

The

Berean Searchlight

Studying God's Word, Rightly Divided

February 2003



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From the Editor to You:



Dearly Beloved,

We are living in a day when evil men are waxing worse and worse. While this has taken on many forms, perhaps the most insidious assault is Islamic extremists who have no regard whatsoever for life. The last *seven* deadly terrorist attacks around the world since 1993 have been at the hands of radical Muslim males between the ages of 17 and 40. The carnage has been unbelievable. Although most Muslims are peace-loving people, the fact of the matter is, Islam is a brutal religion which leads its followers to self-destruction.

Islam is no friend to freedom, Israel or Christendom. It demands worldwide submission to the *Qur'an* or its Clerics reserve the right to declare a Jihad—Holy War:

“This is the recompense of those who fight against God [Allah] and His Messenger [Mohammed], and hasten about the earth, to do corruption there: they shall be slaughtered, or crucified, or their hands and feet alternately be struck off, or they shall be banished from the land.”
—Surah 5:33-35 cf. Surah 8:65; 66:9

In the Moslem world, America is the “Great Satan.” But the recent attacks on America, both at home and abroad, are more than mere attacks on our way of life; they are clearly assaults on Christianity. If you watch the News reports closely of the terrorist training camps in the Far East, when these guerrillas break down the door they machine gun an effigy of President Bush on the left, but on the right they unload their guns on an image of a man with a Cross on his chest.

I fear time may be running out on the religious freedoms we enjoy here in America. Once the world surmises that this is a clash between two so-called “Religious Titans,” you can be sure that the unbeliever is going to blame the Christian community for these senseless acts of violence. Remember Rome! Like the early Christians, we will probably be driven underground. This should give us an even greater incentive to redeem the time in the evil day in which we live.

Our lives touch the lives of others in a very real and meaningful way when we place Bibles and Grace literature into the hands of friends and love ones. They, as we, need to be prepared before the day grows any darker. Furthermore, let's pray for those in authority that “we may lead a quiet and peaceable life in all godliness and honesty” (I Tim. 2:2). This will insure that the gospel can go forth unhindered.

In His service,
Paul M. Sadler, President

The Lord's Prayer Dispensationally Considered

By Paul M. Sadler

Religious leaders love to have their people recite the Lord's Prayer. It's the religious thing to do these days. The Lord's Prayer is one of the most beautiful, meaningful, and touching prayers in the Prophetic Scriptures, but those who recite it today are committing two major blunders. First, the Lord warned the disciples that they were *not* to pray this prayer, or any prayer for that matter, repetitiously (Matt. 6:5-7). Prayer is not a religious exercise, but rather communication with God; therefore, it should always be spoken from the heart. Second, the Disciples' Prayer, which is the correct connotation for this prayer, was given as a *model* for those who would be called upon to endure the tribulation. Since the Body of Christ is delivered from the wrath to come, this prayer does not apply to us in this dispensation (I Thes. 5:9).

The Disciples' Prayer

Our Father which art in heaven, Hallowed be Thy name. The reference here to "our Father" is to the God and Father of Israel—the God of Abraham, Isaac, and Jacob. In prophecy, heaven was His throne and earth His footstool. His name was so holy that the Jews feared they might inadvertently speak it in vain, so they changed it from Yahweh to Adonai—Master, Ruler (Deut. 5:11; Isa. 66:1; Matt. 15:31; Luke 1:68).

Thy kingdom come. Thy will be done in earth, as it is in heaven. The hope of every Israelite was the establishment of the Davidic Kingdom. God's will for the earth is to overthrow the kingdoms of this world and establish the *millennial kingdom* of His dear Son (II Sam. 7:8-17; Luke 1:68-72; Rev. 11:15; 20:6).

Give us this day our daily bread. In the future tribulation, God will set a table in the wilderness for His people, as He did in time past. The saints in that day will find it necessary to pray for their daily provision of food, since they will be unable to buy or sell without the Mark of the Beast. Consequently, God will supernaturally nourish the chosen nation (Rev. 12:14 cf. Rev. 13:13-18).

And forgive us our debts, as we forgive our debtors. Today we are to forgive others, even as God for Christ's sake has forgiven us, but under the kingdom gospel, forgiveness was based upon a like-spirit (Matt. 18:21-35 cf. Eph. 4:32).

And lead us not into temptation, but deliver us from evil [Gr. noun: evil one]. *For Thine is the kingdom, and the power, and the glory, for ever. Amen.* The sense here is, "Lord lead us not into the Great Tribulation, but deliver us from Satan, who brings death and destruction in his wake" (Rev. 6:7-11; 12:12; 13:1-10—See *Question Box*, pg. 10).

The Judgment Seat of Christ (Part III)

By Paul M. Sadler

“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

—I Cor. 3:13-15



As we have seen, one of the symbols of the Word of God is fire. At the Judgment Seat of Christ it will be applied to our works and purge away the dross. Only those things done for Christ of a permanent nature will endure this Divine review. For those who consistently built upon the foundation with gold, silver and precious stones, their works will abide and they will be rewarded accordingly. While we are not told the nature of these rewards, we should always desire the fullness of what God has provided for us. It is a solemn thought that our present conduct will have a bearing upon us throughout eternity.

Those who carelessly built upon the foundation with wood, hay, and stubble are going to suffer irreparable loss, but Paul adds an interesting statement: “but he himself shall be saved; yet so as by fire.” God is always faithful to His Word. Even though a believer may suffer the devastating loss of eternal reward, according to the Word of God he will still be saved, for God has promised eternal life to all who believe (Rom. 6:23). You see salvation isn’t based upon our good works, but rather the finished work of Christ. It is after our conversion that we learn believers “are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). Notice we “should walk in them,” which strongly implies not all will see the importance of living for the Lord.

JUDGE NOT

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (I Cor. 4:5).

Judgment may take the form of discernment or passing final sentence upon someone. For example, we are at liberty to judge or discern the things that differ in God’s Word; however, we have no right to judge others. Those who hastily condemn their fellow man are treading upon Divine ground.

As the apostle says, we are to “judge nothing before the time, until the Lord come.” We simply are not in a position to judge anyone. Who among us can know the motive behind someone’s actions, much less the intent of their heart? Certainly no one can ever say they have all the details needed to make an impartial ruling. Even general observations in life are usually an inaccurate assessment of the actual circumstances. Allow me to illustrate:

Charles Swindoll one time related an experience he had in his own life. He was speaking at a week-long conference in California where, every time he spoke, a certain man would fall asleep after twenty minutes. By the end of the week, Chuck said that he was irritated by it, yet he said nothing about it.

After the last meeting, the wife of the man came up to Chuck and told him that her husband was too embarrassed to come. She went on to share with him that her husband was dying and the medication he took made him sleepy. But she said that he wanted her to tell Chuck how much he loves him, and that his final request was that he be able to attend a conference where Chuck were speaking.

Things are not always as they appear; therefore, we are wise never to judge anything before the time. You may just generate more wood, hay, and stubble than you bargained for when the trump sounds.

Notice in the above passage that it is when the Lord *comes*,

“who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” We are to understand that this is the Lord’s Secret Coming for the Body of Christ, which of course, includes the Judgment Seat of Christ. So Paul is speaking here of the judgment of *believers* at that day. This raises the question as to whether or not our sins will be taken into consideration at this review, especially in light of the fact the apostle states the Lord will reveal the hidden things of darkness.

Clearly the believer is forgiven in Christ of all sins: past, present, and future. As the apostle says, “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). We are beyond the reach of God’s judgment as far as condemnation is concerned. With this in mind, if there is to be a fair and impartial hearing it will be necessary for our indiscretions to be brought to light. In other words, the Lord is going to set the record straight, without forgetting we are His children.

Take for example the pastor who embezzles the savings of a godly widow under the pretext that she’s helping the work of the ministry. He may think he’s gotten away with it, but at that day his evil deed will be exposed. Although the widow was deceived, she will be richly rewarded since she gave the gift out of concern for lost souls. Her intentions were as pure as the wind-driven snow! The pastor, on the other hand, will suffer *shame* and great loss for his actions. Paul warns all those

who minister in the things of the Lord in this manner, “some men’s sins are open beforehand, going before to judgment; and some men they follow after” (I Tim. 5:24).

Unsound doctrine is closely associated with ungodly behavior. Usually the premise is that the end justifies the means. Sadly, the motive of some who preach the gospel is not always what it should be. Paul could surely relate to this, for he says regarding his ministry: “The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds” (Phil. 1:16). These types of sinful motives will be brought to light at the Bema Seat, not to mention the harm they caused the Lord’s work.

Those who are guilty of spreading lies and slandering others will have much to answer for when they stand before the Lord. Remember these words and remember them well: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb. 13:17). Those who have had their reputation ruined at the hands of carnal believers have this promise: God will right all wrongs.

The story is told of the American missionary organization that raised money for property, including buildings, in a country in Europe. When the Chairman of the European Board resigned, a local board member was able to usurp authority, rewrite the constitution of the organization, and declare

himself owner. The Christian leader, in effect, stole the property from the Christian organization, expelled its leadership, and put the church and newly built apartments in his name.¹ It is hard for us to believe that the Lord would simply overlook such an injustice. Rest assured, those who engage in such behavior will have their corrupt ways laid bare and suffer unbelievable loss in the process.

In this connection the question is often asked, will there be tears in heaven? As sure as the sun rises in the morning, you can count on it! These will be tears of regret and remorse over what could have been if we had only remained faithful to Him who loved us and gave Himself for us. The emotion at times is going to be overwhelming. But the greatest regret of all will be when we see the sorrow on our Savior’s face for how we mistreated one another as members of the Body of Christ. Thankfully these tears will be wiped away at the close of this judgment—there will be no more sorrow or crying. “Then shall every man have praise of God” (I Cor. 4:5). The same will be true of the prophetic saints as they prepare to enter the eternal state (Rev. 21:3-5).

DID YOU KNOW?

Sadly, most believers have little interest or concern regarding the Judgment Seat of Christ. They live as though they will never stand before the Lord and give an account of their life. By the time they take the matter seriously it will be too late. But did you know there are at least three areas that

will profoundly affect our walk throughout eternity?

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

In Paul’s epistles there are three crowns promised to those who faithfully serve the Lord. This particular passage seems to indicate that these are not literal crowns that will be handed out; rather they will be *honors* bestowed upon those who have earned them. The crown of rejoicing has been called the soul-winners crown. Paul had personally led many at Thessalonica to a saving knowledge of Christ. He rejoiced that they had been delivered from the power of idols, which can neither speak nor reason, to worship the true and living God.

“...the question is often asked, will there be tears in heaven?”

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

at the hands of unscrupulous men will be but a passing memory.

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

Every member of the Body of Christ is said to be seated with Christ in the heavenlies; therefore, we will rule and reign with Christ over the earth. But not all will hold the same position or degree of authority. This will be determined by our willingness to suffer for His name’s sake, here and now. We are going to assume the positions of authority left vacant when Satan and His fallen host are cast out of heaven. Each of these positions represent degrees of authority which have been patterned after God’s original heavenly order; they are: principalities, powers, mights, dominions, thrones, etc. (Eph. 1:21; Col. 1:16 cf. Eph. 6:12).

If you had a choice, which earthly position of authority would you wish to hold—a Cabinet post in Washington or a Clerk at a small town County Seat who files court records? You see, “if we suffer, we shall also reign with Him,” but if we are ashamed of Christ due to the fear of men, “He also will deny us,” that is, a higher position and greater degree of authority. Bear in mind, there will be no room for advancement in eternity since our position will be fixed by what transpires at the Bema Seat. Perhaps we need to follow the motto of the Army, “To be all that you can be,” but in this case for the Lord. You will not regret the decision!

If we “believe not” that this is true and that He is able to keep us, He abides faithful, even though we are unfaithful, because He cannot deny Himself. In short, He has promised to save us and will honor His Word. The honor of His name is at stake.

Apparently, the degree we are going to be glorified in the resurrection is also determined by our current conduct and service. As Paul develops the theme of the resurrection in I Corinthians 15, he states:

“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory” (I Cor. 15:39-41).

I have always believed that this passage is clear proof that evolution is the Devil’s lie. “All flesh is not the same flesh.” How true! If we evolved from the lower life forms as the evolutionists claim, then the flesh of fish should be compatible with human flesh; yet one is warm-blooded and the other cold. Nor is it possible to give a transfusion of blood from animals to humans, which you would think could certainly be done since this is farther along on the evolutionary timetable. Of course the point Paul is making is this, terrestrial bodies differ from one another and each has its own glory.

He now contrasts earthly and heavenly bodies. As we look heavenward, the sun has a greater glory than the moon. It sustains life upon the earth. Interestingly, God created the sun on the fourth day of creation to demonstrate that He could sustain life upon the earth apart from the sun. He is sovereign! The very essence of His being is greater in power and glory than the sun.




The light of the moon which graces the night sky has a greater glory than the stars. Its phases during the course of a month are a heavenly demonstration of God’s handiwork. Amazingly the moon’s gravitational pull upon the earth causes both high and low tides that show not only order, but design.

Although the moon has a greater glory than the stars, the apostle adds, “One star differeth from another star in glory.” Man continues to build more and more powerful telescopes to peer into the universe, but with each one he discovers more of these heavenly bodies called stars. He is increasingly frustrated because he’s unable to number them. But consider this: God “telleth the number of the stars; He calleth them all by their names” (Psa. 147:4). We agree with King David, “such knowledge is...high,” it’s infinite!

Astronomers tell us that stars vary in size—some are much larger than others. In fact some, like the North Star, are brighter while others form constellations such as the Big Dipper. Paul would have us understand that in both the earthly and heavenly realm there is diversity and differing degrees of glory. Then he adds, “*So also is the resurrection of the dead.*” (See I Cor. 15:42).

Thus, there is a major difference between these natural bodies we possess and the resurrected body. One is sown in corruption and eventually will perish, but the other is raised in incorruption never to perish again. One is sown in dishonor due to the Adamic nature while the other is raised in glory. With creation as a backdrop, there will also be differing degrees of glorification in the resurrection, based on

whether or not we faithfully served the Lord. This could well mean that the faithful will have greater adaptation to their eternal surroundings and perhaps greater responsibility.

The Judgment Seat of Christ ends the administration of Grace. As we witness the dawn of eternity, wonder of wonders, God is going to “show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph. 2:7). May the love of Christ motivate us to live for Him rather than ourselves. After all, the things around us which we call prized possessions are merely temporal, but the unseen things that we’ve laid up in heaven will impact us for eternity. 

Endnote

1. *Your Eternal Reward* by Erwin W. Lutzer, Moody Press, Chicago, Illinois, pg. 66.

Question Box

“Is Enoch’s translation a picture of the taking out of God’s Church (The Rapture)?”

One of the chief characteristics of the Mystery is that it was *hidden* in the mind of God, not the Old Testament types (Eph. 3:5,9). Therefore, the translation of Enoch could not be a picture of the Rapture of the Church, which is His Body. The typology of Enoch must be interpreted in accordance with the Prophetic Program in which it plays a key role.

We believe the fulfillment of this type is found in the translation of the faithful Jewish remnant in the middle of the coming tribulation period. Those who keep the Word of His patience in the first half (3½ years) of Jacob’s Trouble are promised deliverance from the “hour of trial” or the Great Tribulation (Rev. 3:10 cf. 12:5). This must **not** be confused with the translation of the Church taught in Paul’s epistles. The two events are unrelated. —Pastor Sadler

Our Greatest Drawback

AND HOW TO OVERCOME IT

By Cornelius R. Stam



Years ago I had the pleasure of a rather intimate acquaintance with a First Mate on an ocean liner, a distinguished and vigorous man who had spent many years sailing the high seas. One day he intimated that he would very much enjoy going out in a common row boat, so we made arrangements to hire a small boat for a day of fishing on New Jersey's beautiful *Greenwood Lake*. It was a lovely summer's morning as we got into our boat and I rowed him out to a spot some distance from shore.

I have since forgotten how well we did at fishing, but I do recall that when it was time to return, my friend insisted that since I had done the rowing so far he would row us back to shore.

He had been working the oars for some considerable time when he remarked that distances are deceiving on the water, whether from a row boat or an ocean liner. With all his rowing we were still far from shore.

Since he was not as accustomed to rowing as I, I suggested that

he let me row the rest of the way back. He seemed willing enough, so we changed seats again and I pulled in the anchor and rowed back to shore!

He was a First Mate on an ocean liner but had failed to make headway in a small row boat because he had *forgotten* to take in the anchor! I can still hear him "ho-ho-ing" over it!

This incident came back to me recently as I asked myself what, above all else, is the greatest drawback to Christian service. What, more than anything else, keeps us from *constantly* and *consistently* living for Christ and striving to make Him known to others?

After considering the many and varied hindrances to Christian service referred to in the Word, I thought of "our beloved brother Paul," who, above all other men could say: "...*I...labor, striving according to His working, which worketh in me mightily*" (Col. 1:29).

I recalled how the magistrates at Philippi, yielding to the mob, had maltreated him and Silas, tearing the clothes off their backs, beating them with many stripes and then casting them into prison, where the jailor threw them into a dungeon and made their feet fast in stocks (Acts 16:22-24).

And then I recalled what the apostle and his companion had

done after leaving Philippi. They had gone straight to Thessalonica where again they boldly proclaimed the gospel in the face of bitter opposition. Paul writes of it in I Thessalonians 2:2:

“But even after we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.”

We read in II Corinthians 11:23-29 the long list of sufferings he had already then endured for Christ, and hear him conclude: *“Who is weak, and I am not weak? Who is offended, and I burn not?”* and we ask ourselves what kept him pressing persistently on in the face of so much opposition, persecution, and disappointment.

The answer, we believe, is found in one short phrase from his pen recorded in II Corinthians 5:14: *“For the love of Christ constraineth us,”* or, more literally: *“The love of Christ bears us along.”*¹ He doubtless had greater reason to be discouraged than we will ever have, but he *couldn't* quit, for a sense of the infinite love of Christ—to him and to a lost world—bore him along as resistlessly as an ocean tide.

And this continued year after year after year until, on his last journey to Jerusalem, surrounded by dangers and confronted with “bonds and afflictions,” he still found the grace to say:

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the

Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

Nor, years later, after still more unreasonable persecution and imprisonment, did he regret the course he had taken, for among his very last recorded words we find this triumphant declaration:

“For I am now ready to be offered, and the time of my departure is at hand.

“I have fought a good fight, I have finished my course, I have kept the faith” (II Tim. 4:6,7).

Without in any way disparaging the twelve or their ministry for Christ, it is still a fact that, compared with the twelve apostles, Paul seems like a blazing torch next to twelve candles, and this is not strange, for to him, the chief of sinners, was given the greatest revelation of the love of Christ.

It was an appreciation of this love that released him, as it were, and set and *kept* him on fire for his Lord. This alone explains the utter abandon with which he labored and suffered for Christ. Often he was “pressed out of measure, above strength,” and would have given up, but he could not, for the love of Christ bore him along. This infinite love, demonstrated in the grace that had saved even him, constantly overwhelmed him. This is why he wrote to the Corinthians:

“But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me” (I Cor. 15:10).

What then, is our greatest drawback in Christian service? Obviously it is our *lack* of appreciation of the infinite love of Christ. Why do we not serve our blessed Lord as Paul did? Because we do not share his sense of being loved by Christ. Mark well, we are not referring to our love for Christ, but to *His* love for us.

Have you ever noticed that Paul says little or nothing about his love for Christ, while he is constantly talking about Christ's love for him? He, perhaps above all men, appreciated the truth of I John 4:10 and 19: *"Herein is love, not that we loved God, but that He loved us... We love Him because He first loved us."*

"...the infinite love of Christ—to him and to a lost world—bore [Paul] along as resistlessly as an ocean tide."

But how can we overcome our natural indifference to His love? How can we cast off this evil drag on our Christian experience?

Ah, the apostle explains this at length in Ephesians 3:14-21. Humbly bowing his knees to "the Father of our Lord Jesus Christ," he prays with intense earnestness that God will grant us "according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," and then goes on to explain how this can be accomplished.

First, he says, Christ must dwell in our *hearts* by faith that

we might be "*rooted and grounded in love*" (Ver. 17). We must draw our strength from His love as a tree, through its roots, draws its strength from the ground. All we do must be founded on *His love to us*, not a desire to gain His favor, or fear that we might displease Him.

Thus alone will we be able to "comprehend," or appreciate, the breadth, length, depth, and height of God's great message of grace.

And as we measure the dimensions of this glorious plan we find ourselves launching out into the depths of the love of Christ.

But is the message and program of the "mystery" broader than what had been previously proclaimed? Yes. When on earth our Lord said: *"I am not sent but unto the lost sheep of the house of Israel"* (Matt. 15:24) but now, in the light of Calvary and the revelation of the mystery, the invitation has been infinitely broadened:

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12,13).

In the program of grace the view is *longer* too. In His earthly ministry our Lord went back only as far as David and Abraham in proclaiming the kingdom. Paul's epistles, however, go back to "one man," Adam, by whom "*all were made sinners*" and then point to Christ, the "One" by whom believers receive "*abundance of grace and of the gift of righteousness*" (Rom. 5:12-18). Indeed the revelation of "the mystery" takes us

back to “*His own purpose and grace, which was given us in Christ Jesus before the world began*” (II Tim. 1:9) and ahead to “*the ages to come*” when God will “*show the exceeding riches of His grace in His kindness toward us through Christ Jesus*” (Eph. 2:7).


This plan goes *deeper* and *higher*, too, than any hitherto revealed, for it takes sinners “without excuse” from the lowest place of condemnation and exalts them to the highest heavens, giving them a place at God’s right hand in Christ. And this because our Lord was made sin for us “*that we might be made the righteousness of God in Him*” (II Cor. 5:21).

As we consider the breadth, and length, and depth, and height of this glorious revelation we find ourselves indeed “measuring the immeasurable,” but let us go on forever measuring, for as we do we will come more and more fully

“to know the love of Christ which passeth knowledge” and will be ever increasingly “filled with all the fulness of God.”

This is how to pull up the anchor that keeps us from making progress in our testimony and service.

Only as we become steeped in the glorious truth of the mystery, with its riches of grace, can we “know the love of Christ” as Paul knew it. Only thus can we find the needed help to press on in the work despite opposition and discouragement.

May God help us to “comprehend” these precious truths so that we may indeed be “borne along” by the love of Christ to serve Him faithfully and acceptably. 

Endnote

1. The same original word is used in Luke 8:45, where we read that the multitude “thronged” our Lord.

Alaskan Grace Cruise Conference

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Curt Crist, Pastor of *Grace Bible Church*, Hendersonville, NC
Paul M. Sadler, President of *Berean Bible Society*, Milwaukee, WI

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The Confession of Sins, Cont'd

(Is 1 John 1:9 a part of God's will for the present Dispensation of Grace?)

By Pastor Ken Lawson

This is the fourth time we have come to the word “fellowship” (verse 7). How are we to understand this word in the context? This is important, for it is the main subject in the chapter. The original Greek word which is translated fellowship is “koinonia,” which carries the meaning of sharing in common, communion, fellowship. Like the Biblical word “sanctification,” it has both a positional and conditional aspect to it.

In Paul's writings, fellowship is spoken of as:

- a. Giving to poor saints (2 Cor. 8:4; Rom. 15:26,27).
- b. Contributing to the Lord's servants in the ministry (Phil. 1:5; 4:15-19; Gal. 6:6).
- c. The fellowship of Christ's suffering (Phil. 3:10 cf. 2 Cor. 11:23-33).
- d. The Lord's Supper (1 Cor. 10:16).

These are examples of conditional fellowship. That is, we can refuse giving to the poor saints, neglect contributing our resources for the needs of the Lord's servants, avoid suffering shame for His name, and choose not to participate in the memorial to Christ's death for us. However, I believe that the New Testament Scriptures also teach a fellowship which is positional, permanent and the possession of every believer in Christ Jesus. Such fellowship belongs to all true Christians regardless of spiritual growth or dedication.

If any believers in the Bible were living in a state of broken fellowship, it was the Corinthians.

- a. There were carnal divisions and contentions among them (1 Cor. 1:10-13; 3:1-3).
- b. They were infatuated with worldly wisdom (1 Cor. 1:18-2:5; 3:18-23).
- c. They were judging things which they shouldn't and failing to judge things which they should (1 Cor. 4:1-5; 5; 6).
- d. They were allowing sexual immorality in the local church and were proud of it (1 Cor. 5:1,2).
- e. They were taking each other to court before the unbelievers (1 Cor. 6:1-12).
- f. They were visiting harlots (1 Cor. 6:13-20).
- g. They were proud of their knowledge and causing weaker brethren to stumble (1 Cor. 8).

- h. They were questioning Paul's authority and apostleship (1 Cor. 9:1-6).
- i. They were prone to idolatry by lusting after evil things (1 Cor. 10).
- j. They had disorders at church, including making a mockery of the Lord's Supper (1 Cor. 11).
- k. They were enamored with the spiritual gifts but were failing to exercise them in love (1 Cor. 12-14).
- l. They were doubting the resurrection (1 Cor. 15:12-19).
- m. If all this was not enough, they were stingy in their contribution to the poor saints (2 Cor. 8; 9).

With all this sin in the church, you might not think that they were even saved. But Paul, by the Spirit of God, addresses them as "the church of God" and "them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). Moreover, there is no command to confess their sins in order to receive forgiveness and restoration to fellowship. On the contrary, Paul assures them that "*God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord*" (1 Cor. 1:9). It is a fellowship based upon God's faithfulness.¹

In spite of all the sins, failings and shortcomings of this church, they were "in Christ" and as such were a part of "the fellowship of His Son." What was it that they had in common with Jesus Christ? They shared His life, His righteousness, His acceptance before God the Father (Col. 3:4; 2 Cor. 5:21; Eph. 1:6). This is all the gift of grace apart from works to all believers in Christ and forms the fellowship which remains our standing in Him.

The fellowship of 1 John Chapter 1 must most assuredly be taken in the same light. What is it according to the context that these believers shared in common with "the Father, and with His Son Jesus Christ?" Eternal life (verses 1 and 2). Jesus Christ as the Word of Life is the embodiment of that life.

There is a truly amazing parallel between verses 7 and 9. It can be shown thus:

Verse 7	Verse 9
<i>But if we walk in the light as He is in light</i>	<i>If we confess our sins</i>
<i>We have fellowship one with another</i>	<i>He is faithful and just to forgive us our sins</i>
<i>And the blood of Jesus Christ His Son cleanseth us from all sin</i>	<i>And to cleanse us from all unrighteousness</i>

Both verses present the same truth only from different perspectives. These Jewish Kingdom believers were walking in the light by confessing their sins in relation to initial salvation. Having fellowship with God was based on the fact that God is faithful and just to forgive them their sins. And how many times could they be cleansed from *all* sin? If you say until they sinned again, they were not cleansed from *all* sin. Likewise, they could only be cleansed from *all* unrighteousness once (verse 9). This is further confirmed later when he addresses the believers and assures them that their sins were already forgiven.

“I write unto you, little children, because your sins are forgiven you for His name’s sake” (1 John 2:12).

Intimately related to Israel’s religion was confession of sins. Confession as well as its Greek equivalent (*homologia*) means to speak the same thing, admit, agree, acknowledge. Moses, writing prophetically, laid out the pattern for confession under the law.

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me;

“And I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

“Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (Lev. 26:40-42 cf. 1 Kings 8:33-36; Neh. 9:1-3).

This is exactly where Israel found herself when John the Baptist came on the scene. Although they were still in covenant relationship with God, they had become morally and spiritually corrupt. And so John was sent as a preacher of righteousness to call the backslidden nation to repentance. This was in preparation to receive their Messiah, Jesus Christ.

“In those days came John the Baptist, preaching in the wilderness of Judea,

“And saying, Repent ye: for the kingdom of heaven is at hand.

“Then went out to him Jerusalem, and all Judea, and all region round about Jordan,

“And were baptized of him in Jordan, confessing their sins” (Matt. 3:1,2,5,6).

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins” (Mark 1:4).

There you have it. Repentance, confession of sins and water baptism for the remission (forgiveness) of sins went together as a unit in Israel’s gospel of the kingdom (Matt. 4:23; 9:35). Our key verse in 1 John 1:9 is found to be a salvation verse for Israel looking for the return of Christ to establish His earthly, Davidic, Millennial Kingdom.

The oft repeated phrase “if we say” in verses 6, 8, and 10 shows the false profession of fellowship without possession of eternal life. These were Jewish unbelievers who had a twofold spiritual problem: self-righteousness and rejection of their Messiah. They justified themselves before men. They trusted in themselves that they were righteous, and despised others. They thought that since they were the physical seed (descendants) of Abraham that God was their Father. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (Luke 16:15; 18:9; Matt. 9:10-13; 21:31,32; John 8:39-44; Rom. 10:1-4).

In a gracious demonstration of godly love, John opens his letter with an *evangelistic appeal* to his Jewish brothers to forsake the counterfeit fellowship of darkness and come to the Savior and enjoy the genuine fellowship of light. This they would not do as long as they were trusting their pedigree, religion, and personal merit and rejecting “the Light of the world.” Since a more detailed explanation is not possible in this short paper, I simply invite you to perform an interesting experiment. Study 1 John 1:1-10 afresh, this time with the above points in mind and see how much better it fits with the passage.

How could one verse taken from one non-Pauline epistle, wrenched from its contextual and dispensational setting, be twisted and transformed into a whole system of conditional blessing and then used by our Adversary to rob God’s people of the very things which make the Christian life worth living? The answer can only be religious tradition and a failure to “rightly divide the Word of truth” (Matt. 15:3,6,9; 2 Tim. 2:15). We are like sheep and like to play “follow the leader.” When an outstanding Bible teacher or preacher teaches something, many tend to follow with uncritical minds. Although God has given teachers to the church, each believer is responsible before God to study the issues for themselves and make them their own. Otherwise we are only standing in the opinion of another. Men at their very best are only men and so are fallible. May we catch the spirit of the Bereans of old and “search the Scriptures daily to see whether these things are so” (Acts 17:10,11).



Guilt is a killer, a killer of our joy, our peace, and our enjoyment of intimacy with God. If Satan can use guilt (which our Lord has already taken away) to use as a wedge to separate us from God, his strategy to take us as a captive in the battle is secure. It makes no difference to him that the guilt, separation, and captivity are imagined and not real. This is vividly described by the popular Christian author Hal Lindsey.

“One of the most successful tactics the demons use in neutralizing their enemies (the Christians) is to get them to dwell on all of their failures. Once they begin feeling guilty about their performance in the Christian life, they are no longer any threat to Satan’s program.

“Things haven’t changed much in Satan’s tactics. Why should they? He’s got a winner.

“There’s nothing Satan likes better than to get a believer started on a guilt trip.

“As I look back over my own life, I realize that guilt is a handle that the Devil constantly tries to grab to steer me. One classic illustration that comes to mind happened to me my third year in seminary. One fellow was a real close buddy of mine. We had had three years of great times together. Then I borrowed some money from him. I told him I would be able to pay him back in about two weeks.

“After a week went by, I began to be concerned a little about where the money was going to come from to pay him. But I had another week to work on it, so I wasn’t too worried.

“The second week went by, and I just couldn’t raise the money anywhere. I felt kind of strained around my friend, but I didn’t bring the subject up because I’d hoped he’d forgotten what the date was.

“As the days went by, it seemed as though he was looking at me with an accusing expression every time I saw him, and I did the best I could to stay out of his way. After the deadline had passed by two weeks, I began planning my day so I wouldn’t run into him. It was awful. I felt terrible to have lost such a good friend, but on the other hand, I couldn’t see why he wasn’t more understanding of my problem. Mind you, not a word passed between us regarding the money, but I felt so guilty that I was sure he had written me off as a friend.

“Finally, one day to my horror, I saw him coming toward me in the hall. There was no place to hide! He cornered me and said, ‘Okay, Hal, what’s the matter with you?’

“‘Well, it’s about that money I owe you,’ I answered defensively.

“He laughed and put his big hand on my shoulder and said, ‘Brother, I thought that was it. Look, Hal, I haven’t changed. I don’t feel any different towards you than I did a few weeks ago. If you had the money, I know you’d pay me. But money doesn’t mean that much to me. Your friendship means a lot more, and I’m still your buddy.’

“For three weeks, I had been going around thinking he was condemning me. But that wasn’t true at all—he was still my best friend.

“That taught me an unforgettable lesson. If we think someone is holding something against us, we become alienated and hostile toward them. It’s simply an inevitable reaction, a defense mechanism.

“I believe this is the number one reason why Christians fail in their relationship with God. Because we’re always aware that in many ways we fall short of what we should be as Christians, it’s only natural to assume that God must be displeased with our performance. The more we let God down, the more we assume His anger, until such alienation sets into our minds that it is virtually impossible for us to enjoy a vital relationship with God.

“And the pitiful tragedy is that all this is just in our minds. God isn’t mad at us!” (*Satan is Alive and Well on Planet Earth*, pages 185,186).

Another illustration from Pastor Thomas Bruscha might be beneficial to help crystalize our thinking on forgiveness and our relationship with God.

“Wouldn’t it be annoying to you if you told someone, ‘I forgive you,’ and everyday afterwards for the rest of their life they came to you and asked, ‘Please forgive me?’

“Not only would it be annoying, it would hinder the growth of your relationship. Instead of leaving the sin behind and growing closer, it is brought up again and again, day after day, hindering both the growth and enjoyment of the relationship. So many people, who say they believe their sins are forgiven, spend most of their prayer time begging God to forgive them. Growth and joy are hindered all because a person refuses to believe that they have been offered complete forgiveness for all their sins.

“My sins (past—present—and future) have been put away by God forever since I believed. Now, rather than asking forgiveness every day, I thank Him for it and move on to grow in my relationship with my Savior, the Lord Jesus Christ.

“If you know that you have received the salvation which is through Christ by faith alone, and you know that your sins are paid for, but yet you walk around carrying the guilt of your sins, you have not yet come to enjoy and rejoice in your salvation. Do what Paul says in Philippians 3:13, ‘...*forgetting those things which are behind, and reaching forth unto those things which are before...*’” (*Dictionary of the Gospel*, pages 50,51, *Grace Bible Church*, Warren, Michigan).

Our fellowship with Jesus Christ our Lord can never be broken but our enjoyment of it certainly can, through a faulty perception. If you as a believer in Christ are still struggling with the burden of guilt, I have good news for you. God is *for* you, He is not against you, regardless of circumstances (Rom. 8:31-39). There is nothing between you and the Lord Jesus Christ that He did not take care of at the Cross. You are now a son of God with all the rights and privileges pertaining to it. All our sins, failures, and shortcomings were foreseen by Him and completely answered for by His precious blood. Now what

is the response of your heart to that truth? Is it, "Let us continue in sin that grace may abound?" Or is it, "Praise God! This is the most wonderful thing I've ever heard. Lord I believe. Help Thou my unbelief?" Is it a heart response to His love which motivates Christian service or is it an occasion to the flesh? We need well to remember what the grace of God teaches us in the life of faith (Titus 2:11,12).

"Guilt is a killer, a killer
of our joy, our peace,
and our enjoyment of
intimacy with God."

Dear unsaved friend, is your guilt seeking to weigh you down to eternal perdition? Come to the foot of the Cross and with the eyes of faith look upon the bleeding form of the One who was wounded for your transgressions and bruised for your iniquities. If you believe in your heart that the Lord Jesus

Christ died for you and rose again, the authority of God's Word guarantees that you have passed from death unto life. As a child within the family of God you can turn your heart heavenward and sing:

My sin—O, the bliss of this glorious thought
My sin—not in part but the whole
Is nailed to the Cross and I bear it no more
Praise the Lord, Praise the Lord, O my soul!

One final question remains to be answered. If 1 John 1:9 is not a verse for restoration to fellowship, what should believers do when they sin? We have a Pauline pattern that is much more effective in dealing with sin in the believer's life. First of all, we need to recognize that we don't have to sin. In each situation, spiritual power is available to overcome sin. God has provided a total victory program over sin to each member of the Body of Christ. Romans Chapter 6 is key in the knowledge of practical sanctification. Note especially the words "know, reckon, and yield" verses 3,11,13. Other "victory passages" include: Romans 8:1-11; 12:1,2; 13:8-14; 1 Corinthians 6:9-20; 9:24-27; 10:13; 13:4-7; 2 Corinthians 3:17,18; 6:14-7:1; 10:4,5; 12:21; Galatians 5:13-26; Ephesians 4:17-24; 5:1-21; 6:10-18; Philippians 2:5-11; 3:10-14; 4:5-9; Colossians 3:1-17; 1 Thessalonians 2:13; 5:22,23; 1 Timothy 3:1-13; 4:11-16; 5:2; Titus 2:6-8,11-14.

If sin gets the advantage over us, the problem is with self, not because God has left us unequipped.

However, because of the infirmity of our flesh, even the most mature Christians *do* sin. When this happens, the first thing to remember is our complete forgiveness in Christ Jesus. This will prevent us from going on another guilt trip and instead produce gratitude, love, and stability. Far from resulting in a license to sin, the proper motivation (Grace) and empowerment (the Life of Christ) will be in a position to take over.

Further, an attitude of self-judgment should characterize the repentant believer (1 Cor. 11:31). Godly sorrow worketh repentance (2 Cor. 7:10) but the sorrow of the world worketh death (Matt. 27:5; Heb. 12:16,17). At times, the elders of the local church can be helpful (Gal. 6:1; 2 Tim. 2:24-26).

Closely associated with self-judgment is Paul's command to "put off" the old man and "put on" the new man (Eph. 4:22-24; Col. 3:5-10; Rom. 8:13; 13:14; Gal. 5:16,25). We say "No" to that old nature which we inherited from Adam and "Yes" to the new nature which we inherited from Christ. Nothing complicated or mysterious here, only obedience to the command of God. Although Paul does not speak of confession in his epistles, Luke does give us an inspired account of it in relation to his ministry (Acts 19:18). Many of Paul's commands cannot be obeyed without self-judgment which would of necessity include a confession of sin (2 Cor. 7:1; 2 Tim. 2:21; 1 Cor. 5:2; 11:31,32).

When a Christian sins, we should agree with God's Word that it is wrong (confess) and forsake the behavior or attitude by putting off the old man and putting on the new man. So we confess our sins, not in order to receive forgiveness, but because we wish to be properly at-

"Our fellowship with Jesus Christ our Lord can never be broken but our enjoyment of it certainly can...."

tuned to grace and to thus glorify Him who has forgiven us all trespasses. Sin causes a disjointedness in the Body of Christ. When we see ourselves "in Christ," and realize that sin is contrary to our exalted position as sons of God, we can take measures to adjust our conduct to conform to the image of Christ.

Finally, separation is absolutely essential to a life pleasing to God (2 Cor. 6:14-7:1). This involves insulation but not isolation. We separate ourselves from unwholesome and defiling influences (including worldly religion) and cultivate friendships with believers of like precious faith who will encourage us to more godliness.

These are not to be taken as separate steps but as a part of a whole victory program over sin. The Word of God acts as our teacher, nourisher, and disciplinarian (2 Tim. 3:16,17; 4:2).

In conclusion, 1 John 1:9 is a salvation verse which fits "hand in glove" with the Prophecy program of the Gospel of the kingdom. It is the Ephesians 2:8 and 9 of the kingdom dispensation. It is a gross perversion and wrong to use it to hound sincere believers all through their Christian lives over sins for which our Savior has already answered. God is no longer forgiving sins piecemeal or in short installments.

In view of the "now time revelation" of the complete, total, and unconditional forgiveness of sins, the never ending cycle of sin, guilt,

broken fellowship, confession, and forgiveness can only become a treadmill for the flesh. It traps the person in a personal performance system (works) and dishonors the Christ of the Cross who died to deliver us from it (Gal. 3:10,13).

We are now members of a New Creation in Christ and live in a state of perpetual forgiveness. Those who have made the transition from law to the present truth of Paul's epistles will never end a prayer by saying, "...and forgive us our sins for Jesus' sake."

My joy was great when I became a believer in Jesus Christ and knew that my sins could no longer separate me from God and a home in heaven. But how much fuller my joy became as it began to dawn on me that *all* my sins (including those I committed as a member of God's family) were forgiven me for Jesus' sake. Don't you think it is appropriate to bow your head at this time and praise and thank Him for His grace? And these things write we unto you that your joy may be full. May the God of all Grace lead you from doubt and fear into the joy and peace of believing unto the praise of His glory. Amen.

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him" (Eccl. 3:14).



Endnotes

1. Several other passages from the pen of Paul are often overlooked in this regard. For example, Ephesians 3:12 states, "In Whom [Christ Jesus our Lord] we have boldness and access with confidence by the faith [i.e. faithfulness] of Him." The Greek word for faith (pistos) often carries the meaning faithfulness, fidelity, trustworthiness as in Romans 3:3,22; Galatians 2:16; 3:22; 5:22; Philippians 3:9; Colossians 2:12; 1 Timothy 4:12; 6:11; 2 Timothy 2:22; Titus 2:10. The context determines. Here the phrase, "faith of Him" must remain as in the Authorized (KJV). Our access to God is established since it is in Jesus Christ. God wants us to have boldness and confidence in this. The "short accounts" (in fellowship—out of fellowship) system serves only to plant doubt and thus remove our boldness and confidence. Shouldn't we rejoice that these blessings are by the faith (faithfulness) of Christ and not by our own? For other passages on access to God, examine Ephesians 2:18; Romans 5:1,2; Hebrews 10:19,20.

2. If it be objected that this verse cannot be speaking of salvation because faith in Jesus Christ is not mentioned, they should consider that other well known salvation verses do not either. See Ephesians 2:8,9; Romans 4:5-8,16; 5:1; Galatians 3:11; Titus 3:5. When this occurs, the body of the epistle makes abundantly clear (as in 1 John) that Jesus Christ is the object of faith (1 John 2:22,23; 3:23; 4:2,9,10,14,15; 5:1,5,11-13).

If you would like more information about *Midwest Grace Fellowship*, or if you have a question or comment on the above article, Pastor Lawson can be reached at: *Midwest Grace Fellowship*, P.O. Box 14203, Kansas City, MO 64152.

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

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The Scholarship Fund

By W. Edward Bedore, Th.D.
Executive Director, *Berean Bible Institute*

Thanks to the many faithful brethren who have given to the **BBI Scholarship Fund**, the **Berean Bible Institute** has been able to help its students reduce their tuition by 50% over the last few years. This has been a tremendous help to them, especially for those who are attending full-time.

We thank God that over the last year the enrollment at **BBI** has doubled. However, payments from the **BBI Scholarship Fund** are directly proportional to the number of students enrolled in the school each semester. The more students we have, the more scholarship money is required to help them with their tuition payments. Our prayer is that we will be able to continue drawing enough from the **BBI Scholarship Fund** to reduce the students cost of tuition by 50%. Contributions to the scholarship Fund have remained fairly steady since its inception, but with the substantial growth in enrollment that we have experienced over the last year the available resources in the fund have dwindled. Because

of this, we will not be able to maintain the amount of help with tuition that we have been able to in the past unless there is an increase in the amount of donations received for it. Please join us in praying that the Lord will provide, through His people, the support necessary to keep the **BBI Scholarship Fund** large enough to continue the level of help we have been able to give our students up till now.

The Scholarship Fund does not simply provide materially for **BBI's** students, it also lets them know that there are faithful brethren who believe that what they are doing to prepare themselves for ministry is important. This serves to encourage them in their training. I cannot think of any better investment of our material resources than investing in the future of the Grace Movement. By investing in the **BBI** students of today, we are investing in the Grace pastors, missionaries, evangelists, and Bible teachers of tomorrow. It is an investment that I believe the Lord will bless.

Berean Bible Institute has a continuing need for reference books that are in good condition such as Bible dictionaries, Concordances, Theology books, Commentaries, etc. If you would be able to help us in this area and would like to donate books to **BBI**, please send them to: **Berean Bible Institute**, N112 W17761 Mequon Road, P.O. Box 40, Germantown, WI 53022. Thank you for your help.

From Florida:

"Your teachings in the *Berean Searchlight* have made my Bible come alive. I can see clearly now and I'm learning more each day. My spiritual understanding has been so long clouded with errors and false teachings that I was confused. However, the Holy Spirit is guiding and teaching from that same Bible which others have taken and twisted to their destruction. The scales are fallen from my eyes—II Timothy 2:15 is so true."

From Michigan:

"We're responding to your *Thanksgiving Communiqué* with a gift. Thanks for sending the *Berean Searchlight* too. I used to be very religious (Pentecostal), but not anymore. Now we are saved—no more glorifying the flesh. From now on the Word of God will renew our minds. Again, thanks for the uplifting publications."

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"The Society's daily *Two-Minute* portions from God's Word have been a blessing to me. Thank you for having placed me on your mailing list."

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From Idaho:

"Please remove our name from your mailing list as we no longer are in fellowship with a Grace Church."

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"About a year ago my daughter started to date a young man who had what I considered to be a strange view of dispensationalism. Having a degree from *Washington Bible College* in Laham, MD, a school that teaches the more traditional view of dispensationalism, I was not happy with his viewpoint or of his association with my daughter....However, upon accepting his challenge to read *Things That Differ* and later, *The Controversy*, and having done my own independent research with those two books as a background, I have concluded that his basic premise is right!"

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"I enjoy your *Berean Searchlight*. I appreciate you so much. I want to ask you questions so much. I am 90 years old. I have learned more from Mr. Stam's books than all the rest. Thank the Lord that you are my friends. I pray for you often. I live alone. I do not have much company, just the Lord, the Holy Spirit and me. I want to give you a gift." (We're never alone when we know the Lord! Ed.)

From the Netherlands:

"We thank you for sending the *Berean Searchlight* for so many years. It's important that the gospel of the grace of God and the Word rightly divided go out into this world to reach people."

From California:

“Thank you so very much! I want you to know that I pray for you all and your important work! It is so encouraging to know how ‘at the ready’ BBS and you personally are to help me reach others, even one at a time, to learn even one concept of the Word, rightly divided that may help set someone free. I am really impressed by your prompt personal response, and praise God for you!”

From Indiana:

“Please send a full price list of your literature and the *Berean Searchlight*. Are there any fellowship groups in the Richmond, Indiana area? If there are not, I would like to start one.” (Now that’s the spirit. Let us know how we can help! Ed.)

From Florida:

“I’m still receiving blessings from the *Berean Searchlight* after 30 years. Pastor Sadler’s articles are excellent! I am enjoying the *Life & Letters of the Apostle Peter*. Want to encourage everyone in the Grace Movement—even though most people just don’t seem to want to understand it.”

From Illinois:

“Thank you for helping create this opportunity for me to learn, grow and live in the Light.”

From Michigan:

“A friend loaned me your book, *The Triumph of His Grace, Preparing Ourselves for the Rapture*. It is so great that I would like to order a copy for myself and one for a friend of mine. Could you send me your catalog of prices so I could order them? I do receive the *Berean Searchlight* and thank you so much.”

From Kansas:

“I am writing because I need your help. I started going to a Baptist Church about 1970 and also started to study the Bible. I read that we’re half under Law and half under Grace. Someone was kind enough to submit our name to receive the *Berean Searchlight*. How grateful I am. Could you please send me some helps? I am pastoring a small Baptist Church and I want to be able to rightly divide God’s Word.” (Thanks, Pastor, for your willingness to stand for the truth of Paul’s gospel. Surely a great recompense of reward awaits you at that day. Ed.)

From Ohio:

“I just finished reading the newest *Berean Searchlight*. We just can’t wait for each new edition.”

From Pennsylvania:

“We thoroughly enjoyed the Bible Conference at Gull Lake. What an encouragement to know and hear from men that are unreservedly committed to the gospel of grace. We thank and praise the Lord for your ministry there at BBS. Continue to stand fast!”

From Brazil:

“Greetings in our great Creator who became our Savior, the Lord Jesus Christ—Colossians 1:16-18. We regret we haven’t sent this gift before, as we know the needs of the ministry continue to grow as it grows. We appreciate the printed page very much and thank the Lord for your faithfulness.”

From Missouri:

“The *Berean Searchlight* is more needed now, than when first published. Enclosed is a gift for its continued blessing.”

“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

NEWS AND ANNOUNCEMENTS

POSSIBLE GRACE CHURCH IN HAMPTON ROADS: Attention all Grace Believers in the Hampton Roads area of Virginia. A gathering of believers in your area wants to grow. However, before we organize the meetings and commit the funds toward renting a small motel conference room, we need your input. Please contact us ASAP, if you would be seriously interested in meeting with us (especially if you would consider meeting with us on a REGULAR basis). We haven't decided on a specific motel yet, because the location and number of correspondents will most likely be a factor in the selection (and whether we proceed). Please contact Jeff Brown via e-mail: <cropwithdawn@cox.net>, or phone: (757) 599-7885.

PHILIPPINES: By the grace of God, the work in the Philippines continues to grow under *Things To Come Mission*. Through your generosity we have been able to supply our Filipino pastors and Bible teachers with a wide selection of Grace Literature, but the need is still great. With our Book Fund nearly depleted, if you would like to make a contribution to further the cause of Christ, please designate your gift—"Philippine Book Outreach." Many, many thanks to those who have supported this effort; your thoughtfulness is greatly appreciated!

REMEMBER: If you send us a letter it's only necessary to use our P.O. Box. If you're mailing us a package you must add the street address.

Send Letters to:
Berean Bible Society
P.O. Box 756
Germantown, WI 53022

Send Packages to:
Berean Bible Society
N112 W17761 Mequon Road
P.O. Box 756
Germantown, WI 53022

THE CELEBRATE GRACE CAMP will be held July 13-18, 2003 at *Camp Colorado* located about one hour SW of Denver near Sedalia, Colorado. The main speaker this year is Pastor Dan Wolgast, Instructor and Dean of Students at *Berean Bible Institute*. For reservations and additional information, please write, call, or e-mail Jerry & Judy Worthley, 0627 Co. Rd. 3, Canon City, CO 81212, phone: (719) 276-2469, e-mail: <JerNJudy@Eudoramail.com>. Happy camping!!!

*The picture of the lighthouse that appears on the front cover was taken by Gail Wilver of Naples, Florida. The *Grand Traverse Lighthouse* is located in Michigan on the northern tip of Leelanau Peninsula, which separates Lake Michigan from Grand Traverse Bay. The lighthouse, 9 miles north of Northport, Michigan, was first lit in 1858.

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**“The Christ who died to save us,
now lives to keep us.”**

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