt* the kingdom message through the religious pursuits of his subjects. In so doing he leaves them and their hearers precariously dangling over the eternal fires of hell.

## THE DANGERS OF LEAVEN

Our Lord warned His disciples of three kinds of leaven that were a threat to the message of the kingdom.

First, was the leaven of the *Pharisees*. The Pharisees were the conservatives of their day. They believed the following: the soul is imperishable, the bodily resurrection from the dead, eternal punishment, the existence of angels, and they *strictly* adhered to the Law of Moses, like Saul of Tarsus before his conversion. The leaven of the Pharisees was

*self-righteousness* and *hypocrisy* (Luke 12:1). The Lord said of them:

**“But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments” (Matt. 23:5).**

Phylacteries were two small black boxes that were worn on the forehead and the right hand. The children of Israel were to place four specific Scripture passages in these boxes, which were a *sign* from God—Ex. 13:1-10; Ex. 13:11-16; Deut. 6:4-9, and Deut. 11:13-21. The concept was the Israelite always had the Word of God before him. He was to obey these passages and teach them to his children. Of course, the Pharisees gave only lip service to these verses, but they made sure everyone saw they were pious by making their boxes a little larger. This made it appear they were spiritually minded when in reality their heart was far from God.

Second, we have the leaven of the *Sadducees*. When the Lord spoke to the disciples about leaven they assumed He was talking about the leaven of bread; as a result, He had to clarify the matter: “Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Matt. 16:12).

The Sadducees were the liberals of that period. They did not believe in the bodily resurrection or eternal punishment. The Sadducees also denied the existence of angels and the supernatural; consequently, they did not believe in miracles. The leaven of the Sadducees was *false teaching*.

They were masters of rationalizing things in human terms to the eternal detriment of their hearers. The Sadducees were probably left speechless when Peter miraculously healed the impotent man who had been lame for 40 years. A short time later, God sent an angel to supernaturally release Peter from prison (Acts 3:1-11; 22 cf. 5:17-28).

Finally, we have the leaven of Herod, who was the son of Herod the Great that slew the innocents at the time of Christ’s birth. The Lord warned his disciples of this tyrannical leader as well. “And He charged them, saying, Take heed, beware...of the leaven of Herod” (Mk. 8:15). The leaven of Herod was clearly *worldliness* and *political corruption*. You will recall the time he invited a number of important dignitaries to his birthday celebration, when Herodias’ daughter requested the head of John the Baptist be brought to her in a charger. Rather than do what was right, to save face, he had John beheaded (Matt. 14:1-12 cf. Mk. 6:17-29).

These three forms of leaven, to which materialism and toleration of evil could be added, were spreading through every strata of Israel’s citizenry. Satan’s goal was to corrupt the kingdom gospel, which explains the purpose of the parable of leaven. Paul’s admonition to the Body of Christ also held true for the nation Israel: “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened” (I Cor. 5:6,7).


**“All these things spake Jesus unto the multitude in parables;**

and without a parable spake He not unto them. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world” (Matt. 13:34,35).

Our Lord’s statement, “I will utter things which have been kept secret from the foundation of the world,” has caused many to conclude that the Mystery committed to the Apostle Paul was merely a further development of Body truth originally made known in the parables of the mysteries of the kingdom. This gives us another opportunity to remind the reader that what God has *separated*, let no man join together.

The Mystery that was delivered to Paul by the Lord of glory was not hidden in the four Gospels, but in God from the beginning of

the world (Eph. 3:9). The *kingdom*, on the other hand, has been revealed since the beginning, but there were *various details* of it called the “mysteries of the kingdom of heaven” that were kept secret from the foundation of the world until Christ revealed them to Israel during His earthly ministry (Acts 3:19-21 cf. Matt. 13:10,11,34,35).

*To Be Continued!* 

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### Endnotes

1. Fred Penney is *Adjunct Professor of Homiletics* at Tyndale Seminary in Toronto, Canada.
2. *Unger’s Bible Commentary on the Old Testament*, Volume II, Isaiah—Malachi, by Merrill F. Unger, Moody Press, Chicago, IL, page 1526. The original Scripture quotations from the NASB were changed to the King James Version of the Bible.
3. *A Dispensational Theology* by Charles F. Baker, Grand Rapids, MI, page 621. For a more comprehensive study on Post-Millennialism see Brother Baker’s comments on pages 621-624.

## Question Box

“What does this verse mean exactly? (Isaiah 45:7).”

**“I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”**

This is a favorite verse of Universalists, who teach that since God created evil, He is responsible to save all men from the consequences of evil. However, we know the “evil” here is not *sin* or *moral wrong*, for a couple of reasons.

First, the Hebrew word for “evil” is sometimes translated “trouble,” “affliction” or “adversity,” things God used to chasten Israel when she was bad. We know this is the meaning here because of the context. When God claimed to “form the light, and create darkness,” these things are *opposites*. And so the “evil” here is the opposite of “peace,” and refers to the wars, military losses and subsequent unrest that God allowed to come on Israel to chastise them. —Pastor Kurth

# Berean Bible Fellowship

## *Fall Bible Conference*

**Dates:** Thursday & Friday, October 9,10, 2008

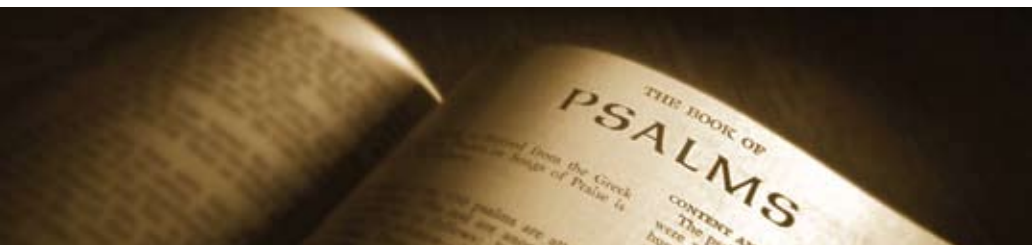
**Location:** *Grace Bible Church, Yankton, South Dakota*

**Theme:** *Paul's Use of the Old Testament*

### **Guest Speakers:**

Paul M. Sadler, Ricky Kurth, Floyd Baker, John Fredericksen,  
Richard Ware, David Siegmann, Edward Bedore, Curt Crist

If you need more information regarding accommodations, directions or to receive a conference brochure, please contact: Pastor Joel Finck at 605-463-2070 or e-mail: [joelfinck@parsonspublishingcompany.com](mailto:joelfinck@parsonspublishingcompany.com).



## Berean Bible Institute

### Fall Bible Conference

**Dates:** October 17,18, 2008

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



### **Guest Speakers:**

Ricky Kurth, Dan Wolgast, Ken Lyon,  
Richard Ware, Tim Board, Rob Nix

**Theme:** *Acknowledging the Truth Which is According to Godliness*

For more information or directions contact Dr. W. Edward Bedore at: **Berean Bible Institute**, 116 S. Kettle Moraine Drive, P.O. Box 587, Slinger, WI 53086, phone: (262) 644-5504, e-mail: [bbi@bereanbibleinstitute.org](mailto:bbi@bereanbibleinstitute.org), web: [www.bereanbibleinstitute.org](http://www.bereanbibleinstitute.org).



# The Faith of Christ

A Precious Blessing Too Few Believers Appreciate

By Cornelius R. Stam

It is amazing that so few of God's people understand the simple significance of one of the most precious phrases in the Pauline epistles: "*the faith of Christ.*"

The apostle uses this phrase no less than seven times in his letters to the saints, yet the vast majority of believers today fail utterly to understand, yea, even *misunderstand* its wonderful meaning.

As the emphasis in evangelism today is placed upon man rather than upon God, so has the truth about faith *in* Christ been given the precedence over the truth about "*the faith of Christ,*" until it has all but crowded it out.

## TWO ASPECTS OF FAITH

The Scriptures speak of faith in two ways: *objectively* and *subjectively*. *Objectively* faith

is simply *trust in another*, or in what another has said or done. It moves toward an object. But *subjectively* faith is the *character* which constitutes one *worthy of truth*. *Objectively* faith is associated with what one *does*; he *believes in another*. *Subjectively* it is a *quality* one *possesses*: fidelity, dependability, *worthiness to be believed in*. Thus, if I have faith in you, you had better keep faith with me or I can no longer trust you. Any complete English dictionary will give these two definitions of the word "faith," and the same is true of its Greek equivalent, *pistis*.

The Scriptures also speak of "*the faith*": that which is to be believed (I Cor. 16:13, etc.) but for the present we confine our discussion to *faith* in its two-fold significance as shown above.

The adjective “faithful,” in both English and Greek, is also used in these two ways.

Abraham is called “faithful” because he *believed* God implicitly (Gal. 3:6,9). He was *faith-full*, abounding in faith toward God.

But on the other hand, *God* is called faithful, not because He believes in others, but *because He is true to His Word*. Thus we may believe what He says, because “He is faithful that promised” (Heb. 10:23). Abraham is called “faithful” in the *objective* sense; God is called *faithful* in the *subjective* sense. Abraham was “*faith-full*” toward God and God proved “*faithful*” to him.

### OBJECTIVE FAITH

The Scriptures have much to say about objective faith. For example, in Romans 4 we read that:

**“...Abraham believed God, and it was counted unto him for righteousness” (Ver. 3).**

And thus:

**“...to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Ver. 5).**

This is the *objective* aspect of faith; trust in another or in what another has said or done.

### SUBJECTIVE FAITH

But the Scriptures, especially Paul’s epistles, also have much to say about *subjective* faith. For example, we read in Romans 3:3:

**“What if some did not believe? shall their unbelief make *the faith of God* without effect?”**

Here “the faith of God” is clearly His *fidelity*. His *worthiness to be believed*. The apostle says, in

effect: “What if some refused to trust Him, does that affect His perfect trustworthiness?” This same truth is stated in II Timothy 2:13, though in somewhat different phraseology: “If we *believe* not, yet He abideth *faithful*”; i.e., though we fail to trust Him, yet He remains infinitely worthy of our trust.

**“We are kept...not by ‘our faith’ but by *His faithfulness*.”**

A good example of subjective faith, or the lack of it, is found in II Thessalonians 3:2, where Paul asks for prayer

**“...that we may be delivered from *unreasonable and wicked men*; for all men have not faith.”**

The apostle surely does not refer here to those who did not *believe in Christ*, but to those who themselves *were not to be trusted*; “unreasonable” and “wicked” men, from whom he needed to be “delivered.”

### THE FAITH OF CHRIST

As we have pointed out, the “faith of Christ” is referred to seven times in the Pauline epistles. Let us now examine these passages and see how *our* (objective) “faith” is always based upon *His* (subjective) “faith.” It would be foolish of us to “exercise faith” in one who did not “keep faith”; to be “faith-full” toward one who was not “faithful.” Conversely, we believe that were the “faith of Christ” given greater emphasis in our preaching, more people



would exercise “faith in Christ,” both for salvation and spiritual blessing.

### “THE PROMISE”

**“But the Scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe” (Gal. 3:22).**

It should be carefully noted that this passage does not refer to the historical act of God in concluding all in unbelief, as does Romans 11:32, but rather to the fact that the *Scriptures* had long ago concluded all under sin (e.g., Psa. 53:2,3). Thus also, the “promise,” in Galatians 3:22, evidently refers to the central promise of redemption, for as the mysteries of Paul’s epistles revolve around a central “mystery,” so the promises of the Old Testament Scriptures revolve around a central promise: that of redemption.

The point here is that since man could not accomplish his own redemption, the Scriptures concluded all under sin so that the thing promised might be given to believers by the “*faith of Christ*,” i.e., *His* perfect fidelity.

That this phrase does not refer to man’s faith in Christ is evident from the fact that man’s faith in Him is referred to in a separate clause at the end of the verse: “*them that believe*.” Those who “believe” receive redemption by, or on the basis of, *His* “*faith*,” or *fidelity*.

Perhaps “His promise,” in Ephesians 3:6, refers to the promise God made to Himself with regard to believers before the world began (Titus 1:2) but be that as it may, this passage also teaches

that Gentile believers are made “joint heirs” with Jewish believers, in a “joint body,” and “partakers of His promise IN CHRIST by the Gospel.” This is another way of saying that our salvation is based on what Christ has done and what He is.

Thus our faith in Christ, necessary as it is to salvation, must always be secondary to “the faith of Christ.” We can place our trust in Him only because He is so infinitely trustworthy.

### RIGHTEOUSNESS

With regard to the righteousness which believers possess in the sight of God, Paul places great emphasis on the fact that this is conferred upon us because of the fidelity of *Christ*, not because *we* proved true to God.

After demonstrating the impotence of the law to save the sinner, the apostle goes on to say, in Romans 3:21,22:

**“But now the righteousness of God without the law is manifested...even the righteousness of God which is by faith of Jesus Christ....”**

And to emphasize the fact that he does *not* here refer to faith in Christ, but to Christ’s *fidelity*, he then adds: “unto all and upon all *them that believe*.” Thus Christ’s “faith” (fidelity) and man’s faith are complementary. Those who “believe” are

**“...justified freely by His grace through the redemption that is in Christ Jesus” (Ver. 24).**

So too the apostle himself counted all his “gain” as “loss,” that he might win Christ,

**“And be found in Him, not having mine own righteousness,**

**which is of the law, but that which is through the faith of Christ..." (Phil. 3:9).**

And once again he *then* adds: "the righteousness which is of God by faith," i.e., by *believing Him*.

Here indeed man's failure and Christ's faithfulness are set in vivid and striking contrast. Who could have been more zealous of the law than Paul? Who could have lived more blamelessly in its sight? Yet it probed beneath the surface and condemned him to death as a vile sinner. He saw that he could not stand before God in his own false righteousness, but only in that true righteousness offered to the sinner by the faith, the fidelity, *of Christ* and appropriated by faith *in Christ*.

In Galatians 2:15,16 the Holy Spirit emphasizes these truths in the strongest way in the record of Paul's rebuke of Peter at Antioch, where Peter had shown anything but fidelity to his Lord. Says Paul to Peter:

**"We who are Jews by nature, and not sinners of the Gentiles,**

**"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."**

In this intense, though controlled, outburst by the Apostle Paul he emphasizes and re-emphasizes not only the fact that man cannot be justified by the law, but that even his faith is but the response and complement to "the faith of Christ," who made the sinner's justification possible.

## ACCESS

Access to God logically follows justification. It is *sin* that separates from God, and there is no reason why those who are justified should be barred from His presence.

Some who see in the great Pauline revelation little besides a heavenly position and spiritual blessings, question whether believers today actually do have *access* into the presence of God. These argue that according to the Ephesian Epistle we *already have* a position in the heavenlies at God's right hand and *have already* been blessed with "all spiritual blessings" there. Why, then, need they, indeed, how *can* they, *enter* God's presence?

The fact is, however, that this is positional truth which, in this life, is *experienced* only by faith. We *occupy* our heavenly position only by faith. We *appropriate* our spiritual blessings only by faith. If this were not so the apostle would not need to exhort us to "seek" and "set our affection" on "those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1,2).

In the light of all this we would now ask the reader: How have you done lately? Have you been living in the heavenlies *experientially*? Have you been *experiencing* and *enjoying* the "all spiritual blessings" which are yours in Christ? How far we all come short here! How often we need to "seek" again "those things which are above" by fellowship with God at the throne of grace and in His Word, which is "forever settled in heaven!"

Thus it is that *this same Ephesian Epistle*, which tells us of our



high position and our great blessings in Christ, *also* tells us that we have *access* to God. And how is it that free access can still be offered to those who have failed so grossly to appreciate and appropriate their heavenly position and blessings? The answer is: *the faith of Christ*. It is only because of *His* fidelity, because *He* is so true to *His* pledge at Calvary that we are bidden to enter unashamed before His holy presence.

The passage in Ephesians which tells us this is, of course, Chapter 3 and Verse 12:

**“In whom we have boldness and access with confidence by the faith of Him.”**

As we say, we may enter into His presence because He is true to the pledge made at Calvary. We have “boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19). But His “faith” extends even further than this.

Comparing our Lord with the calloused high priests of Old Testament times, the apostle says, in Hebrews 4:15, 16:

**“For we have not an high priest which cannot be touched with the feeling of our infirmities....**

**“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”**

The feeble faith, then, with which we enter the presence of God is but a response to “the faith of Christ,” in meting out to us that which He purchased for us at Calvary. It is “*by Him*” that “we have access by faith into this *grace* wherein we stand” (Rom. 5:2).


### THE CHRISTIAN LIFE

Finally, in Galatians 2:20 the apostle declares:

**“...the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”**

How believers need to learn this blessed truth! We are kept, while in the flesh, not by “our faith” but by *His faithfulness*. Our God-given faith is but the channel through which we *appreciate* and *enjoy* His never-failing faithfulness.

Our “faith” would be vain were it not for “the faith [fidelity] of the Son of God.” The best of us would utterly fail were it not that “he ever liveth to make intercession for [us]” (Heb. 7:25) and “now appears in the presence of God *for us*” (Heb. 9:24).

**“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Rom. 5:10).** 

# CHRIST

## Our Kinsman-Redeemer



By Pastor Ken Lawson

### The Story

Judah glanced at the afternoon sun. The blazing heat caused sweat to run down his forehead, burning his eyes and dripping into his mouth. The salty taste was in sharp contrast to the refreshing waters of Engedi, the cool spring beyond Jordan that he knew from his youth. He stopped from his labor and took a deep breath. His hands were blistered from holding the sickle so tightly for many hours. Looking around, all he could see was his master's field full of barley and ready to be harvested. Other men were working the field but they were much younger and full of hope.

A flood of memories assaulted his mind as the meaning of his name bore down on his conscience. Judah is Hebrew for "he shall be praised." It must have been wishful thinking on his parent's part. He began to laugh and then to cry as the irony of the thought dawned upon him. Falling to his knees, he sobbed uncontrollably as he asked, "How could it come to this? Joseph, my brother, and my parents! What joy we had in the oasis of the desert, the garden of God! How I loved to explore the rocks, swim the crystal waters, and listen to the Bible stories of the people of Israel.

"My parents were godly and wealthy land owners who taught us to love and worship the true and living God. (How glad I was that they did not live to see me in my shame). Joseph was the delight of the one who bore me and the pleasing vine of my father's house. I was always the rebel and envied Joseph. As I aged, I realized that I could not live up to the standard of righteousness expected of me and I hated it. I left with my inheritance and a master scheme to increase my lot and

pleasure beyond that of my family. Now I am a slave, smitten of God and afflicted. The Lord has left me to work in the field of my sowing and lie in the bed of my pride.”

Later that night, Judah tossed uncomfortably on his bunk. All the other laborers were fast asleep, but he was too tired to sleep and his soul too restless. As he laid on his back, a roach scurried aimlessly across the ceiling looking for who knows what. He thought how his life resembled that roach, pointless, destitute, hopeless.

Life away from family began with such promise. Avoiding his father’s wise counsel, he left to make his own fortune and fame. Instead, he embarked on a series of ill-fated business ventures which cost him his inheritance and left him in debt. The only alternative under Hebrew law was to sell himself into slavery to pay off his debts. Thankfully, that same law said that the master was not to rule over him with rigor because Israel was once in Egyptian bondage. His master was not the cruel taskmaster but neither was he kind. The other workers kept reminding him that the Year of Jubilee was only seven years away and then they would all be set free. That was fine for them. They were young, foolish men who could at least make a new life for themselves. But for a man of years, it seemed an eternity which would leave him haggard and beaten. But what choice did he have?

The next day, Judah was working in the field when he spied a familiar form crossing the field. It was his brother, Joseph! “What is he doing here?” he thought. “He must not see me in my shame.” He hid in the barley looking between the stalks to see what would happen. Joseph approached the other workers and they pointed in Judah’s direction. To his horror, Joseph began walking his way. It had been 30 years since they had spoken and they hadn’t parted on good terms. In fact, when Joseph tried to persuade him to stay, Judah had slapped him in the face. Now, as his brother approached, what would be the end if he were discovered? Where could he hide?

When Joseph was a few steps away, Judah stood up and the brothers faced each other. The silence was unbearable. Finally, Judah spoke, “Did you come to mock me, my brother?”

“No” Joseph replied. “I have come to be your kinsman-redeemer. I heard of your poverty and great need and remembered the former times at Engedi. I love you and want you to return with me to live with my family.”

“But my debt,” Judah protested, “It is large.”

“I know,” Joseph answered. “I have seen your master. The debt is paid. You are free.”

Judah could not believe it for the joy. “Am I dreaming? Is this really my brother? Is it a cruel joke? Am I really free?”





Suddenly, a flood of emotion overcame them both as they rushed each other and embracing, kissed each other and wept. “Thank you, my brother, thank you!” Judah said. “I will return with you and serve you forever.”

“You will eat at my table and share in my inheritance for you are my brother” Joseph cried. “We are family and God has shown us mercy.”

### **The Kinsman-Redeemer**

What you just witnessed is not from the Bible but an illustrative story I wrote based on the law of the kinsman redeemer and similar to what many Jewish families went through during their 1500 years under the law. When God gave the law through Moses, he knew that the children of Israel would need mercy, so he instituted a series of statutes that would effect the social life of his people. One of those provisions

was the law of the kinsman-redeemer. Our illustration describes one scenario of how it might have worked. The law itself is vividly set forth in the book of Leviticus.

*“And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family:*

*“After that he is sold he may be redeemed again; one of his brethren may redeem him:*

*“Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.*

*“And he shall reckon with him that bought him from the year that he was sold to him unto the Year of Jubilee; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.*

*“If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.*

*“And if there remain but few years unto the Year of Jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.*

*“And as a yearly hired servant shall he be with him; and the other shall not rule with rigor over him in thy sight.*



*“And if he be not redeemed in these years, then he shall go out in the Year of Jubilee, both he, and his children with him.*

*“For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God” (Lev. 25:47-55).*

The average person today might read this passage and think, “What does that have to do with me? We are not under the law. Slavery has been abolished. We have no such practice today and this portion is the record of a custom which has long since died.”

Before we so easily dismiss any part of the Word of God as dead history or as not applicable for today, we would do well to consider the testimony of the Word to its own timelessness.

*“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16,17).*

*“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. 15:4).*

### **The Details and Application**

The law of the kinsman-redeemer is not only a record of God’s mercy to poor Jews under the law, but also a wonderful type or shadow of God’s present day mercy to all the world through the great Kinsman-Redeemer, the Lord Jesus Christ. Let us glean some of the details of this law as to better appreciate its beauty and its fulfillment in Christ.

1. A Hebrew brother could sell himself into slavery if poverty should overtake him.
2. After the brother became a slave, he could be redeemed (bought back) out of bondage by a member of his family and set free. (This was the “nigh of kin”; thus the term “kinsman-redeemer”). See the beautiful story of Ruth (Ruth 4:1-22).
3. He could also redeem himself out of slavery from accumulated pay as he was to receive some wages for his work.
4. His master was not to rule over him with vigor (ruthlessly, severely, or brutally).
5. If he could not redeem himself or if a relative could not or was unwilling, he would go out free in the Year of Jubilee.
6. The Year of Jubilee, also known as the “year of liberty” (Ezek. 46:17), was every fifty years after seven cycles of seven years (Lev. 25:10).
7. The poor could also sell the land of their inheritance to another (Lev. 25:25-28), which could later be redeemed or returned to the original owner in the Year of Jubilee.

8. The price for the redemption of land or men was set according to the number of years from the Year of Jubilee. If the number of years was small, the redemption price was small. If the number of years was great, the redemption price was great.
9. The Year of Jubilee was a gracious provision from God because the sons of Israel were really His servants whom He brought out from the bondage of the Egyptians. The land of Israel belonged to God which he gave to the Hebrews as their eternal inheritance.

Now that we know the details of the law, we can begin to see the spiritual interpretations based on subsequent Bible history and the reality of Jesus Christ as the Kinsman-Redeemer. While the primary interpretation is to Israel, I think we can legitimately make many precious applications for us Gentiles under the dispensation of grace.

The poverty of spirit caused by sin translates into a bondage to the Master of Darkness to which all men naturally belong (Eph. 2:1-3). Slavery to sin and Satan is the lot of all those born of Adam, and that results in a state of hopelessness from which all are helpless to extricate themselves (Eph. 2:12; Rom. 5:6). What comes next is where the reality is held in sharp contrast with the shadow. Unlike the law of the kinsman-redeemer in Leviticus 25, a slave, sold under sin, is powerless to redeem himself; neither is his kin able to do so.

“Slavery to sin and Satan is the lot of all those born of Adam...”

*“None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:)”* (Psa. 49:7-8).

The sense of the last part of the above “and it ceaseth for ever” is that kinsmen should halt forever the attempt to pay for their redemption. The abyss of man’s depravity is far too deep and the cost of the soul much too expensive to be purchased with silver or gold. The only answer, if there is an answer, must reside in God Himself. The brightness of the Lord’s voice pierces the darkness with a message of love and hope.

*“Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go”* (Isa. 48:17).

The title of “Redeemer” is used of God 18 times in the Old Testament (Job 19:25; Psa. 19:14; 78:35; Prov. 23:11; Isa. 41:14; 43:14; 44:6,24; 47:4; 48:17; 49:7,26; 54:5,8; 59:20; 60:16; 63:16; Jer. 50:34) and is the English translation of the Hebrew word “Gaal.” It is the same word that is used in Leviticus concerning the kinsman-redeemer. It means simply to redeem, purchase, or ransom. The first occurrence of the

word and one of the most striking is from a man whose patience in suffering is legendary.

*“I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God”* (Job 19:25,26).

## **An Old Testament Riddle**

One thing that must have puzzled the sages of old is how their Gaal (Redeemer), who is the LORD God, could also be a blood relative. How could this be? Is it even possible? How would God do it? The chasm between the majesty of God and that of man was so great as to seem impossible to bridge. The making of a Kinsman-Redeemer for Israel would, of necessity, involve some kind of miracle in which God would take on human (Jewish) flesh and blood. Perhaps this was confirmed in their minds by passages such as this:

*“Behold, a virgin shall conceive, and bear a son, and shall call his name ‘Immanuel’ (which being interpreted is ‘God with us’).”* (Compare Isa. 7:14 with Matt. 1:23).

*“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace”* (Isa. 9:6,7).

A virgin conceiving a son who is “God with us” and a child being born who is called “The Mighty God”? Is anything too hard for the Lord? Fast forward 800 years into the future and hear the Words of God to the Hebrews of Christ’s day.

*“For verily He took not on Him the nature of angels; but he took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren...”* (Heb. 2:16,17).

Paul wrote to the Gentiles of the same necessity of God being made in the likeness of human flesh.

*“(Christ Jesus) who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men”* (Phil. 2:6,7).

## **The Divine Recompense**

We have seen the miracle of the incarnation of the Lord Jesus Christ into a human body but it still doesn’t answer the issue of payment. Jesus was a modest carpenter and had little of the world’s goods. What did he have that was so precious that it would purchase freedom for his brethren and satisfy the claims of justice for the sins of the whole world? The next verse from Paul is the key.

*“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”* (Phil. 2:8).

There was something in Christ's death on the cross that God found supremely satisfying and which flung open the prison doors to all who would enter in by faith.

*"Forasmuch as ye know that he were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18,19).*

*"...and without the shedding of blood, there is no remission" (forgiveness) (Heb. 9:22).*

*"And he is the propitiation (satisfaction) for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).*

Jesus Christ fulfilled his mission to be man's Kinsman-Redeemer. He became a man without relinquishing his deity. He lived a perfect life without sin. He voluntarily laid down his life on the cross in obedience to the Father's will. And the blood that flowed from his body became the precious payment for the sins of the world. This last statement should be unspeakably precious to us Gentiles, since the law of the kinsman-redeemer applied only to Israel. Paul, confirmed the wideness of the merits of Christ's redemption when he wrote to the Gentiles.

*"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).*

*"...Christ Jesus, who of God is made unto us...redemption" (1 Cor. 1:30).*

*"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).*

## Something More?

As wonderful as the redemption of our souls is, it does not stop there. The whole matter of inheritance comes into play, for another function of the kinsman-redeemer is to buy back the property rights of the poor and return them to the family. After Christ's return, he will bring back the believing remnant of Israel to the land of promise and enlarge their borders far beyond that of Solomon. It will extend from the river of Egypt to the river Euphrates (Gen. 15:18; Ex. 23:31; Deut. 1:7,8) and will be their everlasting possession (Amos 9:14,15). It will be a Jubilee, not for a year, but for a millennium (Rev. 20:4-6). The joy of the Lord will characterize the Kingdom of Christ and it will merge into the eternal state of God's kingdom.

As for the Gentiles in the dispensation of grace, God has given us a heavenly inheritance which shall not be taken away (Eph. 1:11,18). We are heirs of God and joint-heirs with Christ (Rom. 8:17). Or to use an earthly illustration: If our father loved us enough to buy us the new car, wouldn't he also throw in the air-conditioning, power windows, cruise control, and adjustable seats? Our heavenly Father has sent his Son to purchase our redemption and with it all the privileges

of inheritance. We have been blessed with all spiritual blessings in heavenly places in Christ, and have a heavenly citizenship with all the rights and privileges (Eph. 1:3; Phil. 3:20). God has not left out anything that could diminish our enjoyment of spiritual life on earth or in heaven. Christ Himself is our inheritance as we are His.

*“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom. 8:32).*

### The Final Offer

Are you weary of working a field of harvest that only brings disappointment? Do you long for a life worth living? Has your wise plan gone awry and now you thirst for the fulfillment that only freedom in Christ can bring? Like Judah from our story, we must be willing, not only to recognize our bondage, but also have humility enough to receive the free gift of salvation by faith alone.

*“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8,9).*

*“Believe on the Lord Jesus Christ and thou shalt be saved” (Acts 16:31).*

Our Kinsman-Redeemer is waiting with open arms to receive his brother. Your debt of sin has been fully paid with his life's blood. Trust Him now and God's family will be your family. Christ's inheritance will be your inheritance and you may eat at His table of all good things.

*“Thanks be unto God for his unspeakable gift!” (2 Cor. 9:15).*



## Berean Grace Church

### Fall Bible Conference

**Dates:** September 27,28, 2008

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

**Theme:** Our Sonship Position

**Speakers:** Dean Oldson, Kevin Sadler,  
Others to be announced!

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



## BBS Letter Excerpts

### From Ohio:

“Wonderful, wonderful, wonderful! I so appreciate the time you took to lay this out, and it is very helpful to me.”

### From Georgia:

“I have been enjoying your books and other literature for some time now, and appreciate your teachings enormously. They are a framework that makes all parts of the Bible fit into a puzzle and show a coherent picture of what God has said to all ages.”

### From the Internet:

“Since childhood, I have been longing for preaching and teaching that would not uplift my shallow emotions but would really suffice my inner spiritual longings. Your reading materials are one of those which really are faithful to uplift one’s spiritual status.”

### From Kentucky:

“I might be leaving a mega church setting to go to a ten member, 70 miles away church...If people thought I was a Jesus freak now, oh man, they will really think I’ve fallen off my rocker to go to a church like this...it’s in no way the norm.” (Ten member Grace churches rule! Rock on! I mean off!—RK).

### From the Internet:

“Thank you for your thoughtful response. You helped me to better understand the flow of future events.”

### From Montana:

“[June’s] *Ambassadors for Christ...* made a connection I never made before, and I was simply thrilled to understand fully our role here...*Standing and State* was a wonderful article and taught on a subject that I needed to understand better.”

### From Oklahoma:

“Your May *Searchlight* with *The Goal of the Gifts* came just when I needed it. I knew these truths, but didn’t know where to find the Scripture, to tell anyone else. This opened a path for me.”

### From Colorado:

“Mrs. Kathleen Baker...the author of Lesson 13 (GUIG) is worthy of much recognition, support and praise for a wonderful, powerful work of art that I found most inspiring, applicable and properly presented.”

### From Quebec:

“Thank you sincerely for the articles on the Mysteries of the Kingdom. I am going through them and making notes. It was one of the questions I had sent in. Your studies on the Word are tremendous. I am praying the Lord will open the door for us to get down to St. Catharine’s when you come in September.”

### From South Africa:

“Thank you very much for your assistance with your Bible study material, including the *Searchlight* over the many years.”



**From Tennessee:**

“We are planning to open a small Bible study school where ‘rightly dividing’ is taught...We have had a private Bible study for years that has been a great blessing for those of us that have grown together into the deeper truths of the Pauline epistles...I have an increasing burden on my heart that there is not one Berean organization in Memphis where the public can hear the truth. I teach in jail, and I lead a couple of private Bible studies, but I am ready to stand up and state, in an open forum, what is burning in my heart. Much of what I have learned comes from your organization.” (They are up and running! See Page 30.—RK).

**From Georgia:**

“This monthly service that you provide has shed so much light into reading the Bible for me.”

**From Ohio:**

“I am new to rightly dividing (little over a year now). When I learned to rightly divide and realized the church I was a member of was way off base more times than not, I stopped attending and for the past year I have been ordering the teaching DVDs by Les Feldick, and have spent many, many hours in the BBS site.”

**From Minnesota:**

“We are blessed by your ministry and enjoy the Bible study in *Philippians*.”

**From Florida:**

“Please add these names to your mailing list. I’ve been working with these men, and the grace of God is transforming their thoughts through the power of His Word.”

**From North Carolina:**

“My mother has recently been leading a Bible study at her local denominational church based on articles from the *Berean Searchlight*.”

**From Georgia:**

“In your letter you mentioned some very important points I had overlooked. As a result, in the future, in order to remain within boundaries specified by Scripture, I’m more than resolved to answer this question with a simple *by faith accept what is written*.”

**From Ohio:**

“The *Searchlight* helps much with my Scripture study, my Bible study group, and as an encouragement to hang in there. :) I have sent the ladies in my study group the magazine, and they read it cover to cover as soon as they receive it. One of the ladies, a young mama of two, said she takes it from room to room with her in her house so that it is at her fingertip to pick up and read when she has a quick second. I have also sent it to my brother and some other couples that I know who have just come to ‘rightly divide’ your way.”

**From California:**

“I would like to contribute more but am waiting for my house to sell. Until then I want to be faithful in this small amount...Being faithful in a little is important, I think.” (We think you are right [Luke 19:17; I Cor. 4:2]—RK).

**From Kentucky:**

“I’m sure had I not had the foundation of C. R. Stam’s guidance I would not have been able to follow and understand the wonderful doctrine of the Grace message.”

“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



## Southwest Regional Conference

**Dates:** October 31-November 1, 2008

**Location:** *Grace Bible Church of Phoenix*  
4002 W. Union Hills Drive, Glendale, AZ 85308

**Speaker:** Paul M. Sadler, *Berean Bible Society*

For additional information, please contact:

*Duane McCulley* (623) 386-4563 or e-mail: [dimcculley@juno.com](mailto:dimcculley@juno.com)  
*Jim Humphrey* (623) 466-7636 or e-mail: [jhumph783@aol.com](mailto:jhumph783@aol.com)

## California Regional Conference

**Dates:** November 7,8, 2008

**Location:** *Highland Springs Resort*  
10600 Highland Springs Ave., Cherry Valley, CA 92223

**Speakers:** Paul M. Sadler, Jerry Barrett, Harold Petersen

For additional information, please contact:

Sherry Hanna (909) 795-6677 or e-mail: [bbscalifconf@yahoo.com](mailto:bbscalifconf@yahoo.com)

## Anaheim Sunday Service

**Date:** November 9, 2008

**Location:** *Grace Bible Church*  
2550 W. Orange Ave., Anaheim, CA 92804

**Speaker:** Paul M. Sadler, *Berean Bible Society*

For more info, contact: Pastor Harold Petersen (714) 821-6881



# TBS Ministries Bible Conference at Indiana State University

**Dates:** Friday & Saturday, September 19,20, 2008

**Location:** *Indiana State University, Terre Haute, Indiana*

**Theme:** *Where in the World is God Today?*

**Speakers:** Rick Owsley, Ed Bedore, Roy Kelsey  
Don Sommer, and Jim Tollar

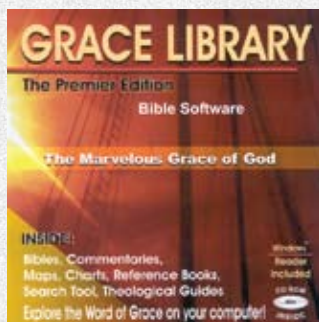
For additional information, please contact:

Tony & Barb Sistelos at 812-299-1047 or e-mail: [sistelos@juno.com](mailto:sistelos@juno.com)



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# NEWS AND ANNOUNCEMENTS

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**The Central Indiana Regional Bible Conference** will be held on October 25th at the *Das Dutchman Essenhaus Conference Center* in Middlebury, Indiana. Speakers will include: Paul M. Sadler, Ricky Kurth, and Joel McGarvey. For more information, please contact Mike and Roberta Karnes at 317-984-4799 or e-mail: [r.karnes@insight.com](mailto:r.karnes@insight.com). Or contact Jerry Sterchi at 219-326-8705 or e-mail: [firstlight@csinet.net](mailto:firstlight@csinet.net).

**New Grace Church:** *Grace Fellowship* of Harlem, Georgia, is up and running under the leadership of Pastor Tim Lewis. If you live in the area, or will be passing through the Augusta area, why not stop in and join the five families that are already meeting together and rejoicing in the riches of God's grace. For further information, call Pastor Lewis at 706-799-6819 or Nathan Bullock at 706-833-8893 ([bullocksrus@gmail.com](mailto:bullocksrus@gmail.com)).

**New Grace Bible Study:** Brother Ed Mautz leads a Bible study meeting at 1639 Vance Ave., Memphis, TN 38104. Sunday morning Bible study begins at 11 a.m., and Wednesday night Bible study starts at 6:30. This visionary group plans to add a third weekly meeting in the fall. For more information contact Ed at [edmautz@gmail.com](mailto:edmautz@gmail.com) or at 901-725-4266.

**New Grace Bible Study Course:** Our good friend Don Sommer of *Prison Mission Association* has just announced a newly completed *Bible Correspondence Fellowship* series of lessons on II Corinthians. This three-lesson set can be used for personal study, discipleship, or as a study guide for a Bible study group. If such topics as our ambassadorship and the sufficiency of God's grace in adversity interest you, these lessons (like all BCF lessons) can be downloaded and printed at [www.pma.bcf.org](http://www.pma.bcf.org).

**Become a Monthly Contributor:** If you believe the message we proclaim is the answer to the confusion that abounds in Christendom, we invite you to stand with those who are making a difference in the religious world with their financial support of BBS. Just click "make donations" on our home page and set up a monthly account providing your credit card information on our secure site. Don't forget your CSC number!

**This month's back cover quote** by the late Pastor Henry Grube of *Greystone Bible Church* in Mobile, Alabama, was submitted by our good friend Jerry Sterchi.

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Hal Bekemeyer of Winter Garden, Florida took our cover lighthouse photo. The *Tybee Island Lighthouse* is located in Savannah, Georgia. The 154 foot tall tower has survived hurricanes, a fire set by retreating Confederate troops, in 1861, and an 1886 earthquake.

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**“A Christian is not sinless, but he certainly should  
be sinning less.”**

—Dr. Henry Grube

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