

The **Berean Searchlight**

Studying God's Word, Rightly Divided

February 2006



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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 2006. Vol. 66, 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,

The past 65 years have been an interesting journey in respect to finding the most effective ways to make known the preaching of Jesus Christ according to the revelation of the Mystery. Of course, the *Berean Searchlight* was our first outreach in 1940, for which we continue to be most grateful. The response from our readers to this monthly publication is nothing short of amazing. Surely God has richly blessed our feeble efforts to bring honor and glory to His most holy name, which is a name that is above every name!

Like the *Searchlight*, little did we realize that when we placed the BBS website on the Internet how many would be reached with Paul's apostleship and message. In the month of November we received 14,000 hits on the site, which was an 8% increase over the previous month. We want to take this opportunity to extend a word of thanks to our dear brother, Richard Church, who is our webmaster. Richard has come up with a number of innovative ways to improve the site, which is ever-expanding. The BBS website is open 24/7 for Biblical research, historical information, literature and tape orders, and donations. Be sure to sign the *Guest Registry!*

HELP WANTED: We are looking for someone who would be willing to volunteer their time and equipment to help us transfer Pastor Stam's messages from audio cassette tape to CD, then to MP3, which is a compressed digital audio format. Of course, we will be happy to supply the software, discs and any technical support from this end. Time is not a factor! Eventually we want to add all of Pastor Stam's taped messages on Paul's Epistles to our website for reference, and hopefully in the process preserve the Grace Message for future generations. If you have the expertise in this area of electronics and want to lend a helping hand, simply drop us an e-mail, and be sure to mention *Mats R. Suilenroc*.

Don't forget to spread the word about the BBS website located at www.bereanbiblesociety.org. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen!"

In His matchless grace,
Paul M. Sadler, President



Proving the Sincerity of Your Love

A Fellow Soldier of the Cross

Paul challenged the Corinthians accordingly, “Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also [that is, the grace of giving]. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love” (II Cor. 8:7,8).

The cost of doing business these days continues to spiral out of control. While we have always sought to emphasize the spiritual side of the Lord’s work, there is also a business side. Lately we’ve been inundated with a steady stream of price increases for goods and services. By far, the most dramatic being in postage and printing costs. We are very, very, grateful, though, to our Heavenly Father for His faithfulness in supplying all of our needs.

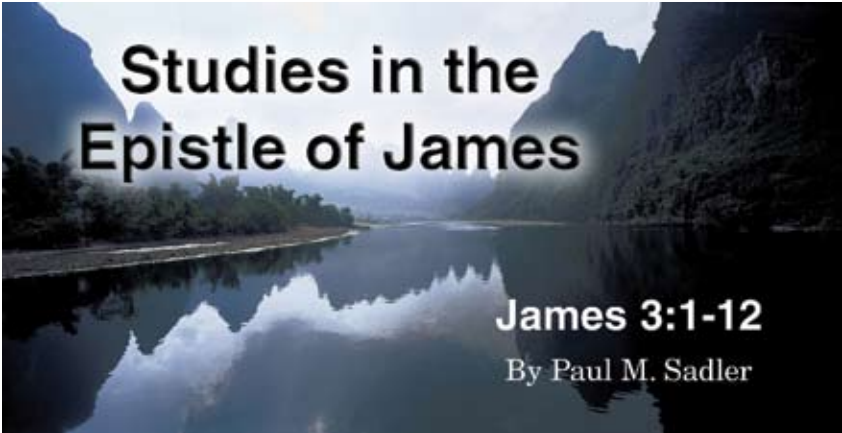
As with most Christian organizations, the financial burden is usually carried by a small percentage of the overall number. However, like the veterans of foreign wars, the numbers of these soldiers of the Cross, who give sacrificially so others might hear Paul’s gospel, are slowly diminishing. With more and more of these veterans being called home, the Lord may well be calling you to step forward to fill their shoes. The question is, will you take advantage of this *opportunity* to the praise of His glory?

Of course, we are not referring to those dear saints who are on fixed incomes, or those barely able to make ends meet. Rather, we have those in mind that are in a position to help, but assume the needs of the Lord’s work are being supplied. God indeed has been gracious, but always remember, He uses those who are *willing* vessels through whom He might channel His blessings. If you are not currently a donor to the ministries of the *Berean Bible Society*, will you prayerfully consider giving a regular *monthly* donation of \$25, \$50, or \$100, as the Lord has prospered you? It would be a tribute to those who are now gone who made it possible for you to enjoy more fully the riches of His grace.

Then there’s the future! Don’t forget to include BBS when you prepare your will. This is one way to ensure that your *legacy* will be used for the furtherance of the gospel of the grace of God. If you would like more information along this line, we will be glad to help by sending you our brochure, *To Prove the Sincerity of Your Love*, by C. R. Stam. This little booklet suggests seven different ways to invest in the Lord’s work. Simply drop us your request and we’ll be happy to send you a copy *free of charge*.

May the Lord bless you and yours as we labor together to make known the wonders of His matchless grace.

—Pastor Paul M. Sadler



Studies in the Epistle of James

James 3:1-12

By Paul M. Sadler

“My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.”
—James 3:1,2

THE MATURE MAN

As James addresses his countrymen that knew the Lord, he warns those who wanted to become teachers not to rush into the position without considering the gravity of their decision. The term “masters” is the Greek word *didaskalos* which means *instructor* or *teacher* in the New Testament. The apostle feared that many of those who desired these positions in the Kingdom Church were unqualified. He perceived that ambition to become an authority figure had clouded their judgment. Because they were not called to be teachers these brethren were like loose cannons rolling around on the deck of the ship. Their inability to effectively communicate the truth was doing more harm than good.

While we wouldn’t call James “forward,” he wasn’t afraid to speak his

mind. Thus he *warns* the minister of the Word that he “shall receive the greater condemnation [judgment].” The teacher will be held to a much higher level of scrutiny because *what* he teaches affects so many lives throughout eternity. God will not only examine his motives and the intent of his heart, but also what he taught and how he taught it. James himself was mindful of the fact that those who teach the Scriptures are held to a higher standard. The teacher is *responsible* to teach the truth, which must also be reflected in his own life, otherwise his words are like empty wells of water.

Peter says regarding those who minister the Word, “let him speak as the oracles of God” (I Pet. 4:11). In other words, the instructor must be able to substantiate what he is teaching with the Word of God. The Scriptures are the standard; therefore the teacher is the standard bearer. While the truth is often offensive, the communicator of it is not to be offensive by using careless and unthoughtful words. But James acknowledges that this is all-too-often the case.

“For in many things we offend all [we all offend]. If any man

offend not in word, the same is a perfect man, and able also to bridle the whole body.”

Notice the apostle includes himself in this statement. James could be hard-hitting at times, and apparently he felt this was something he had to work on in his own life. The Scriptures never mask man’s shortcomings and failures—they always give an open and honest assessment. The mature man is sensitive as to how he expresses his thoughts. He disciplines himself to *speak* the truth in love, which serves to edify the believer to God’s honor and glory.

JAMES—THE MASTER ILLUSTRATOR

“Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things” (James 3:3-5).

The master illustrator uses two examples to illustrate the role of the tongue (mouth, speech, words, etc.) in relation to the body. We would classify a horse to be a large animal, but a small metal bit is used to turn the horse in the desired direction of its rider. The bit, though seemingly insignificant, affects the whole body of this powerful creature. The same is true of large ships; they are controlled by a little rudder. The helmsman merely moves the arm of the rudder to guide the ship, which



is relatively small proportionate to the size of the vessel.

In the Second World War the German battleship, the *Bismarck*, wreaked havoc on British ships in the north Atlantic, sinking one after another. The *Bismarck* seemed to be indestructible until a torpedo dropped from a British plane jammed her rudder. This spelled her doom! The captain could only steer the ship in circles; consequently, he was unable to reach safe harbor in France. The Royal Navy descended on the *Bismarck* and sent her to the bottom of the Atlantic.

Like the bit and the rudder, the tongue may be a *small* member in comparison to other members of the body, but it is unmatched when it comes to its *influence*. Here we need to pause a moment to note what is underlying this unruly member of the body. Our Lord put His finger on the pulse of the matter:

“Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matt. 15:17-19).

The tongue is actually neutral! It is merely verbalizing what is in the heart of man. If you ask what was in the heart of Adolph Hitler, his own *words* indicate hatred, prejudice, and murder, as the Nazi death camps painfully remind us. If you ask what was in the heart of the believers at Rome, it was to obey the form of doctrine that was delivered to them by the Apostle Paul (Rom. 6:17). You see, the words of man reveal his character, and whether or not his thoughts and

actions are under the influence of the Spirit of God.

We believe the above illustrations, that James utilized, also teach us another lesson. The bit in the horses' mouth is also used to stop the horse when the reins are firmly pulled by the rider. The Word of God is like that bridle, the law stops every mouth that "all the world may become guilty before God" (Rom. 3:19). The steersman of the ship on the other hand moves the rudder to guide the vessel in the direction he desires to go. So, too, only the Captain of our salvation can guide the heart and tongue of the yielded believer to utter wholesome speech that glorifies God.

"Even so the tongue is a little member, and boasteth great things."

After drawing the foregoing comparisons, James states that while the tongue may be small, it boasts great things. The sense is, it enjoys glorying in achievements and how they were accomplished. It is grandiose and arrogant in its description of things. The story of the *Titanic* is a classic case in point. The very name *Titanic* itself is ostentatious. It's derived from the *Titans*, the mythical gods of ancient Greece. The following excerpt was taken from *Discover the Secrets of Titanic*, which is based on historical accounts of the ocean liner:

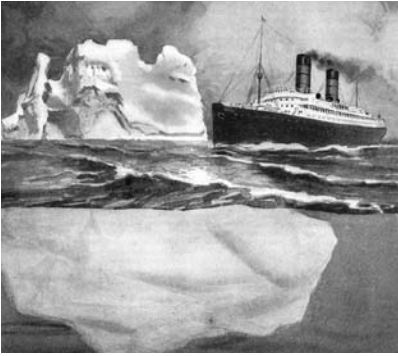
"*Titanic* was 883 feet long (1/6 of a mile), 92 feet wide and weighed 46,328 tons. She was 104 feet tall from keel to bridge, almost 35 feet of which were below the waterline... even so, she stood taller above the water than most urban buildings of the time. There were three real smoke-stacks; a fourth, dummy stack was added largely to increase the impression of her gargantuan size and power and to vent smoke

from her numerous kitchens and galleys. She was the largest movable object ever made by man....

"Moreover, she was designed to be a marvel of modern safety technology. She had a double-hull of 1-inch thick steel plates and a (heavily publicized) system of 16 water-tight compartments, sealed by massive doors which could be instantly triggered by a single electric switch on the bridge, or even automatically by electric water-sensors. The press began to call her 'unsinkable.'

"Her accommodations were the most modern and luxurious on any ocean....The staterooms and first-class facilities would rival the best hotels on the Continent. First-class passengers would glide down a six-story, glass-domed grand staircase to enjoy haute cuisine in the sumptuous first-class dining room that filled the width of the ship on D Deck....She offered two musical ensembles (rather than the standard one) of the best musicians on the Atlantic, many of them lured from rival liners. There were two libraries, first- and second-class. Even the third-class (steerage) cabins were more luxurious than the first-class cabins on some lesser steamships...."

The claims of the *White Star Line* show how the tongue revels in its achievements. After it was learned that the *Titanic* was believed to have faltered, a newspaper reporter recorded the following: "Mr. Franklin, Vice President of the *White Star Company*, states that the *Titanic* is *unsinkable!*" Others at the time boasted, "Not even God could sink the *Titanic*." History proved, however, she was *not* unsinkable. Several years ago we saw one of the last remaining survivors interviewed for a documentary that was being produced on the ill-fated voyage



of the *Titanic*. The interviewer asked the survivor if she felt the *Titanic* should ever be raised from her watery grave. Without a moment's hesitation, she replied, "Absolutely not! It should remain on the ocean floor as a monument to man's arrogance!"

THE UNRULY TONGUE

"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

Throughout this chapter James has been describing the exploits of the *tongue* in relation to that which flows from the sin nature. While we would like to think that he is limiting his thoughts to the ungodly, the reality is believers are also susceptible to the perils of this nature, as we all too well know. Therefore, when James uses the metaphor of fire for the tongue he wanted his readers to understand the danger of not keeping the tongue under control.

Fire has many benefits when it is contained; however, if it is allowed to spread out of control it can destroy an entire city. The *Great Chicago Fire* in October 1871 is said to have destroyed 17,450 buildings, killed 300 people, and left 98,500 people

homeless. The uncontrolled tongue can be just as destructive, especially when it spreads gossip that misrepresents, wrecks reputations, and destroys lives. The words of Morgan Blake of the *Atlanta Journal* are scary, to say the least:

"I am more deadly than the screaming shell from the howitzer. I win without killing. I tear down homes, break hearts, and wreck lives. I travel on the wings of the wind. No innocence is strong enough to intimidate me, no purity pure enough to daunt me. I have no regard for the truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea, and often as innocent. I never forget and seldom forgive. My name is Gossip!"

James warns his hearers, the tongue is "a world of unrighteousness" that manifests itself in their members as a defiler of the whole body and it is set on fire of hell. The point the apostle is making can be witnessed in the life of Judas Iscariot. The initial *words* of Judas to the Chief Priests set in motion a series of events that are known to us all.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him" (Matt. 26:14-16).

The heart of Judas was fertile soil for Satan to plant the seeds of betrayal. The words that formed on his tongue show us what was really in his heart—deception, greed, and power. For thirty pieces of silver, a handsome sum in that day, Judas betrayed the Master into the hands of evil men. When the Lord exposed

the plot in the Upper Room, the disciples knowing their own hearts, said: "Lord, is it I?" Oh, that we would be so quick to examine ourselves in times of crisis!

The tongue of Judas *defiled* his whole being. Surely his actions demonstrate this fact. The *ears* of Judas heard the Master say, "One of you will betray me," but he refused to turn from his evil way. He was the one whose *footsteps* lead the mob to Gethsemane where he knew the Lord would retire to pray. Before arriving at the garden, he had informed the temple soldiers to seize the one that he kissed. Thus it was the *lips* of Judas that betrayed the Master.

The tongue of Judas was "set on fire of hell." The Greek word *gehenna* that James uses here should not be confused with the unseen world commonly known as *hades*. The literal "hell" of the Bible is a *place* that was created by God for the devil and his angels. Because man followed Satan in his rebellion against God, he, too, has placed himself in danger of this judgment if he fails to receive God's gracious provision of salvation. Hell is an everlasting fire, the blackness of darkness forever, destruction, misery, and loss of well-being. Beloved ones, the *evil* which ignited the fires of hell in the first place is the *same* evil that is characteristic of the sin nature of which the tongue gives expression. The tongue can quickly turn a life into a blazing hell of destruction. Remember Judas! When he came to the realization that he was condemned for betraying innocent blood and was ostracized by the very ones he conspired with, he became so despondent that he went out and hanged himself (Matt. 27:3-5).

"For every kind of beasts, and of birds, and of serpents, and of

things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:7,8).

When man came forth from the hand of God, He gave mankind *domain* over "the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). Prior to the fall, man and beast lived in harmony with one another. After the fall it was an entirely different matter. The curse greatly altered the behavior of the animal creation, so much so that many animals became carnivorous. These particular beasts of the field struck *fear* into the heart of man who had to be constantly on guard in order not to become a predator's next meal.

Interestingly, after the flood in the days of Noah, God reinstated the command that man was to have *domain* over His creation, but He did a wonderful thing: God took the fear of man and placed it on every living thing. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered" (Gen. 9:2). Before the flood the beast of the field stalked man, but after the flood it fled from his presence. This explains why if you see a wild animal in the wilderness, the moment it knows you are present it instinctively runs to safety. Even domesticated animals are often leery until they get acquainted with us.

The word *domain* in Genesis and the term *tamed* used by James, while not exactly the same word, do have a similar idea, which is to "subdue." We use the word tame in the sense, and correctly so, to take

a wild animal such as a horse and break him to serve us. This is also true of the ferocious lion that is tamed to perform in the circus. Although the original word *damazo* “tamed” does have this idea as well, James seems to be teaching that man has been given the authority to *subdue* these creatures of God, whether they reside on land or in the sea. Of course, this may be in the form of management or destroying an animal that is threatening human life.

“The tongue
is actually
neutral!”

We recently saw where a six hundred pound black bear decided to hibernate under someone’s porch in Pennsylvania. That’s sure to get your attention! A branch of the Forest Department was brought in to *subdue* the bear. This was accomplished by tranquilizing the bear so he could be relocated to a safer place to spend the winter. While man can subdue a six hundred pound black bear to insure no one is harmed, he cannot subdue the tongue, which all too often is more deadly. No man can bring it under control. The next time you see someone slam their fingers in a car door cover your ears, because what you will probably hear will be anything but wholesome language.

The tongue “is an unruly evil, full of deadly poison.” When the serpent slithered into the Garden of Eden, the venomous words of Satan poisoned the minds of our first parents. “Ye shall not surely die.” Beware of

the ministers of Satan for their lies will poison your mind against the things of the Lord.

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh” (James 3:9-12).

James had difficulty understanding how a believer could give thanks to God in one breath and turn around and curse his fellow man in the next breath. Essentially the apostle was warning those who do so that they were cursing the image of God. He wanted them to remember and remember well that their neighbor was created in the likeness of God. Unlike creation, which is always consistent with itself, the tongue is characterized by its *inconsistencies*. Perhaps we would do well to touch on the first of James’ four examples:

A fountain either produces sweet water or bitter water, but one thing you will never find is it producing both at the same time. Consider the words of Peter a moment, when the Lord inquired, “Whom say ye that I am?” Peter boldly stepped forward: “Thou art the Christ, the Son of the living God.” *Sweet words!* A short time later Peter was asked if he was a follower of Christ. The record states, “Then began he to curse and to swear, saying, I know not the man.” *Bitter words!* As we can see, the tongue of man is *unnatural* when compared with nature.

To Be Continued!



The following is the latest installment in our series of articles drawn 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 and Our Liberty in Christ

OUR POSITION AS SONS OF GOD

By Cornelius R. Stam

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).

We have seen the divine classification of the human race into, 1.) *the natural man*, 2.) *the babe in Christ*, 3.) *the carnal Christian*, and 4.) *the spiritual Christian*. We must bear in mind, however, that the last three of these, and the responsibility to *grow* from spiritual babyhood to full maturity, have to do entirely with our *experience* and *conduct* as believers and not at all with our *position in Christ*.

The believer's *position in God's* sight, be he but a babe or even a carnal Christian, is that of a fullgrown son, simply because God sees him *in Christ*, His perfect Son.

How justly proud the Father was of His Son when, having beheld him already “numbered with the transgressors” at His baptism, He broke through the heavens to exclaim: *“This is My beloved Son, in whom I am well pleased”* (Matt. 3:17).

And now, in infinite grace, God tells us that He *“hath made us accepted in the Beloved [One],”* *“complete in Him”* and seated with Him in the heavenlies, far beyond the reach of all accusers and even of the law itself (Eph. 1:6; Col. 2:10; Eph. 2:6).

It is in the light of these glorious truths that we are to live, walking worthy of our high and holy calling; worthy of our position in Christ (Eph. 4:1; II Tim. 1:9). To go back under the law now would be to repudiate our position in Christ.

Nowhere is this more clearly expressed than in Galatians 4:1-7, where the Apostle Paul, by the Spirit, deals with our position in Christ as fullgrown sons, and our consequent freedom from the law.

SONSHIP

“Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all;

“But is under tutors and governors until the time appointed of the father.

“Even so we, when we were children, were in bondage under the elements of the world:

“But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

“To redeem them that were under the law, that we might receive the adoption of sons.

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. 4:1-7).

In looking up the word “adoption” in a Bible Dictionary, some years ago, we were disappointed to find the following definition:

“Adoption is an act by which a person takes a stranger into his family, acknowledges him as his child, and constitutes him heir of his estate....In the New Testament, adoption denotes the act of God’s free grace...by which, on being justified through faith, we are received into the family of God, and made heirs of the inheritance of heaven.”

That this is the meaning of the *English* word *adoption* in present popular usage, no one will deny, but that it is *not* the meaning of the *Greek* word rendered “adoption” in the *Authorized Version*, is clear from its usage in the New Testament and especially in the passage quoted above.

The adoption of children as we speak of it today refers to the taking of *other people’s* children into one’s family, but the word “adoption” (Gr., *huiiothesia*) in the

Authorized Version of the Bible means simply “placing as a son,” i.e., as a *fullgrown* son. In the passage from Galatians, above, it affects those *already* children! This is not to deny, of course, that a stranger could also be taken in and given a place as a fullgrown son, but the point is that Bible “adoption” does not refer to mere acceptance into the family, but to a *declaration of full sonship*, with all its rights and privileges.¹

BABES ARE UNDER TUTORS AND GOVERNORS

Fullgrown Sons are Not

In the life of the Hebrew boy there came a time, appointed by the father, when “adoption” proceedings took place and the boy was formally *declared* to be the father’s son and heir.

“...all who will trust in the perfect, finished work of Christ may have the ‘adoption’ which Israel rejected—and more.”

Prior to that time he had been a son, indeed, but “under tutors and governors.” He had been told what he might and might not, what he must and must not do. In this he differed nothing from a servant, though “lord of all.”

But finally the child developed into a grown son and the “time appointed” arrived. He would no longer need overseers to keep him in check. There would now be natural understanding and co-operation between father and son.

And so the “adoption” proceedings took place—a formal and official declaration that the son had now entered into all the rights and privileges of fullgrown sonship.

Such is the meaning of the word “adoption” (*huiiothesia*) in the writings of Paul.

OUR “ADOPTION” IN CHRIST

Prophetically speaking, the “adoption” pertains to God’s covenant people Israel (Rom. 9:4) and this honor was offered to them by grace after they had failed to attain to it under law. The favored people rejected the distinction, however, and continued going about to establish *their own* righteousness, so that the fulfillment of this purpose now awaits a future day.

But God was not taken by surprise, for it was His secret, eternal purpose to show that *all blessing is wrapped up in Christ*. While Israel remains in unbelief, therefore, all who will trust in the perfect, finished work of Christ may have the “adoption” which Israel rejected—and more.

Thus the apostle writes *historically*, when he says:

“But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

“To redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4,5).

“The fulness of the time,” when Christ died, is where prophecy and the mystery meet, for *we* come into the place of fullgrown sonship, not

in fulfilment of covenant promises but rather in fulfilment of an *eternal* purpose kept secret until Paul. It was God’s gracious plan to *make us* “holy and without blame before Him, *in love having predestinated us unto the adoption of children [placing as sons]*”² (Eph. 1:4,5).

But *how* could He make us, sinners of the Gentiles, “holy and without blame before Him” and give us the honor of “adoption”?

There is only one answer: “*by Jesus Christ,*” and it is eternally “*to the praise of the glory of His grace*” that “*He hath made us accepted in the Beloved [One]*” (Eph. 1:5,6).

Thus the simplest believer is immediately given a place in Christ at God’s right hand as a fullgrown son with all the rights and privileges of sonship, and forever free from the bondage of the law. It can but *dishonor* God to fail to recognize this position in Christ or to walk in the joy of it.

Yet the best of us fail and must often acknowledge with shame that we have not walked as the sons of God. The question arises, then: Does this imputed “adoption” work experientially—this giving us a place of sonship *in Christ*. Does it produce the desired results in the conflict that goes on between “the flesh” and “the spirit”?

DOES IT WORK?

The Apostle Paul deals with this matter at considerable length and insists that an appreciation of our position in Christ is the *only* thing that can help us to live a life truly pleasing to God.

The Galatians probably thought that they were pleasing God by voluntarily adding the law to grace in their lives in an attempt to overcome the flesh. But while they were giving themselves more *things* to obey, the apostle points out that by placing themselves under the law they were “*disobeying the truth*” and dishonoring Christ, who had died to deliver them not only from sin, but from the law (Gal. 3:1,13; 5:7).

Furthermore, their attempted solution to the problem was false. It is true that “*the flesh lusteth against the Spirit, and the Spirit against the flesh*” and that “*fleshly lusts...war against the soul*” (Gal. 5:17; I Pet. 2:11) but the Galatians, like many believers today, were unaware of the true nature of the flesh, whose “lusts,” or desires, are expressed not only in the release of the baser passions but often also in the attempt to *make something of one’s self*; to be one’s own god. This form of flesh-expression is as contrary to the Spirit as other grosser forms.

Recalling Abraham’s attempt—and failure—to help God through the flesh, the apostle says:

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

“But he who was of the bondwoman was born *after the flesh*; but he of the freewoman was by *promise*” (Gal. 4:22,23).

The comparison between these two sons of Abraham the apostle likens, not to living in open sin and living righteously before God, but to *living under the law* and *living under grace*. The son born *after*

the flesh, says Paul, represents the principle of law in Christian behavior, while the son born of *promise* represents the principle of grace.

Nor—note it carefully—does the former *help* and *encourage* the latter, as though placing ourselves under the law might help us to grow in grace. On the contrary, they are *opposed* to one another:

“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Gal. 4:29).

This desire to make something of one’s self by becoming subject to the law is an expression of the flesh as antagonistic to the Spirit as any moral sin. With regard to it the apostle says:

“If ye be circumcised, Christ shall profit you nothing....Christ is become of no effect unto you, whosoever of you are justified by the law” (Gal. 5:2,4).³

What need of Christ, if one can make something of *himself*? This was what had kept Israel from being saved:

“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.

“For Christ is the end of the law for righteousness to every one that believeth” (Rom. 10:3,4).

It will not be until the people of Israel cease struggling to establish their own righteousness, and find their all in *Christ*, that they will be saved and “adopted” at the same time, so that men will say: “*Ye are the sons of the living God*” (Hos. 1:10).

The Galatians, of course, had already been saved by grace, but now they “desired to be under the law” (Gal. 4:9,21). This amounted to a repudiation of Christ’s finished work, was disobedience to the truth and—sheer folly. “Are ye so foolish,” asks the apostle, “having begun in the Spirit, are ye now made perfect by the flesh?” (Gal. 3:3).

In Paul’s epistle to the Romans we learn that “*the law...was weak through the flesh*” and that “*the carnal mind [Gr., “the mind of the flesh”] is enmity against God: for it is not subject to the law of God, neither indeed can be*” (Rom. 8:3,7). How, then, can subjection to the law help us live holier lives?

But “*what the law could not do...God, sending His own Son,*” accomplished.

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:4).

Galatian believers may seek to help God out by subjecting themselves to the law, and offering Him its works, as Abraham sought to help God out by marrying the bondwoman and offering Him her son,

“Nevertheless what saith the Scripture? *Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.... Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*” (Gal. 4:30; 5:1).

“*The works of the flesh,*” regardless of the law, “*are manifest,*” and

they are *all bad* (Gal. 5:19-21). “*But the fruit of the Spirit*” is *all good* and, in its nature, needs no law to prompt it (Gal. 5:22,23).

As we have seen, the Holy Spirit does not take supernatural possession of us and *cause* us to do His will, but by God’s grace He dwells within us, always ready to help (the law was always ready to condemn!). Thus we *may* have spiritual victory in *any* situation. What God provides by grace we must appropriate by faith, always recognizing that He has *already given* us a position at His right hand *in Christ* and seeking to please Him out of sheer gratitude.

The only way, then, to grow experientially to a place of full sonship, with the liberty and privilege it implies, is to recognize that we *are* fullgrown sons *in Christ*.

“For ye have not received the spirit of bondage again to fear; but ye have received *the Spirit of adoption*, whereby we cry, *Abba, Father*” (Rom. 8:15).

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, *Abba, Father*” (Gal. 4:6).

“This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. 5:16).

To Be Continued!



Endnotes

1. See the author’s pamphlet entitled, *Sonship*.
2. We take it that the words “In love” belong to Verse 5.
3. *Logically*, of course, *not actually*, for the context makes it clear that they were truly saved (4:28,31).

The Practical Beginning of the Body of Christ

By Dr. W. Edward Bedore

The positional beginning of the Body of Christ took place in the mind of God before time began (Eph. 3:9; II Tim. 1:9). The Body of Christ itself remained a secret hidden from man until, in His own time, God initiated the Dispensation of Grace and revealed its message to the Apostle Paul. This was the practical beginning of the Church, which is Christ's Body.

Why is it Important?

In order to “*rightly divide the word of Truth*” (II Tim. 2:15), we must know when the Dispensation of Grace began in order to determine which part of the Bible directly applies to the present dispensation, the Body of Christ, and which pertains to Israel and God's covenant promises. Here, we will be looking at evidence from Scripture that indicates when God interrupted the prophesied Kingdom program and began the Dispensation of Grace.

Paul's Unique Conversion

Saul of Tarsus, who became Paul the Apostle, was a self-righteous, hard-hearted, Christ-rejecting Pharisee when the Lord Jesus Christ appeared to him as he traveled to Damascus to arrest those who believed that Jesus was Israel's long-awaited Messiah. He had been involved in the murder of Stephen and in the persecution of the Church at Jerusalem (Acts 7:54-58). Now, with letters of authority from the High Priest, he was headed to Damascus to arrest any believers found there (Acts 22:4-5). As he came near Damascus, the Lord Jesus Christ suddenly appeared to him in a bright light and spoke to him (Acts 9:3-6; 22:6-10; 26:12-18).

The how and when of Christ's appearance to Paul on the road to Damascus is important. According to prophecy, Jesus Christ left the twelve apostles on earth as His official spokesmen, first to Israel and then to the nations (Lk. 24:45-48). He was not scheduled to return to earth until coming in power and glory to defeat anti-Christ and take over the rule of Israel and the world (Ps. 110:1-3; Matt. 24:29-31; 25:31-32 ff.). Israel's King was to stay in self-imposed exile in heaven until the appointed time (Acts 3:18-21). His appearing to Saul the blasphemer on the road to Damascus was an interruption of the prophetic

program. This is where and when God first dispensed grace under a new and unprophesied program, thus marking the beginning of the Dispensation of the Grace.

Israel's Crisis

Israel's leaders had rejected the testimony of the Holy Spirit concerning Jesus Christ and stoned Stephen when he confronted them with their sin. While Israel's leaders of old had persecuted and slain God's prophets who foretold the coming of the Messiah, these leaders were guilty of betraying and murdering the Messiah Himself when He did come, and they had failed to keep the Law as well (Acts 7:51-59).

The stoning of Stephen took place about one year after Peter's Pentecostal message (c. AD 31). Peter had charged Israel's leaders with unjustly putting Jesus Christ to death and called on the people of Israel to "*repent and be baptized... for the remission of sins*" in order to be saved "*from this untoward (crooked) generation*" (see Acts 2:12-40). The meaning was clear. Those who did not repent of Israel's national sin of murdering the Messiah would be held personally responsible for the crime. They would be accountable before God for His death just as if they were there that day clamoring for Him to be crucified, agreeing that His blood would be on their shoulders (Matt. 22:25). To follow the leaders of the nation would be to follow them into perdition.

The leaders of Israel had rejected God's Son during His earthly ministry to the nation and rejected the testimony of the Holy Spirit through His apostles after His ascension into heaven. When Stephen confronted them with their sin, they refused to listen (Acts 7:57) proving that, just as he had said, they were also guilty of resisting the Holy Spirit (Acts 7:51). They committed the unpardonable sin that the Lord Jesus had warned the nation against (Matt. 12:31-32; Mk. 3:28-29; Lk. 12:8-10). By holding their clothes and consenting to his death, Paul joined the council in killing Stephen (Acts 6:12; 7:54,58; 8:1), thus identifying himself with their sin of murdering the Messiah. His conduct following Stephen's death shows that he joined them not just in principle but also in attitude, thought and deed (Acts 8:3-4; 9:1-2).

Was there room for repentance? Could Paul have turned to the Lord and been forgiven of his sin? Yes, even though Paul was under the same condemnation as the leaders of Israel because he had identified himself with them, he still had the opportunity to find forgiveness by confessing Israel's national sin of not keeping the Law of Moses (resisting the Father), murdering the Just One (resisting the Son), and renouncing the miracles and preaching of God's Spirit-filled messengers as untrue (resisting the Holy Spirit) that Stephen had charged her leaders with (Acts 7:51-53; cf. Acts 5:27-33). He had an opportunity, but chose to trust in his self-righteousness.

Israel's leaders had been presented with overwhelming evidence that Jesus Christ was alive and was both Lord and Christ. With the stoning of Stephen, they sealed their fate. But Paul, who did not have the kind of first-hand knowledge of Christ's earthly ministry that those leaders did, was following them in ignorance (I Tim. 1:12-13). He could have known, and should have known, but chose to follow the way of unbelief.

When Stephen said he saw a vision of the glory of God and Jesus Christ standing at His right hand is when the council members took their fury out on him. They knew that judgment was about to fall on the nation, but refused to admit it. They vainly thought that if they could do away with the messenger they would somehow escape the judgment he proclaimed. The hatred that led to the crucifixion of Christ was based on the response of unbelief. They claimed that they were doing God's will. Paul, in his misplaced zeal for the Law, joined them in persecuting the believers even to the point of leading the effort to destroy them (Gal. 1:13-14; Phil. 3:4-6).

The members of the council responded to Stephen's charge against them by "*gnashing at him with their teeth*" because of his vision of Jesus "*standing on the right hand of God*" (Acts 7:54-55). Then "*they cried out with a loud voice, and stopped their ears, and ran upon him with one accord*" (Acts 7:54-57). Rejecting the truth, they carried him out and stoned him to death. Israel's persistence in unbelief had brought the world's rebellion against God to a head and His chosen nation was now leading it. On the prophetic clock, it was time to purge Israel and the world of unbelief through the events of the Tribulation. The time of Jacob's trouble was at hand (Jer. 30:7).

Israel was at a crisis point, and Paul was leading the rebellion against God by becoming its Field Marshal in the persecution of His saints. Unrepentant and on his way to Damascus to imprison believers, Paul was not in a position to be saved under the prophesied Kingdom program. But God, who is rich in mercy, sent His Son to apprehend Paul, His foremost enemy, through grace and initiate a new program through which salvation would be offered directly to all the nations. He took Paul as a prisoner of war, changed his heart, and sent him out as the Apostle to the Gentiles with a message of grace. Under the Kingdom program, the Gentiles would receive God's blessings through Israel. But now the Gentiles would receive God's blessings **apart from Israel**.

The Dispensing of God's Grace

Did the Dispensation of Grace begin when Jesus Christ interrupted the prophecy program by leaving heaven to appear to Paul on the road to Damascus (Acts 9:1-9ff.), or several years later? To answer this, we will look at the departures from the Kingdom program that took place, Paul's testimony about his commission as an Apostle, and how the transition from the prophesied Kingdom program into the mystery program (Grace) took place.

1. Paul's salvation was not in line with the Kingdom message. We believe that the following list shows that God initiated a new dispensational order at the time of his conversion.

- a. Paul was actively persecuting believers (Acts 9:1-2). Under prophecy, those of Israel who scattered the flock were under condemnation (Jer. 23:1-3; Ezek. 34:1-10; cf. Matt. 23).
- b. Jesus Christ's appearance to Paul was not in accord with the prophetic message of the Kingdom, which shows Him waiting in heaven until His return to earth in power and glory, when *"every eye shall see Him"* (Hos. 5:15; Acts 3:19-21; Rev. 1:7; Matt. 24:29-30; John 16:7-10; cf. Acts 9:17).
- c. The prophesied appearing of Jesus Christ will mark Israel's turning back to the Lord and the people's return to the Promised Land, while His appearance to Paul initiated God's setting aside of Israel in unbelief (Zech. 12:10,14; cf. Acts 13:46; 18:6; 28:28).
- d. That Paul was sent specifically to the Gentiles at that time, even though Israel was not yet converted (Acts 9:15; 22:21; 26:17). Prophetically, Gentile salvation was to come through believing Israel's rise (Isa. 60:1-4; Zech. 8:20-23). In contrast, the fall of Israel brought salvation to the Gentiles through the mystery of Grace (Rom. 11:11,15; 16:25-27; Eph. 3:1-9).
- e. That, following Paul's conversion, the persecution of the Church in all Judea, Galilee, and Samaria subsided (Acts 9:31). Under the Kingdom program, persecution of believers, especially in Jerusalem, was to steadily increase until Jesus Christ's return to deliver Israel from her enemies (Matt. 24:3-31; Isa. 59:19-21; Jer. 30:3-9).
- f. That it was necessary to provide relief aid to the saints in Judea (Acts 11:27-30). Believing that it was imminent, the Kingdom believers had sold their property and pooled their resources (Acts 2:44-45) in order to get through the Tribulation that will precede Christ's return to establish His Kingdom on earth. During the Tribulation, believers will not be able to buy or sell on the open market (Rev. 13:16-17). But, by the time the collection had been taken, it had been fifteen years since Peter had first offered the Kingdom to Israel by announcing that the *"the great and notable Day of the Lord"* was at hand (Acts 2:14-21ff). What happened? The Tribulation did not come because the Lord had interrupted the prophetic Kingdom program when He appeared to Paul. Now, after many years, their resources were gone and a famine was coming. If the prophetic timetable had not been delayed, the Tribulation would have already taken place and Jesus Christ's Kingdom established on earth by this time.

The foregoing list of things that took place following Paul's conversion provides compelling evidence that there was a major departure from the prophecy program at that time. God dispensed grace instead of wrath. This unprophesied dispensing of grace initiated a new Church, the Body of Christ, which over the next several years would grow even as the existing Kingdom Church would wither and finally die out.

A Major Dispensational Change

After Paul's conversion, Peter was sent to Caesarea by the Lord to share the gospel with Cornelius, a Roman centurion. This event confirms that a major program change was taking place. The events of Acts chapter ten are generally thought of as simply the opening of the door of salvation to the Gentiles and that God did this because Peter still didn't understand that the gospel was to go to all nations. This is true, but not for the reason generally assumed. We should note here that what took place was not according to the Kingdom Gospel that Peter and the eleven had been commissioned under. The Apostles knew that the Gospel was to go to all the world, but not in the manner it did because what took place was outside of the realm of prophecy.

Peter and the eleven were charged with making disciples of all nations (see Matt. 28:18-20; Mk. 16:15-16). The Bible is clear that the Gentiles were included in the Kingdom program (Isa. 49:5-6). It is equally clear that in the Kingdom the Gentiles will be under the spiritual and legal authority of Israel (Isa. 42:5-6; 49:22-23; 60:2-3; 61:5-6; 62:1-2; Zech. 8:20-23). That the Lord told Peter to eat unclean animals and to eat with uncircumcised Gentiles was the same as telling him that the Kingdom Commission he was laboring under was being rescinded. During the Millennial Kingdom, the terms of the Mosaic Law, with some modification, will be in effect. This includes the civil statutes, the religious rituals and the moral code contained in the Ten Commandments. Included will be circumcision and the prohibition of eating unclean animals.

It is assumed that because the Apostle Paul says that the believer is "*not under the Law, but under Grace*" (Rom. 6:14) that the Law has been completely abolished, but this is not true. It is true that the "*handwriting of ordinances*" contained in the Law have been taken out of our way in the Dispensation of Grace, but it is equally true that they will be in force during the Millennial Kingdom. The difference between the Dispensation of the Law (from Moses to Christ) and the Dispensation of Righteousness (the Millennial Kingdom era) is that Israel will be indwelt by the Holy Spirit and supernaturally enabled to keep the Law in the Kingdom (see Jer. 31:31-32; Ezek. 11:18-20; 36:24-28).

Under the Mosaic administration, the offerings looked forward to the cross. With Jesus Christ having fulfilled the Law and its types, in

the Kingdom these offerings will be memorial in nature, looking back to the cross in honor of what took place there. The dietary laws will be enforced as they are part of the laws and statutes given to Israel by God (Ezek. 44:24). Before the Lord sent Peter to Cornelius, He repealed the dietary ban of the Law on eating the meat from certain animals (Acts 10:9-16). This was so difficult for Peter to accept that the Lord had to show him the vision of the clean and unclean animals three times to make it clear to him that now the meat of all animals was to be considered as clean.

That Cornelius and those with him were **uncircumcised** when Peter went and ate with them in Caesarea was another breach in the Kingdom program (Ezek. 44:9). Peter knew full well that under his commission he was not allowed “*to keep company, or come unto one of another nation*” (Acts 10:28a). His acknowledgment that he could no

longer “*call any man common or unclean*” (Acts 10:28b) was not intended to imply that he was beginning to understand the scope of his God-given commission. Instead it was a statement to the fact that he recognized that God was doing something new and highly unusual. After receiving the vision of the clean and unclean animals and being instructed to eat of both, Peter wondered what the vision meant (Acts 10:17a). The answer was given almost immediately as men sent by Cornelius showed up at his door. (Acts 10:17b) and the Holy Spirit told him to go with them (Acts 10:18-23). There is nothing in the prophetic Kingdom program that places Gentiles on an equal footing with the seed of Abraham. In a very real way, Gentile blessings and acceptance into the Kingdom are based on them turning to the God of Israel and how they treat His chosen people (Gen. 12:1-3; Matt. 25:31-36). Prophetically, this is true on both the personal and national levels.

In obedience, Peter went to Caesarea and preached the gospel to Cornelius, a God-fearing Gentile, and those with him (Acts 10:24-43). A strange thing happened during Peter’s message. The Holy Spirit fell on these Gentiles, astonishing the Jews that had come with Peter (Acts 10:44-45). Peter then had them baptized and stayed with them for a time before returning to Jerusalem (Acts 10:46-48).

An important fact is that the Holy Spirit came upon these Gentile believers **before Peter finished his message** (Acts 10:44). It is significant that, up to this point, Peter had given a brief history of Jesus Christ’s earthly ministry and preached the death, burial, and resurrection of Christ to them. When he said that “*through His name whosoever believeth in Him shall receive remission of sins*”, the Lord interrupted

“But God, who is rich in mercy, sent His Son to apprehend Paul, His foremost enemy, through grace and initiate a new program....”

him by sending the Holy Spirit “*on all them which heard the Word*” (Acts 10:43-44). While he undoubtedly had a full Kingdom message in mind, he did not get to the part about repentance and baptism for the remission of sins as he had on Pentecost (cf. Acts 2:37-40).

“If the prophetic timetable had not been delayed, the Tribulation would have already taken place....”

Up to this point, this message was compatible with Peter’s Kingdom gospel and the Grace gospel preached by Paul (I Cor. 15:3-4). We believe that at this point God intervened by saving Cornelius and those with him who believed and placed them into the Church, which is Christ’s Body. Because the

Kingdom program was already being superseded by the Dispensation of Grace, God’s purpose in saving these Gentiles was to prepare Peter and the other Kingdom leaders to accept both Paul and his message as being from the Lord. When confronted by those in Jerusalem because he had gone “*into men uncircumcised and didst eat with them*” (Acts 11:1-3), he explained why he did what he did by telling how God had specifically sent him there and what took place, saying “*what was I, that I should withstand God*” (Acts 10:17). We know that Peter only came to an understanding of “why” this took place when he later learned about the purpose of the Dispensation of Grace from Paul (Gal. 2:1-10; cf. II Pet. 2:15-16). The timing and the manner in which Peter was sent to Cornelius provides strong proof that the Dispensation of Grace began with Paul’s conversion and that the fading away of Israel had already begun. A major dispensational change had to have taken place for Peter to have been sent to Cornelius in the manner and at the time that he was.

The Jerusalem Council

When a controversy over circumcision in the Gentile churches arose in Antioch, Paul, Barnabas, and other leaders went to Jerusalem for a hearing before the apostles and elders of the church there (Acts 15:1-2). After much disputing, Peter took the floor and reminded them how God had used him to bring salvation to the Gentiles (Acts 15:3-11). These leaders then listened to what Paul and Barnabas had to say about how the Lord was using them among the Gentiles (Acts 15:12). James then stood up and defended their ministry to the Gentiles, insisting they not be put under the Law of Moses (Acts 15:13-21).

Our point here is that in referring back to the events in Acts chapter ten to defend Paul’s ministry, Peter knew something new took place when the Lord sent him to Cornelius and that it related to Paul’s message and ministry to the Gentiles. James, the apostles, the elders, and

the whole church agreed and sent letters of acknowledgment to the believing Gentiles in Antioch and the regions of Syria and Cilicia asking only that they “*abstain from meats offered to idols, and from blood, and from things strangled, and from fornication*” (Acts 15:22-29).

That they specifically sent letters to the Gentile believers in the regions of Syria and Cilicia confirms that Paul’s early ministry was the same then as it was at this time (Acts 15:23; cf. Gal. 1:18-21; Acts 9:26-30; Tarsus is in Cilicia).

To Be Continued!



Question Box

“Recently I see Christians change ‘Jesus’ to ‘Yeshua.’ What is your comment about this?”

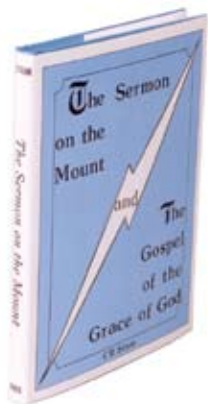
We have noticed this also, and wonder if this change is made to gain acceptance of the Lord Jesus among our Jewish friends who might have more respect for a more Hebrew-sounding Savior. While those who make this change may have good intentions, it is not a necessary change.

Names have different renditions in different languages. The English name “Peter” is “Pedro” in Spanish and “Pierre” in French. This principle also appears in Scripture. When Matthew speaks of “Elias” (Matt. 17:3) he is obviously speaking of “Elijah.” “Elias” is the Greek form of the Hebrew name “Elijah,” and Matthew wrote in Greek. We see this again in Hebrews 4:8, where the writer talks about “Jesus” when he is obviously speaking of “Joshua.” “Jesus” is the Greek rendition of the Hebrew name “Joshua.”

In light of our question, it is significant that these New Testament writers did not insist on maintaining the Hebrew rendering of Old Testament names. They were perfectly comfortable using Greek versions of Hebrew names. And since they wrote by inspiration of the Spirit, we know that *God Himself* is comfortable with *our* use of the Savior’s name in *our* native tongue. As for acceptance of “Jesus” among Jews, we must remember that Paul was “*the apostle of the Gentiles,*” and beginning with his ministry, the Gentile nations now included *Israel*, who having lost their “*favoured nation*” status with God, are now considered *just another one of the nations*. And Paul preached “Jesus” to Jews (Acts 13:23,33) as well as to Gentiles.

—Pastor Kurth

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"For the past three or four years I have not been able to read the *Searchlight* because I had been at a prison that would not let such materials in. Now, however, I am at a new place where I can once again get them and I am more than just a little excited to be able to study the Word, rightly divided, again."

From the Internet:

"As of now, I'm an Acts 2 dispey, but you guys bring a solid case for the mid-Acts position, and I'm changing my mind as I study! Thank you. I do have questions..."

From New Jersey:

"Over the past several years I have been strengthened and encouraged by BBS books, tapes and the *Searchlight*. Enclosed is a gift to help in proclaiming God's Word."

From the Internet:

"I'm new to your teachings, and am finding I do understand more and more."

From Ghana:

"I deeply appreciate the *Searchlight*, from which I constantly get my spiritual nourishment while drawing continued inspiration and encouragement in my full-time ministry of teaching. The Mystery and rightly dividing the Word of God is new to pastors and churches here in Ghana." (It is new to many pastors and churches here in the USA also!—RK).

From Missouri:

"I must be honest and say that I do not always agree with everything that appears in my *Berean Searchlight*. However, I do look forward to every issue, and I do keep them for reference purposes."

From Florida:

“I just read *The Profit of Spiritual Gifts*. It is so good! Thank you for putting it in the *Searchlight*.”

From Pennsylvania:

“I try, but I fail to understand the Grace message. I do not see what you folks refer to as ‘the Mystery.’ I am not knowledgeable enough to debate these points, but I sure would like to understand. I had a brother-in-law whom I loved and was a true friend. There were always copies of the *Searchlight* in his home. Because of my friendship with him I have an affection for the Bereans.” (This brother-in-law’s life adorned the doctrine [Titus 2:10], and now his testimony may bear fruit in this man’s life. Please pray for him.—RK).

From Florida:

“I would like to take this opportunity to thank you for the reading materials that you have faithfully donated to our chapel. The magazines were well received, and our inmates express their special gratitude for your thoughtfulness.”

From Oklahoma:

“I am the chaplain at a maximum security men’s facility. I am writing to you to request a donation of fifty copies of your *Searchlight* magazine monthly. We will definitely put all issues you send to use. We appreciate your generosity.”

From Michigan:

“I have been blessed by virtually every piece of literature I’ve obtained from BBS and am glad to support your faithful work. It’s great to see you at the conferences and hear Pastor Sadler preach God’s Grace.”

From Wisconsin:

“Thank you for your article, *The Profit of Spiritual Gifts*. The article was very helpful to me in understanding the definition of spiritual gifts, and what took place in Acts 2, and what people are calling gifts today. My background is very mixed and erroneous in thinking. This article set my erroneous thinking straight. Praise the Lord!”

From Alabama:

“This makes more sense than anything I have read on the subject. I do not have a Grace church near me, so this helps tremendously.”

From Minnesota:

“I enjoy receiving the *Berean Searchlight* and read it from cover to cover the day it comes in the mail. It is so nice to get a magazine that has correct doctrine.”

From the Philippines:

“I am a staunch defender of dispensationalism. My Pentecostal background was revolutionized by *Things That Differ*. Due to the goodness of this book, I always end up ‘losing’ my copy.”

From Texas:

“I am sorry my gift is a ‘widow’s mite’ this month. With doctor and hospital bills and all the rest, my situation is tight. We thank God for your ministries.” (We thank you for your faithfulness.—RK).

From Illinois:

“Please use this toward the cost of reprinting *Things That Differ*, etc. There is such a need for sound teaching and the gospel of God’s grace today.”

“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

THE HOUSE OF GOD

God's building a house, a Temple Divine;
Not a temple of stone, nor an earthly shrine;
Not a building of brick, with steeple and dome,
But a spiritual House, called God's Home.

The Body of Christ this House is named,
By the Spirit of God this House is framed:
A place on earth for God to dwell;
Christ gave to Paul this Truth to tell.

God's purpose in grace, His eternal plan;
The fulness of Christ...“the One New Man”:
The Mystery of God for centuries sealed,
Unknown, untold; but at last revealed.

Christ told it to Paul, unto Paul alone;
Now the Secret was his, to make it known.
In the heavens above, Christ has His seat;
There to remain 'till His Body's complete.

—Pastor J. C. O'Hair

“And to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:9).



Spotlight on Grace Churches

This month's church is:

Grace Bible Church

Location: *DJ's Family Center*, corner of Hwy. 52 & Walleye Drive,
Yankton, South Dakota

Pastor: Joel Finck

Services: 10:00 a.m. Family Bible Hour
11:00 a.m. Worship Service
7:00 p.m. Thursday Bible Study

Contact information: Pastor Finck may be reached by phone at (605) 463-2070, or e-mail at: joelfinck@parsonspublishingcompany.com.

BBS Free Tape Lending Library

Tape Series by Pastor C. R. Stam—Founder

Each message is approximately 25 minutes in length

I & II Thessalonians	25 messages
I Corinthians	54 messages
II Corinthians	47 messages
Author's Choice	16 messages
Galatians	42 messages
Romans	69 messages
Ephesians	31 messages
Philippians	21 messages
Colossians	22 messages
I Timothy	19 messages
II Timothy	22 messages
Titus	9 messages
Paul's Apostleship	13 messages
The Rapture	14 messages
True Spirituality	17 messages

Tape Series by Pastor Paul M. Sadler—President

Each message is between 45 and 60 minutes in length

Acts, Dispensationally Considered	21 messages
Body of Christ, The	10 messages
Christ, and Him Crucified	4 messages
Christian Marriage	7 messages
Defending the Faith	6 messages
Dispensational Bible Truths for Today	6 messages
Fall and Casting Away of Israel, The	5 messages
Glories of Heaven, The	7 messages
Hard Sayings of St. Paul	4 messages
Is There a Literal Hell?	5 messages
Revelation, The Book of: A Dispensational Introduction	5 messages
Riches of His Grace, The	2 messages
Seven Pauline Mysteries	7 messages
Understanding Dispensationalism	11 messages
Understanding the Mystery	14 messages
Where is God When I'm Hurting?	4 messages

All of the above tapes are available for *loan* at no charge!

We only ask that you return the tapes *promptly* when you are finished listening to them so that others may also have the opportunity to borrow them. Only those series that are listed on this page are available from the Lending Library. Other series may be *purchased* from the *Berean Bible Society*, PO Box 756, Germantown, WI 53022. Please write to this address for our Tape Catalog or visit: www.bereanbiblesociety.org.

We are no longer receiving overseas requests due to rising costs. Also, due to heavy order volume, please order only one large tape series or two small tape series at a time.

To request tapes, write to: Sam and Ruth Castrova, 7900 Barbour Store Rd., Willow Springs, NC 27592, E-mail: lendinglibrary@nc.rr.com, or visit the BBS website at: www.bereanbiblesociety.org.

NEWS AND ANNOUNCEMENTS

Good News: BBS webmaster Richard Church reports a marked increase in activity at www.bereanbiblesociety.org. He recently observed that visitors to our web site were up 20%, and the number of pages these visitors viewed per visit was up 16% for the same time period. This means more people are accessing our site and lingering longer. While we are encouraged by this, Richard plans to continue working to improve our site in several areas. Why not bolster his efforts in prayer, and in so doing help us reach even more people with the blessed message of God's grace.

A helpful change: Long-time contributors to *Berean Bible Society* know that financial gifts to BBS can be "ear-marked" to indicate how they would like their gift to be used. In the past, this has not been possible when donating to BBS online, but now this has changed. Now when we announce a special need, such as our recently announced goal of re-printing several of our books, online contributors can designate all or part of their gift to be applied to a specific need. You can even leave a short message just to say hello. We hope you'll do so soon.

A Grace seminary: *St. Louis Bible Fellowship* has launched a new Grace school, the *St. Louis Bible Seminary*. Pastor Rick Owsley is the director, but he has invited Grace pastors and leaders to help with the teaching. SLBS is accredited with *Accrediting Commission International*, the largest accrediting administration not affiliated with the government, and so students can work toward a bachelor's or master's degree. Students may attend class in person, but also online or by correspondence course. For more information, contact Pastor Owsley at 6234 Victoria Avenue, St. Louis, MO 63139, or visit www.stlouistheological.org.

A vacation with a purpose: Rocky Mountain Grace Camp is scheduled for July 2-8, and will be held once again at beautiful *Long's Peak Inn*, nestled in the scenic surroundings of Estes Park, Colorado. For brochures, directions, and more information, contact Pastor and Mrs. James Harley at 920-829-6021, or e-mail them at rockymountaingracecamp@juno.com.

Looking for fellowship: Diana Jones has just moved to Anderson, Indiana, and would like to get in touch with Grace believers who would like to meet for Bible study and fellowship. You can write her at: 1207 Park Circle Dr., Anderson, IN 46102, or e-mail her at djones@anderson.edu.

*The picture of the lighthouse that appears on the front cover is of *Peggy's Cove Lighthouse* near Halifax, Nova Scotia, Canada. It stands on granite rock at the mouth of St. Margaret's Bay. *Peggy's Cove* is the only Canadian lighthouse that also serves as an active Post Office.

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“Anxiety does not empty tomorrow of its sorrows, but only empties today of its strength.” —Charles Haddon Spurgeon

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