

The

Berean Searchlight

Studying God's Word, Rightly Divided

February 2005



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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.

The *Berean Searchlight* is the official organ of the *Berean Bible Society*, and is sent free of charge to any who request it.

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

Composition and Layout: Kevin J. Sadler

Printing: United Press Inc., Elk Grove Village, IL

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
 E-mail: berean@execpc.com

Hours: Monday-Friday, 9:00 a.m. to 5:00 p.m., CST

The Berean Searchlight (ISSN 0005-8890), February 2005. Vol. 65, Number 11.

The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Second-class postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756.



From the Editor to You:



Dearly Beloved,

We thank the Lord for the ministry of the *Berean Bible Fellowship* that was established in 1968 for the preservation of grace truth. As you may be aware, the *Berean Bible Society* and the *Berean Bible Fellowship* are often confused, which is understandable. Our names are nearly identical, and we both share the same purpose: to make all men see what is the fellowship of the Mystery. Our Doctrinal Statements are also similar. We are, however, two distinct grace organizations that are served by two different boards. The *Berean Bible Society* (BBS) is a publishing ministry that supplies literature and tapes to believers both here and abroad. The *Berean Bible Fellowship* (BBF) on the other hand is a national conference ministry that provides a common place where those of like-precious faith can meet together for fellowship and spiritual edification.

The *37th Annual Berean Bible Fellowship Conference* is once again going to be held on the beautiful grounds of the *Cedar Lake Bible Conference Center* in Cedar Lake, Indiana. The dates of the conference this year are June 18th through the 23rd. If you are planning to attend, we would encourage you to make your reservations as soon as possible, as the grounds fill up quickly. In addition to the rooms available there are facilities with full hook-ups for travel trailers and motor homes. For reservations, please contact the *Cedar Lake Conference Center* at (219) 374-5941.

The theme of the June conference is: *If Any Man Love God*. All of the speaking assignments will cover the last half of I Corinthians. The speaker for the daily *Bible Hour*, which is independent of the main conference theme, will be Pastor John Fredericksen. John is the pastor of *Grace Bible Church* in Rapid City, South Dakota, and serves as one of the members of the BBF Board of Directors. The subject of these sessions will be *Forgiveness: The Necessity, Misunderstood, Defined, and Does Forgiveness Require Restoration?*

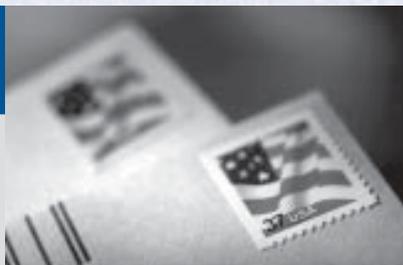
If you have inquiries about the conference, please contact the *Berean Bible Fellowship* at P.O. Box 6334, Evansville, Indiana 47719 or e-mail Pastor Floyd Baker at bakerpastorf@aol.com. By the grace of God my wife and I have been attending BBF Conferences for over thirty years and have enjoyed the sound preaching of the Word, rightly divided. Lord willing, we hope to see you at the conference in June! Until then, may God's very best be yours in Christ Jesus.

In His service,

Paul M. Sadler, President

Mailbag Extra

The following letter from a man in Australia was too long for our *Mailbag* page, but too wonderful to keep to ourselves.



“In 2000, I was on several Christian ministry mailing lists, all were different, and I questioned all of them. So I contacted a bloke I studied the Bible with back in 1989-1992 and I asked him, ‘What is right, how is the Bible supposed to be read and understood?’ He said he had heard a bloke on the radio called Pastor John Shriver (a yank) in Adelaide, offering a booklet about grace teaching. He phoned Pastor John, who came to his house. Slowly my friend began to understand the dispensation of Grace, the Book of Acts, the authority of Paul, the Mystery as revealed to Paul, the Body of Christ, the difference between the kingdom ministry given to the Jews and the heavenly calling of the Gentiles as given to Paul.

“My friend sent me booklets and books: *Things That Differ*, *Full Knowledge of the Mystery*, *Berean Searchlights*, and *Amazing Grace*. And do you know what happened? It made sense, as clear as crystal. He sent me heaps of books and I was reading 8-14 hours per day for 12 months, all I could, and I am still now just as hungry.

“My friend introduced me to Pastor Shriver who is now at *Northside Bible Church* in Joondalup, Western Australia. Pastor John sends me the *Berean Searchlight* and *Amazing Grace* each month. I have every book that Pastor Stam has written; I saved for half a year to buy them. I stand up for Paul, the truth, and all I want to know is God and the Word, rightly divided, as I know that it is the only way that the Bible is meant to be read and understood.

“Recently I read the August article on *Overcoming Depression*. The symptoms of depression listed are all spot on. I have suffered all of those symptoms at once for 40 years. I read things in that article that I never heard from all the so-called professionals I have come across in the past 40 years. I know what it is like to put a shotgun under one’s chin, to pull the trigger and it did not go off, and then while crying, threw the gun to the ground and it went off. By the grace of God I am still here and still alive to tell the story.

“Thank all the *Berean Bible Society* team for the work they do, and for opening my eyes, and saving my life by what they teach and how they present it.”



The Importance of the Local Church (Part III)

By Paul M. Sadler



If we were to choose a model of *leadership* from the Old Testament, the honor would probably go to Nehemiah, who was the cupbearer of the Persian King Artaxerxes. The cupbearer essentially tasted all the food and drink before it was served to the king to ensure it wasn't laced with poison. It was one of those high-risk positions that came with hazardous pay. The concept was: carry out the cupbearer in a basket dead, but "long live the king."

Cupbearer was a prestigious position that was only given to those who were highly respected by the king. Since leadership is best defined as *influence*, a leader must first earn the *respect* of others. Artaxerxes held Nehemiah in such high esteem that he didn't hesitate to grant his servant's request to return to Jerusalem to rebuild the wall of the city. He even gave him the building materials to complete the project (Neh. 2:5-8).

Another characteristic of effective leadership is *action*. Leaders are people who get things done while others are pondering all the obstacles. When Nehemiah learned that his countrymen were suffering afflictions at Jerusalem, the walls of the city lay in ruin, and the gates burned, he immediately sought the Lord in prayer. He humbly confessed the sins of his nation, in which he included himself, and reminded the Lord of His promise to Moses that if the nation turned back to God, He would restore them (Neh. 1:5-11). Although the problem seemed to be insurmountable, Nehemiah faced the crisis head-on. This is the mark of a good leader. Rather than run for cover or dwell on the problem, he sought to find a solution to the crisis (Neh. 2:11-18). Usually the Lord's people are quick to point out trouble, but when the volleys begin to cross the bow of a conflict, they are usually nowhere to be found when

the smoke clears. Consequently leaders often find themselves standing *alone!*

According to the law of physics, anytime something moves it causes friction. This is also true in the things of the Lord; not everyone is going to agree with a leader's decisions. No sooner had Nehemiah announced his plan to rebuild the wall of Jerusalem when opposition arose to the project in the form of personal attacks and death threats (Neh. 2:19; 4:1,7-11). Discouragement is often the weapon of choice for those who oppose the will of the Lord. Leaders are those who are willing to roll up their sleeves and become personally *involved*. They lead by example, yet at the same time they know how to delegate authority to others to ease the burden. Essentially, Nehemiah had a hammer in one hand and a sword in the other (Neh. 4:6,17,18,21-23).

LEADERSHIP IN THE LOCAL CHURCH

“This is a true saying, if a man desire the office of a bishop, he desireth a good work.”

—I Tim. 3:1

Godly leadership in the local church is essential to the spiritual life of the assembly. Those who hold these positions are given the moral and spiritual oversight of the church, which is something that should never be taken lightly. In regard to the appointment of elders, the Lord strikes a balance between the human side and the divine side. Humanly speaking, a man must *desire* the office of an overseer. On the divine side, Paul states to the Ephesian elders:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath **made** you overseers, to feed the church of God, which He hath purchased with His own blood” (Acts 20:28). Note that God the Holy Spirit “made” or “appointed” the Ephesian elders as overseers to give guidance to the assembly. Here then we have two sides of the same coin—human and divine. Both are necessary in the calling of an elder.

“If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless....Likewise must the deacons be grave....For they that have used the office of a deacon well purchase to themselves a good degree” (I Tim. 3:1,2,8,13).

Before we consider the authority structure which God has ordained for the local church, we must first define our terms and address an unwarranted tradition. The term “bishop” is the Greek word *episkopos*, which has the idea of *overseer*. Its corresponding part *presbuteros* or *elder* is defined as one who is older and more mature. These two terms are often used interchangeably and refer to the same individual. For example:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (*presbuteros*) in every city, as I had appointed thee....For a bishop (*episkopos*) must be blameless” (Titus 1:5,7).

While some denominations point to Paul's usage of “the office of a bishop” to establish a hierarchy over their churches, we

fail to see any such teaching in his epistles. Denominationalists essentially believe that a bishop presides over other ministers and has a superior rank in the administrative affairs of their assemblies. However, as we have seen, the terms “bishop” and “elder” are synonymous; therefore, the office simply refers to the *function* of overseeing. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [*bishops*], to feed the church of God” (Acts 20:28). Notice that the Holy Spirit refers to the bishops (plural) as ones who were *collectively* working together to govern the assembly at Ephesus. The responsibility of those who hold the office, especially those who labor in the Word and doctrine, is to feed the church of God (I Tim. 5:17).

The bishop/elder then is an overseer who provides *spiritual leadership* for the assembly. In addition to faithfully teaching the Word of God he is to manage, maintain order, investigate grievances, and generally watch over the things of the Lord.

The other office to which Paul makes reference in his epistles is *deacon*. “Likewise must the deacons [Gr. *diakonos*] be grave...” (I Tim. 3:8). The deacons are those leaders who attend to the *physical needs* of the local assembly. Thayer describes those who hold this office as “one who executes the commands of another...a servant, or attendant. One who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use.”

Under the direction of the elders, the deacons are responsible to attend to the offerings, distributions to the needy, building and grounds, etc. They, too, are to be spiritually minded as they carry out the duties of their office to the glory of God (Acts 6:1-7 cf. I Tim. 3:9,13).



Administratively, the positions of elder/*overseer* and deacon are the only two offices found in the special revelation given to Paul (Phil. 1:1).

GENERAL OBSERVATIONS

As we noted earlier, the term “elder” implies *age*. Those chosen to hold this position in the local church should be seasoned and well-grounded in the faith. But what is the age requirement, if any, taught in Paul’s epistles? Although a specific age is never given, there does seem to be a hint in the prophetic Scriptures as to what God deemed to be the age of maturity. Under the law the priests, who were the ministers of God, were not permitted to serve in the tabernacle until they turned thirty years old (Num. 4:3). We also know that our Lord didn’t begin His earthly ministry until He turned thirty, which was apparently classified adulthood in Israel (Luke 3:21-23). I can speak from personal experience that

after I passed over this threshold I began to look at things more objectively. It amazed me how insightful my father and grandfather became almost overnight.

In some cases, a younger man may be more mature than a man many years his senior; therefore, the leadership of the local church must exercise due diligence in the selection process.

Interestingly, there is always *plurality* of leadership in the local assembly. According to the Scriptures, there is wisdom in a multitude of counselors. In other words, “the whole is greater than the sum of the parts.” As Paul and Barnabas retraced their footsteps on Paul’s first apostolic journey, Luke records: “And when they had ordained them *elders* in every church, and had prayed with fasting, they commended them to the Lord” (Acts 14:23). There are two classifications of the position of elder—the *teaching* elder and the *ruling* elder. Paul wrote to Timothy regarding this matter accordingly:

“Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine” (I Tim. 5:17).

The *teaching elder* is the pastor or primary Bible teacher of the local assembly who opens the Scriptures for all to partake of the riches of God’s grace. The *ruling elders* on the other hand are those who serve with the pastor to provide spiritual direction for the assembly. While the main responsibility of the ruling elders is to *govern* them, too, must be prepared to minister the Word, if called

upon (I Tim. 3:2). Like the cream that rises to the top, the *teaching elder* will surface from among the governing elders to serve as the pastor of the assembly. This is why they are counted worthy of receiving double honor. Thus they are the point of the sword and as President Truman once quipped: “The buck stops here!”

The practical application of the above is seen in the ministries of Paul’s companions. Titus was instructed by the apostle to remain at Crete to ordain elders (ruling) and set in order the things that were wanting (Titus 1:4,5). But it was Titus that served as their *teaching elder* who was challenged by Paul to “rebuke them [Cretians] sharply, that they may be sound in the faith” (Titus 1:13). He was the one who was to “put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work” (Titus 3:1). Another example is Timothy, who headed up the work at Ephesus. We know there were ruling elders ministering on behalf of the saints there, but Paul admonishes Timothy who served as their pastor in this manner: “I besought thee to abide still at Ephesus, when I went into Macedonia, that *thou* mightest charge some that they teach no other doctrine” (I Tim. 1:3 cf. Acts 20:28). We also know the above to be true today experientially in our churches.

The question is often raised as to whether the spiritual leadership of the assembly or the congregation should appoint an elder to the office. A fairly strong case could be made for either position,

but the Scriptures seem to emphasize the spiritual leadership making the selection. They, of course, are the most qualified to make the decision on behalf of the assembly. Note the emphasis placed upon the leadership appointing elders for the churches:

“And when they [Paul and Barnabas] had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord” (Acts 14:23).

“For this cause left I thee [Titus] in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Titus 1:5).

Regarding the appointment of elders, during the years I conducted my ministry in the local church I recommended that the board of elders nominate two candidates, both of whom were *qualified* to fill the position. At our annual meeting we would have the congregation cast their vote for one of the two nominees. This procedure allowed everyone to be involved in the process. It also gave me the consolation that the Holy Spirit could speak through the congregation to appoint the man of His own choosing (II Cor. 8:16-24). But what if no one is qualified to hold the office according to the guidelines outlined in I Timothy 3? Our counsel would be to leave the position vacant until there is a suitable candidate.

A *plurality* of leadership is the key to a ministry that honors and glorifies God. We’ve always been leery of a leader who refuses to have others serving with him. Paul himself was *accountable* to

the leaders at Antioch who had sent him out on his apostolic journeys. A group of elders provide a check and balance in the ministry, thus insuring that the best interest of the Lord’s people is always in view.

QUALIFICATIONS OF AN ELDER

Paul writes to Timothy, “This is a true saying,” that is, it is trustworthy, reliable, credible, “if a man desire the office of a bishop, he desireth a good work.” But how does a young man determine whether his desire to be a pastor is of the flesh or truly a longing to be used of the Lord? We believe there are two prerequisites that must be met to make this determination.

First, does his Christian experience align itself closely with the qualifications to fill this office? (I Tim. 3:1-7). Second, is he willing to enter into a rigorous training program to prepare for full-time ministry? (II Tim. 2:2). This may take the form of a “Paul, Timothy” type of training program where a senior Grace Pastor takes a pastoral candidate under his wing to prepare him for the Lord’s service. Of course, the other option is to attend a Bible School specifically established for training workers for the ministry. Whichever path is chosen the key word is *discipline*. If a man is unwilling to endure the discipline of three or four years of training, it is highly unlikely he will remain in the ministry very long.

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior,

given to hospitality, apt to teach” (I Tim. 3:2).

The long list of qualifications set forth here by the Spirit is the measuring stick for those who have a desire to be an elder. God has set the standard so high that there are few, if any, who have attained to such a lofty goal. This is the ideal; therefore, we are to choose those who are earnestly striving to fulfill the standard. A good rule of thumb is to look for men who measure up to the standard, not to shape the standard to fit the man!

Although the portion before us is primarily addressed to the leadership of the local church, Paul’s words are far-reaching. This is a very practical section that is beneficial for every believer in Christ. If this is the divine standard for the spiritual leadership of the church, should we not all strive to meet this goal? How do you measure up?

Blameless: The conduct of the one considered for this office must be above reproach, lest the name of Christ be brought into disrepute. Not sinless, but unimpeachable! Expositors says: “It is not enough for him to not be a criminal; he must be one against whom it is impossible to bring any charge of wrongdoing such as could stand an impartial examination.” We believe this statement is true of both those within and without the household of faith. It is our firm conviction that an elder must abstain from even the appearance of evil.

The husband of one wife: Those who hold this position must be standing on the moral high ground. An elder must not be a womanizer!

He is to be the husband of one wife and she is to be the apple of his eye. Paul’s statement here has raised the question: should only a married man hold this office? While it is preferable, we do not believe it is a prerequisite. As far as we know, Paul was unmarried during the entirety of his apostolic ministry (I Cor. 7:7,8). It also appears that both Timothy and Titus were single, yet both were greatly used of the Lord.

Having said this, we believe a wife adds a woman’s point of view to the ministry which can be very beneficial to her husband. Most men function best when they are dealing with one issue at a time. Some would say we are focused, which basically means we’re oblivious to other things going on around us! On more than one occasion my wife has made an observation during a time of crisis that sailed right by me. Her insights over the years have been invaluable. A pastor’s wife brings a whole new dimension to the ministry, a dimension that greatly enhances the Lord’s work.

Men can be rough around the edges at times, but a wife is God’s perfect tool to chip away at our imperfections, not to mention to keep us humble! Dr. & Mrs. Ironside were having a spirited discussion after holding a number of meetings one Sunday when Dr. Ironside reminded his wife he had spoken *five times* that day. “I’m tired!” Mrs. Ironside replied, “Yes, dear! But please don’t forget that I was the one who had to listen to you five times today!” I wonder if Dr. Ironside enjoyed his slice of humble pie?!

To Be Continued!



The following is the first of a series of excerpts from Pastor Stam's classic work on true spirituality. Since this book never appeared as a series in the *Searchlight*, many of even our long-time readers may not be familiar with these selections.

True Spirituality

By Cornelius R. Stam

“He that is spiritual judgeth [discerneth] all things, yet he himself is judged [discerned] of no man” (I Cor. 2:15).

The truly spiritual man is so far above the wisest sages of this world, yes, so far above the mass of *Christians* with whom he comes into contact, that he can understand them, but they can never quite understand him.

We should all long to be truly spiritual, but what *is* true spirituality? This is the question we seek to answer in this book *by the Scriptures*—and the Scriptures *rightly divided*.

Our libraries contain many books on this subject, written by able men of God. The reason for the appearance of this, still another, however, is quite simple.

The professing church has so long built upon the false premise that the present dispensation began at Pentecost with the “pouring out” of the Holy Spirit, that the vast majority of the books written on spirituality take their readers back to Pentecostal days to find the pattern for true spirituality. Most of these necessarily do this with reservations and qualifications, since the pouring out of the Spirit at Pentecost was accompanied by tongues, healing and

other miraculous demonstrations, along with a communal way of life which is incompatible with God's program for today, as revealed through the Apostle Paul.

We “believe, and are sure,” however, that the present dispensation began, not with Peter and the eleven at Pentecost, but with Paul, to whom the risen, glorified Lord later revealed His will and program for our day. We therefore believe, further, that the truth about the Spirit's operation today is to be found in Paul's epistles and such other Scriptures as are compatible with them.

True Spirituality first appeared as a series of articles in *Truth* magazine, the official organ of *Milwaukee Bible College*. With a few minor changes and corrections we now send it forth in book form, praying that God will graciously use it to lead many into a sane, balanced and truly *spiritual* Christian experience.

SCRIPTURAL SPIRITUALITY

What is meant by such terms as “*he that is spiritual*” (I Cor. 2:15) and “*ye which are spiritual*” (Gal. 6:1) in the Scriptures? What is true spirituality in the Bible sense of the word?

In proceeding to answer this question we must first observe that true spirituality does *not* consist merely in the domination of a man's life by his spirit, rather than by his soul or his body, for with the entrance of sin man's *whole* being was "alienated from the life of God" (Eph. 4:17-19) and he became, spirit, soul and body, a fallen creature. Moreover, as we have seen, man's perverted soul now, rather than being the seat of simple self-consciousness, became that of self-importance and self-interest, and this had a devastating effect upon his spirit, setting the whole inner man at enmity against God (Rom. 8:7; Col. 1:21).

An examination of the Bible usage of the word *pneuma* will soon dispel the notion that the quality of spirit is in itself necessarily good. Again and again we read in the Scriptures of "unclean" and "evil" spirits (Mark 1:23; Luke 7:21, etc.). In I Peter 3:19,20 we read of "spirits in prison," who were cast there for their disobedience to God in the days of Noah. Satan himself is, as we know, "the spirit that now worketh in the children of disobedience" (Eph. 2:2) and believers are explicitly warned that their warfare is not against flesh and blood, but against wicked spirits in the heavenlies (Eph. 6:12). Indeed, the fact that we are called upon to cleanse ourselves from all defilement of "the flesh¹ and spirit" (II Cor. 7:1) and that some do seek to be "holy both in body and in spirit" (I Cor. 7:34) indicates clearly that man's spirit did not remain undefiled in the fall.

Hence it is not enough that our lives be dominated by our spirits. The *whole* man, spirit, soul and body, must be dominated by *the Spirit of God*. Spiritual men, in the Bible sense of the term, are those who possess "the Spirit which is of God" (I Cor. 2:12) appreciate and respond to "the things of the Spirit of God" (I Cor. 2:14) are "led by the Spirit of God" (Rom. 8:14) and thus bear "the fruit of the Spirit" (Gal. 5:22).

That Scriptural spirituality has to do with the work of *the Spirit of God* in the believer, is clear from I Corinthians 2:11, where the Apostle Paul points out that just as no one could understand "*the things of a man*" if it were not for "*the spirit of man which is in him*," so no one can understand "*the things of God*" except by "*the Spirit of God*."

The mere fact that fallen man himself is, or has, a spirit does not help him to understand God or to be more like Him. This fact should be carefully noted by those who seek to please God by constantly—and vainly—attempting to attain to their "higher" selves.

THE SPIRIT AND THE FLESH

In this connection the Pauline epistles have much to say about the *flesh* (Gr., *Sarx*) in an *ethical* sense, as signifying, not merely the physical body, nor even the body and the soul, but the fallen, Adamic nature in man, as it affects his *whole* being, including even his spirit.

In the flesh, says the apostle, "dwelleth no good thing" (Rom.

7:18). He calls it “sinful flesh” (Rom. 8:3). He tells us that “the flesh lusteth against *the Spirit*” (Gal. 5:17) that it seeks “occasion” to do wrong (Gal. 5:13) and that “the works of the flesh” are *all* bad (Gal. 5:19-21).

It is important that we understand that more than the physical body, or even the body and the soul, is meant by the term “flesh” in such passages as these. The apostle refers to the old nature as it operates in the *whole* man.

“...the truth about the Spirit’s operation today is to be found in Paul’s epistles....”

Often, to be sure, man’s fallen nature expresses itself in the abandoned gratification of sensual passions, but on the other hand it may express itself in an attempt to control those passions. The “old man” may be outwardly moral and upright and, indeed, quite religious. He may faithfully observe fasts and feasts and holy days. He may strive to keep his body under control, disciplining himself by participation in ascetic practices in “a voluntary humility,” while actually he is all the more *displeasing* to God because he is “puffed up by his fleshly mind,” supposing that he is making something of *himself*. And meanwhile the “ordinances” to which he “subjects” himself and even his “neglecting of the body” fail to prove “of any value against the indulgence of the flesh” (Col.

2:18-23) for the simple reason that all these efforts merely represent an attempt by the flesh *to improve himself*.

Little wonder that we read not only that “he that soweth to the flesh shall of the flesh reap corruption” (Gal. 6:8) but that even “to be carnally *minded* is death.... Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:6,7).

“So then, they that are in the flesh² *cannot* please God” (Rom. 8:8). This is important to remember. No matter how educated or cultured or religious the natural man may be, he CANNOT PLEASE GOD.

We have dealt with this subject at some length in order that the reader may not be misled into supposing that if only his spirit could somehow get control over his body he would be a better man, for his *spirit, soul and body* are from infancy controlled by the fallen Adamic nature—the *flesh*.

What the sinner needs is a *new* nature, begotten of the Spirit of God, so that God Himself may have control.

PREVALENT FORMS OF PSEUDO-SPIRITUALITY

Before explaining from the Scriptures how sinners may become “partakers of the divine nature,” something further must be said about what spirituality is *not*.

In addition to sincere, though vain, attempts by the unsaved to improve the old nature, there are various forms of pseudo-spirituality which many, even among

God's people, have mistaken for the real thing, supposing that they evidence a working of the Spirit of God within.

With some, pure *emotionalism* is taken for spirituality. Natural emotional reactions to touching stories, impassioned appeals or beautiful sacred music is thought to be the working of the Spirit within, and those who react readily to these things are thought to be quite spiritual.

With others *solemnity* is taken for spirituality. They feel that true believers should be always grave and so they go about with bowed head, a long face and a generally sober bearing or, perhaps, try to *affect* deeper spirituality by so doing, while others—who do not know them well—remark on their piety.

With others again it is the very opposite. They mistake *cheerfulness* for spirituality and look upon those who are quickest to shout “praise the Lord,” or who seem always happy, as being most spiritual.



Very often, of course, mere *ceremonialism* is confused with spirituality. Observing a “sacrament,” gazing at a “sacred” picture or statue, kneeling at an altar; such things may be, and often are, mistaken for spirituality.

Perhaps the most prevalent counterfeit of true spirituality is that which believers are least apt to suppose they would ever be deceived by: *superstition*, which plays so largely upon the imagination. A young man seeks to determine the Lord's will for his life by flipping his Bible open and letting his finger alight at random upon some passage which is supposed to indicate the leading of the Lord. A housewife seeks guidance for the day by taking a promise at random from a “promise box”—a promise which may not at all apply to her and which she will have to “spiritualize” in some way to make it fit. Another says: “I talked with the Lord about it and He said....” Often the most unscriptural practices or courses of action are justified in this way. When people tell us this we generally inquire further into the matter. We ask: “*Just what* did the Lord say to you?” “*How* did He say it?” “Did you hear His voice?”

We believe that God does indeed speak to His children directly in His Word and indirectly through circumstances, but even in Bible times it was comparatively seldom that man ever heard the voice of God. Generally what “the Lord said,” in such cases as the above, was nothing more than some wholly human emotion felt or opinion arrived at—and as wholly unreliable. If what “the Lord said” was a genuine *conviction*, based on the revealed will of God, then it may be said that God spoke to the individual *through His Word*, doubtless in *answer* to prayer, but the impression should

not be given that the Lord “said” or “whispered” something, while the individual was engaged in prayer. Those who imagine that they have such experiences and suppose that this reflects some degree of spirituality on their part should search the Scriptures and learn that in the days when God did speak to men by word of mouth, or by angelic appearances, He did so to the wicked and ungodly as well as to His saints. Doubtless our adversary would gladly have us occupied with imaginary “voices” and “revelations” and so displace the now-completed revelation in the Holy Scriptures.

Let us not be misunderstood. We do not say that emotional

reactions or sincere solemnity or cheerfulness are wrong. We simply say that they should not be confused with true *spirituality*. The unsaved can experience similar emotional reactions to those which are felt by the saved. The unsaved too may be cheerful or grave. Certainly ceremonialism and superstition have a large place among the unsaved. Yet the unsaved, whatever their emotional experiences, however solemn or cheerful, however given over to ceremonialism or superstition, are far from spiritual. 

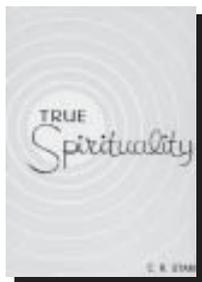
Endnotes

1. Referring to the physical man when thus linked with the spirit.
2. I.e., live in the realm of the old nature.

See Page 24 to order *True Spirituality* at this month's special price.

New!

Introductory Tape Offer



True Spirituality—Book on Tape

By C. R. Stam

Audio Cassette Tapes

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****When ordering, please specify “True Spirituality—Book on Tape”***

Question Box

“My Seventh Day Adventist friend insists that I Corinthians 7:19 proves Paul taught we should keep the Law. What about this?”

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God” (I Cor. 7:19).

To begin with, this verse cannot be saying that we must keep the Law of Moses, for Paul clearly declares elsewhere that we are *not* under the Law, but under grace (Rom. 6:14,15). Besides, circumcision was *part* of the Law (Lev. 12:3). It would make no sense to say, “Circumcision is nothing, but the keeping of the commandments is what matters” if circumcision was one of the commandments Paul had in mind. There must be some other explanation, and there is.

It is a mistake to assume that all of the “commandments” in Scripture are part of the Law of Moses. The Apostle Paul said in this very epistle:

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are *the commandments of the Lord*” (I Cor. 14:37).

Surely in saying this Paul meant more than just the Corinthian epistle, but rather had *all* of his epistles in mind when he called his own writings “*the commandments of the Lord*.” We know this to be so because of several other references to Pauline commandments that we find in his epistles:

“For ye know what *commandments* we gave you by the Lord Jesus” (I Thes. 4:2).

“Now we *command* you, brethren...” (II Thes. 3:6).

“Now them that are such we *command*...” (II Thes. 3:12).

These verses obviously refer to *Pauline* commandments rather than *Mosaic* commandments. And in addition to these references, the imperative mood in Greek indicates a command, and Paul used the imperative mood literally hundreds of times throughout his epistles. Thus many of the *statements* he makes in his epistles are actually *commandments*.

And so we can conclude that just as the Law of Moses contained God’s commandments for the people of Israel, Paul’s epistles contain His commandments for members of the Body of Christ, living in the dispensation of grace. And it is to *these* commandments that Paul refers in I Corinthians 7:19.

—Pastor Kurth

R. B. Shiflet is one of our senior Grace Pastors who has faithfully stood in the defense and confirmation of Paul's gospel for longer than any one can remember. Having authored a number of popular booklets he has brought many dear saints into a fuller knowledge of the Word, rightly divided, through the written page. We are sure you're going to enjoy his insights on the subject of Ultra-Dispensationalism. Brother Shiflet is getting along in years and we're confident he would appreciate receiving a note of encouragement from our readers.

Ultra-Dispensationalism

A Personal Testimony

By Pastor R. B. Shiflet

I have never met a man who admitted that he was an ultra-dispensationalist. I have never heard nor read a satisfactory definition of one. I know that ultra-dispensationalism has a synonym, "hyper-dispensationalism." Thus the propagandist who enjoys resorting to name calling may have his choice of the Greek prefix (hyper) or the Latin one (ultra) to hurl at this victim. I am aware that these terms are sometimes thrown about promiscuously by Bible teachers who have status in conservative circles. The terms are also repeated parrot-like by thousands who are simply seeking notoriety among fundamentalists.

Usually someone is referred to as an ultra-dispensationalist if his system of dispensational interpretation of the Bible goes beyond one's own. That, of course, is the meaning of the prefix "ultra"—over or beyond.

There is another, and perhaps even more deadly, **ultra-dispensationalism**, for which little rebuke seems to be forthcoming from any of the publications dedicated to the right dividing of the Scriptures. I consider this form of ultra-dispensationalism as **practical ultra-dispensationalism**, rather than doctrinal. I submit to you that when we become guilty of any of the following practices, we are "ultra" or "hyper" in our dispensationalism: that is, we go beyond the Scriptures and become practical ultra-dispensationalists.

Make a Sect of our Dispensationalism. We refuse fellowship with any who do not agree with us in every facet of our teaching on right division of the Word. By way of example: not long ago a woman called our home to inquire about our church services. She was fundamental in her beliefs and dispensational according to the Scofield-Darby system, but she belonged to an independent fellowship of fundamental churches. When she discovered that our church was not affiliated with her denomination with its system of dispensationalism, she became

aloof and would not attend our meetings, even though we assured her of the soundness of our teaching and that she would be made welcome in our assembly. This woman was so ultra in regard to her denomination and its system, that she could not see the many, many things we had in common and missed the sweet fellowship we could have enjoyed together as fellow believers.

To be honest, we must admit that some of the most sectarian groups we have ever encountered were dispensationalists who took pride in the fact of their non-sectarianism. Many who boast in their being “non-sectarian Christians” are so hidebound in their dispensationalism that they refuse to admit to their fellowship any who vary even slightly from their particular “norms.”

Mutilate the Scriptures by our Dispensationalism. Foes of right division of the Scriptures have often accused us of taking only a portion of the Word of God and casting the remainder aside. A well-known fundamentalist, who has been loud in his condemnation of dispensational Bible study, used to say that we took a slice of bread of God’s Word, while he took the whole loaf. He was, of course, inconsistent. He claimed to preach the “Great Commission” of Mark 16, but at the same time attacked with all his might the “healing preachers” who were attempting to carry out the sign program of the same commission. But the other side of the picture is that we of the “Grace Movement” have often been guilty of preaching the Mystery and Pauline truths, while neglecting or ignoring the remainder of the Bible. The error is not in preaching the great truths of Paul’s Epistles; it is in failing to give a balanced message, and so appearing to disregard or cast aside the rest of the Book. The revelation of truth concerning the Body of Christ needs the background of the Gospels. The Gospels would not be understandable without the Law, the Psalms and the Prophets. Therefore, we need the whole Book. Let us not become so ultra in our emphasis on dispensationalism (wherever we find the boundaries) that we neglect parts of the Word.



Miss the Sweetness of Spiritual Applications. Closely associated with neglecting the Word of God other than Paul’s letters, is the failure to see spiritual applications from portions belonging to other dispensations. Dr. E. W. Bullinger said in his excellent book, *How to Enjoy the Bible*:

“All the sweetness, all the blessing, all the truth can be obtained by a wise application, without in the slightest

degree impairing the true interpretation. This may be left and preserved in its integrity, and yet something really spiritual may be appropriated by application—all, in fact, that can be desired—without doing any violence to the Divine Word....”

I think it was Dr. Henry Grube who called attention to the fact that I Corinthians 10:11 authorizes four types of Bible study: (1) “Now all these things happened”—I can study the Bible as literally true, because these things actually happened; (2) “unto them for examples” (Greek, *tupos*, TYPES)—I can study the Bible for types and shadows; (3) “and they are written for our admonition”—I can study the Bible for spiritual applications; (4) “upon whom the ends of the world [ages] are come”—I can study the Bible to distinguish the ages or dispensations.

Surely some of God’s elect from among the Plymouth Brethren have done the Body of Christ a great service through their detail studies regarding spiritual applications of Old Testament truths! Who among us has not rejoiced with C. H. Mackintosh in many of his studies in shadow and type? If we become so dispensational that we miss the sweetness of these spiritual truths in type and shadow, we are Ultra.

Manifest the Spirit of Continuous Criticism. I believe that, by the grace of God, most of us who love Pauline teaching have grown out of this to a degree; but who among us cannot remember the time when a believer new in dispensational truth was almost afraid to open his mouth around older believers for fear of being criticized for his choice of words, choice of hymns, etc.? We did not dare refer to the Old Testament or the New without a dissertation on just when the Old was replaced by the New. We dared not use the words “Christmas” or “Easter,” lest someone think we were observing days. It was heresy to sing “Stepping in the Light” because we surely were not “Trying to walk in the steps of the Savior.”

In our zeal to stress the fact that our Lord Jesus Christ was a Jew according to the flesh, made of a woman, made under the Law, living on Old Testament ground, and coming to die for our sins, not showing us the way but coming to be **The Way**, we forgot another side of the picture. While we do not follow our Lord in His Jewish religion with its Sabbaths and ceremonies, we do (or should) strive to “let this mind be in you which was also in Christ Jesus.” As far as His humility, His kindness, His graciousness and His love are concerned, we must remember that He left us an example that we should follow in His steps, not to be saved, but because He lives in us. In our zeal to “know Him no more after the flesh,” we may have put a stumblingblock in the path of weak Christians who did not even know what we were

talking about. If our life is a pattern of criticizing those who fail to agree with us in that which has almost become dispensational jargon, we are Ultra.

This message is not an appeal to minimize or de-emphasize the precious truths of right division, nor is it designed to discourage anyone from making known the Dispensation of the Mystery. Surely, too few are doing enough to make these rich truths known. But I am convinced that Satan sometimes uses the friends of dispensationalism to be its greatest hindrance. This truth given to us by the risen Christ, through the Apostle Paul, was meant to stress the unity of the Spirit, the oneness of all believers in Christ. It is a sad commentary on our depravity that our message, through these forms of ultra-dispensationalism, has become a source of division.

“...Satan sometimes uses the friends of dispensationalism to be its greatest hindrance.”

A man of God of whom I have heard, and whose sweet spirit has been an inspiration to me, even though I was never privileged to meet him face to face, was Brother Elmer Leake, a Texas pastor, who, before any of us was born, was standing for many of the truths we hold dear. He was quoted as having said, “Brethren, if a wall of separation or sectarianism is ever built between us and any other believers, let’s let them do the building.” In other words, this dear brother loved all believers and desired fellowship with them through the Lord Jesus Christ. Brother C. R. Stam once wrote, “We look forward to the day when, in God’s grace, denominational walls will fall and we can all enjoy our oneness in Christ. Meantime we seek what fellowship we can find with those who love and trust our Lord in truth, whatever their denominational affiliation.” This statement climaxed an article that Brother Stam wrote on, “The Practical Effects of the Mystery,” in which he gave an impressive, clear-cut message on the preciousness of the preaching of Jesus Christ according to the revelation of the Mystery, showing the practical effects this message should have in our lives.

When we become so concerned with the minute details of dispensationalism that we lose the realization of our oneness in Christ, we have become Ultra. 

If you would like to contact Pastor Shiflet, he can be reached by e-mail at: rshiflet@crazywaterhotel.com or write: P.O. Box 473, Mineral Wells, TX 76068.

A Faithful Missionary Goes Home

Grace Missionary Sam Vinton Sr. went home to be with the Lord on January 2nd after a lifetime of dedicated service for the Lord Jesus Christ. His 75 consecutive years in the African Congo made him the longest serving Protestant missionary ever, and endeared him to the hearts of the Congolese people among whom he ministered. His son, Missionary Sam Vinton Jr., summarizes his life in three words: obedience, commitment and contentment.



Obedience: When praise came his way for his willingness to sacrifice and endure hardship and suffering, Sam would brush it aside, insisting that he had merely been *obedient*. When he left home on March 12, 1928 for the Congo, he was determined to walk in the footsteps of the Apostle Paul, who was “*not disobedient unto the heavenly vision*” he received on the road to Damascus (Acts 26:19).

Commitment: Brother Vinton never lost sight of the awe that comes from serving God Himself. This produced in him a level of *commitment* that caused him to value God’s demands on his life more than conveniences, security, safety, and yes, even life itself. At 97, he was still looking for more challenges from the Lord, believing that his work was not yet complete.

Contentment: Sam Jr. attributes his father’s *contentment* in the ministry as the thing that enabled him to endure the ups and downs of missionary work. He often remarked upon the importance of living in the light of Philippians 4:11,12, strengthened by the promise of Philippians 4:13.



The legacy of his life may perhaps be best summed up in his son’s assessment that he “simply lived a life of obedience the way all Christians are supposed to live. This does not mean that every Christian would end up in Congo, but every Christian should understand the teaching of no longer living to self, but to Christ.”



Spotlight on Grace Churches

This month's church is:

Grace Bible Church

Location: 119 S. Washington Street, Hendersonville, NC 28739

Pastor: Curt Crist

Services: 10:00 a.m. Fellowship Time
10:30 a.m. Message

Additional Ministries:

- Grace cruises and gatherings
- The annual *Smoky Mountain Grace Bible Conference*
- GBC Media Ministries: Pastor Crist's messages are reproduced on audio cassette, CD, VHS and DVD, and are sent out weekly at no charge. For information, write: gbcmedia@bellsouth.net.
- Sunday morning's message is offered live on Paltalk.

Contact information: Pastor Curt Crist: 828-685-2243

Growing Up in Grace Sunday School Ministries

"And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation..." (II Timothy 3:15).

The price per quarter is:

\$60.00—Church Use

\$48.00—Single Family Use

(Plus \$4 postage and handling)



Second quarter of lessons is now available!

This first set of lessons addresses the junior level, ages 9-11. To view a sample lesson or to obtain additional information, you can log on to our website at: www.growingupingrace.com. If you would like to speak personally with someone about the curriculum, contact Pastor Mike Keshan at: (262) 255-4750 or e-mail: berean@execpc.com.

Sheridan Bible Conference

Theme: “To Make All Men See” (Eph. 3:9)

Location: *Grace Fellowship Bible Church*
103 West Pine
Sheridan, Arkansas 72150

Dates: February 26,27, 2005

Guest Speakers:

Pastor Paul M. Sadler, *Berean Bible Society*
Pastor Joe Watkins, *Things to Come Mission*
Kevin Sadler, Bible Teacher, *Berean Bible Society*
Ben Anderson, Director, *Things to Come Mission*

If you need additional information regarding accommodations, or directions, please contact Pastor Dick Ware—Church (870) 942-2700; Home (870) 942-2799; Cell (870) 941-6110 or e-mail: RnRWare@aol.com. Brochures are available upon request!

***If you enjoy studying the Word, rightly divided,
then these meetings are for you!***

Black Hills Spring Bible Conference

Location: *Grace Bible Church*
23751 Pine Haven Drive
Rapid City, South Dakota 57702

Dates: March 25-27, 2005

Guest Speaker:

Paul M. Sadler, President, *Berean Bible Society*

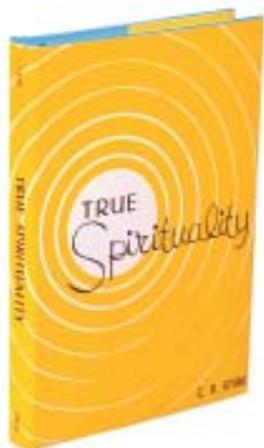
For additional information, please contact:
Pastor John Fredericksen at: (605) 341-9692
or e-mail: jfredfbc@aol.com

***May God richly bless these meetings
to the praise of His glory in Christ Jesus!***

True Spirituality

By C. R. Stam

A Practical Guide to Living the Christian Life!



Do you long to be truly spiritual? If you do, *True Spirituality* may be just the book to help you. We should all long to be truly spiritual, but *what is true spirituality?* This is the question Pastor Stam seeks to answer in this book, by the *Scriptures*—and the Scriptures, rightly divided.

True Spirituality deals with the believer's body, soul and spirit, the old and new natures, walking in newness of life, positional and practical sanctification, the Holy Spirit and the believer today, the cause and cure of retarded growth, the believer's liberty in Christ, the relation of spirituality to the Word and prayer, etc.

True Spirituality also deals with the many mistaken ideas as to spirituality, putting them to the Berean test and demonstrating how they destroy, rather than promote, true fellowship with God.

HARDCOVER

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(With Scripture Index)

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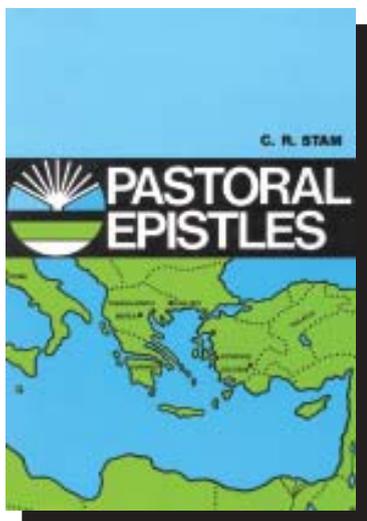
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www.bereanbiblesociety.org/literature

Pastoral Epistles

By C. R. Stam

Pastor Stam's Commentary on Paul's Letters to Local Church Pastors



*Paul's personal letters
to Timothy & Titus*

*A guide to organizing
a local church*

*Practical instructions
for every believer*

*Addresses Qualifications for
local church leadership*

*Describes the apostasy
of the last days*

In conjunction with Pastor Sadler's series on the local church, which this month focuses on church organization and leadership, we offer this volume, which expands upon these very themes. We trust that Pastor Stam's keen insight into the pastoral epistles, as well as his rich heritage of experience, will prove to be a blessing to all.

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From Florida:

"How can I thank you enough...I cannot....You have made a difficult subject easy to understand....I cannot believe how everything changes when you read the Bible AS IT SHOULD BE READ....I really think that 'rightly dividing' is the only way any of the Bible makes sense. I've been watching Les Feldick for several months and I am brand new to this way of learning. I cannot wait to start learning all I can."

From Maryland:

"I have been an Acts 2 dispensationalist for about a year now, and I find your view interesting and worthy of careful study."

From Texas:

"A Christian pen-pal has been bragging on your magazine, *The Berean Searchlight*, and your teachings. Please put me on your mailing list."

From Wisconsin:

"I have asked God to save me many times. I'm studying the Bible, but I have tons of doubts and fears that bother me 24/7. Can a person really know if they are saved?" (I John 5:13 says that you can "know that ye have eternal life," not just hope that you can get it.—RK).

From the Philippines:

"I now have a better understanding about Israel's priesthood. Thanks again. I am printing out this e-mail and will share this with my classmates."

From Florida:

"Truly I have a new purpose in my life because of all the saints at BBS and their effort put into getting these materials out. Now I can be more productive in spreading the revelation of the Mystery to others."

From Wisconsin:

"The other day at the plasma collection center where I work a mother lamented that she had forgotten her book to read while donating plasma. I offered her *The Life and Letters of the Apostle Peter*, knowing that as a Church of Christ member, she is interested in the Scriptures. She took it gladly and when she returned it she said she enjoyed what she had read of it. The next time she donated plasma, she asked for it again and showed me that she had brought a pad and pen to write down interesting things she had learned from it. I told her she may borrow it every time she comes to donate until she's finished with it. I'd give her the book, but this way I know she'll really read it, as at home she is a busy mother.... My son took a copy of your book with him to Iraq, where I'm sure he'll share it with anyone interested also."

From Ohio:

"I wanted to drop you a line to tell you how very much I appreciate your excellent message delivered at the BBF conference in June. I got to listen to the tape this afternoon and was really blessed, learning much which will assist me in my Christian life. I know Pastor Stam would have been thrilled to hear the way his typesetter can deliver such a meaningful message!"

From South Carolina:

"I would like to thank your group for being faithful. Of all Christian publications, yours has always come and hasn't stopped for 20 years. Thanks! It's helped me and countless others with the gospel of the Grace of God. The peace that passes all understanding is a priceless gift." (One copy of the *Searchlight*: 50 cents. Peace that passes all understanding: Priceless.—RK).

From Oregon:

“There isn’t a whole lot of solid, reliable teaching in this world. If it wasn’t for you folks, I don’t know what we would do. Mid-Acts dispensational teaching is not exactly common or appreciated out west.”

From Florida:

“I have been blessed with understanding the Word, rightly divided for seven years now, thanks to Pastor Stam’s book *Things That Differ*. I introduced my mom to it a few years ago and after thirty years as a die-hard Baptist she finally saw it clearly.”

From Norway:

“Thank you so much for answering me in such a thorough and convincing way. Now Romans 8 gives meaning, and my heart is filled with joy for the Grace of God. We are no longer under the Law, but live and breathe in God’s grace. One more time: Thank you. The work you do in rightly dividing the Word results in focusing on Christ and His grace, and this work is more valuable than you can imagine. In my country, there are only a couple of Bible teachers who are focusing on dividing the Word correctly.”

From Indiana:

“Your books and teachings have been very helpful in my life.”

From Pennsylvania:

“Things are so easily resolved when you ‘rightly divide’ the Bible dispensationally, and accept what it simply says on the page in front of you in black and white, without any preconceived notions about what it ‘must’ be saying because that’s what you’ve always been taught.”

From Texas:

“Thank you so very much for sending me the *Berean Searchlight* for many years. Your studies in the Book of Revelation are so wonderful and I have learned so much about the end-times. I am now 81 ½ years old, and Jesus and His marvelous love grow sweeter every day.”

From Wisconsin:

“Everything from you goes to file 13.” (We are saddened by this, but encouraged by Philippians 1:12. Others have testified that they learned the truth from a *Searchlight* found in the trash.—RK).

From Florida:

“My wife and I begin our day with *Two Minutes With the Bible*. These brief messages are timeless, just like the Word of God. It is ‘the old, old story’ and helps to prepare us along with prayer and Scripture to meet the challenges awaiting us during the day.”

From India:

“I have been reading your *Searchlight* which is really enlightening the life of many people like me. It is informative and transformative and has enriched my spiritual life.”

From Arizona:

“Love the *Berean Searchlight*—picked it up from a friend. Do you have any study material that we could purchase for an at-home Bible study?”

From the Internet:

“I forward your *Two Minutes* daily devotionals to people who do not subscribe. I think they are reading them because it is opening a door for me to talk about spiritual things with them. Thanks!”

“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

A Prayer from Prison

Ephesians 1:15-23

By W. Edward Bedore, Th.D.

Executive Director, *Berean Bible Institute*

The Apostle Paul starts the letter to the Ephesians with these words: *“Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places”* (Eph. 1:3). This sets the theme of the letter, which is the believers’ position “in Christ.” The words translated “blessed” and “blessing” come from the Greek root word *ulogeo*. This word carries the general meaning of “to give honor to.” In other words, Paul is saying that the uniquely honored and highly exalted God and Father of our Lord Jesus Christ has honored the members of the Body of Christ with every spiritual honor in the heavenly places. This is an astounding statement of spiritual fact. The first three chapters of Ephesians are built directly on this verse, and the last three chapters are directly related to it.

Paul’s prayer as recorded in verses 15-23 is an appeal that

God would grant the Ephesians spiritual enlightenment and understanding of the blessings bestowed on them “in Christ” as outlined in verses 4-14. This request, of course, is not only to the Ephesian church but includes every believer from Paul’s day until now. These spiritual blessings are referred to as *“the hope of His calling”* and *“the riches of the glory of His inheritance in the saints”* (verse 18).

The Lord Jesus Christ is seated at the Father’s “right hand in the heavenly places.” He has been exalted above and beyond all others in heaven and earth. As believers, we who were dead in sin have now been made alive with Christ and made to *“sit together in the heavenly places in Christ Jesus”* (Eph. 2:1-7). To understand your calling “in Christ” read and re-read the first three chapters of Ephesians and ask God to grant Paul’s prayer on your behalf.

Who will be the pastors, Bible teachers, and missionaries of tomorrow? None other than the faithful men and women who are preparing themselves for service today. For more information about **BBI**, please contact Dr. W. Edward Bedore at: **Berean Bible Institute**, 116 S. Kettle Moraine Dr., P.O. Box 587, Slinger, WI 53086-0587, or phone: (262) 644-5504, fax: (262) 644-5507, e-mail: bbi@bereanbibleinstitute.org.

NEWS AND ANNOUNCEMENTS

WEBSITE WOES: Our website (www.bereanbiblesociety.org) was down for several days at the end of December due to problems with our web host. We apologize for any inconvenience you may have experienced during this time ordering literature, accessing Bible study articles, making donations, or receiving your *Two Minutes With the Bible* daily devotional e-mails. We were encouraged to hear from some who feared we had cancelled their *Two Minutes* subscription, and wrote to express how much they would miss these devotionals if they were terminated. Be assured that we will never cancel your subscription to *Two Minutes* or the *Searchlight* apart from your request.

Missionary Journey to the Philippines

*Things to Come Mission has invited BBS to join them
for a two week ministering tour in the Philippines*

April 18-30, 2005

Meetings are tentatively scheduled for the cities of:

Manila, Legaspi, Cebu, Ozamis, and Davao

Guest Speakers:

Joe Watkins, Associate Director, *Things to Come Mission*
Ben Anderson, Executive Director, *Things to Come Mission*
Ricky Kurth, Associate Editor, *Berean Searchlight*

For additional information, please contact: Pastor Joe Watkins,
Things to Come Mission, 2200 English Ave., Indianapolis, IN 46201,
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