

The **Berean Searchlight**

Studying God's Word, Rightly Divided

April 2000



SPRINGTIME SPECIAL

The Triumph of His Grace

Preparing Ourselves for the Rapture

By PAUL M. SADLER



This volume is a comprehensive study on the doctrine of the pretribulational Rapture of the Church. In addition to giving a complete exposition of our Blessed Hope, this work contrasts the two comings of Christ. *The Triumph of His Grace* contains *charts, outlines, time lines* and *numerous comparisons* to help the reader understand that the Body of Christ will be “delivered from the wrath to come.”

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From the Editor to You:



Dearly Beloved,

As an author I have discovered that writing a book is like diving off a jagged cliff into the ocean below. You don't fully grasp what you're getting into until you've taken the plunge. It begins as an *adventure*. You can't wait to get started. After thoroughly researching the subject, you choose a title, jot down

the chapter headings, and pen the Preface and Introduction. This is *fun!!* It isn't long however before the work becomes an *obsession* consuming all of your time.

Remember that summer your family took a cross-country trip? After the first day it was as if dad had turned into a different person. He drove mile after mile without a break until the family nearly collapsed from exhaustion. Dad was on a *mission*. Well, this pretty well describes the second stage of writing a book. Your office becomes a cloister that most monks would envy.

Just about the time you think you're making headway, the work turns into a *tyrant*. Between trying to turn a phrase differently and writer's block, the taskmaster is unrelenting, driving its captive to finish the project. At this point, the famous line by Garfield the cat came to mind, "Are we still having fun!" But then, as Winston Churchill once said after completing a novel, you "slay the beast and fling it to the public." Now that *Paul's Epistle to the Ephesians* is finally in print, we earnestly pray that it will prove to be as much of a blessing to you as it was for me to write, in spite of the above.

As you can see, the tables in our mailroom were overflowing with books being prepared for shipping. In fact, to my knowledge this has been the largest number of orders we have received for any volume in the history of BBS. Of course, one of the reasons for this is due to the fact that very little has been written on *Ephesians* from a grace standpoint. So we thank the Lord for the interest the book has generated and for His goodness in helping us bring it to completion.

I also want to convey my sincere appreciation to all those who faithfully prayed for us and gave sacrificially to give birth to the message contained in this work. Although it is unusual, the printer somehow had a shortfall of about five hundred volumes. Normally this is just the opposite. This means that the entire first printing is nearly gone. I told the staff that if they need me I can be reached at 1-800-VACATION!!!

Gratefully yours,

Paul M. Sadler
President

From Colorado:

"Through the grace of God, the tolerance of a good friend, and literature from the *Berean Bible Society*, I have been saved, blessed, and born unto an eternal life given to me in Christ. *Rejoice evermore!* I thank you for being His instrument in making the Word so easy to understand. What is hard to understand is how so many 'Christians' have no concept of the gospel of the Mystery. Don't they read their Bibles? May our continued fellowship of the mystery bring Paul's gospel to all who will hear." (That may be the problem, they read the Bible, but fail to study it. Ed.)

From New Mexico:

"My husband and I are so grateful to learn of the Word rightly divided from my husband's uncle in Arkansas. He told us about your little book, *Berean Searchlight*. He loaned us one to write to you and get one sent to our address. That was over six years ago. Thanks so much."

From Indiana:

"I just got home from a visit to my parents. My mom was telling me how much she enjoys your books and the monthly *Searchlight*. She shares these publications with many people and they are blessed as well. So, here is another small donation to keep the *Searchlight* shining into a dark world. May God bless your labors and increase your knowledge of His love, truth, mercy and grace."

From Tennessee:

"We are thankful for your good ministry. Only wish we had one of your preachers in our area."

From Pennsylvania:

"I was so deeply blessed by the messages you gave to us on the two VHS video cassettes. All my family has not been saved yet. I think these messages on the *Unsearchable Riches of Christ* would finish their conversion. So please send me two more sets. Thank you and God bless you."

From New York:

"I'm ordering Paul Sadler's book *Paul's Epistle to the Ephesians*. I'm excited about Pastor Sadler's new book. A number of years ago my understanding was opened to many truths in God's word. After I sent a letter to the *Berean Bible Society* by mistake, thinking it was part of a different organization, Paul Sadler replied to my letter and also was moved to send me a copy of his book *Exploring the Unsearchable Riches of Christ* along with his letter. At first I just thought it was very nice of him, but after reading the book I knew it was the grace of God working through him. Previously I have been a diligent Bible student and thought I had a firm understanding of the Scriptures. I never thought I would receive a book that would open my understanding to rightly dividing the Word of truth. But *Exploring the Unsearchable Riches of Christ* has done just that. Thank you."

From Washington:

"Please send me six extra copies of the *Berean Searchlight* each month as I like to share them with our senior center Bible class we have each Wednesday for one hour. For 28 years I was in bondage to a cult, today enjoy Galatians 5. I stand fast in the liberty wherewith Christ hath made me free." (The gospel really does "set the prisoner free." Ed.)

From California:

"How refreshing to read the *Searchlight* from cover to cover. I would that Christendom's Evangelicals could, or rather would, see the truth rightly divided. What a difference it would make in the believer's life. Without it one can only fellowship to a point and mainly on salvation."

From Alaska:

"A note to let you know how much your literature means to us. We currently have a home church of *two*, as there are no grace churches in our area. Thanks for being there with us."

From Iowa:

“Our prayer is that God will continue to bless you and that many souls will come to know Christ Jesus as their Lord and Savior. January 11th was my 85th birthday and we thank God for each day He gives us. My wife and I are in good health for our age. We are thankful we know Christ Jesus and the cleansing power of His shed blood to save us.” (Happy Birthday! Ed.)

From Tennessee:

“First, I want to say how much I appreciate what I have learned from the *BBS*. I hope that you are being greatly blessed by the Lord and the ministry is expanding.”

From Michigan:

“First I’d like to express my gratitude for the receipt of the *Searchlight* these many years. I am thankful for your faithfulness in the Lord, sending it out each month. It is most times very helpful and encouraging to me, as I learn more of God’s Body truth for today...I am glad you have the *Letters to the Editor* section in the front. That puts me in touch with the hearts of so many other believers across the country and in the world. My heart goes out and identifies with the longing for fellowship shared there, the encouragement that other grace churches are springing up here and there and that other believers are growing in the Lord and being helped in their daily lives and ministry.”

From Washington:

“I do enjoy your *Searchlight*. It puts me to sleep many nights as I end the day in Christ through you. God bless you and your society now and always.” (Sweet dreams! Ed.)

From Michigan:

“We enjoy your *Searchlight* and pray for God’s great blessings on you and your faithful service.”

From North Carolina:

“Dear Pastor Sadler, your letter of January 20th acknowledging my comments on certain religious issues was a most kind and gentlemanly missive. It was a pleasure to receive it for unfortunately so many in Evangelical circles seem to lack both kindness and gentlemanly qualities. For your attitude, the Lord is to be thanked.” (Courtesy is a virtue. Paul’s correspondence to Philemon is a good example of it at work in every day Christian life. Ed.)

From Anonymous:

“Thanks for allowing Christ to work through you. Really enjoy the *Searchlight* and the books. Keep spreading the gospel of reconciliation. Accept this small token of my appreciation. Wish it could be more.”

From Illinois:

“Please find enclosed a check in the amount of \$... to be used where it is most needed. We do appreciate the work you are doing. May the Lord bless you bountifully during 2000.”

From Pennsylvania:

“Thank you once again for the work at *BBS* and the Word of God rightly divided. We are enjoying the tapes of Pastor Sadler’s *Exploring the Unsearchable Riches of Christ* and hope to share them with others to bring an understanding of God’s Word.” (Someone once said to me as I started to introduce myself: “Say no more, I’d recognize that voice anywhere!” Ed.)

From Iowa:

“Thank you for faithfully sending out the *Searchlight* so full of God’s Word and encouragement in these confusing days. May the Lord continue to use your ministry, as we know God’s Word will not return void. We appreciate your messages rightly dividing the truth. Thanks again.”

“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 Life and Letters of the Apostle Peter (Part III)

By Paul M. Sadler

Having established that Paul was careful not to build upon Peter's foundation, we too should be vigilant to follow in his footsteps. Although the influence of the Pauline revelation is clearly seen in Peter's writings, especially in regard to spiritual redemption, this in no way implies that Peter preached the Mystery to his hearers.

Here a note of clarification should be given. When Peter came to Antioch Paul justly rebuked him before all for withdrawing himself from the *Gentiles*. At the Jerusalem Conference it was Peter who defended Paul's apostleship, clarifying that God was doing something uniquely different among the *Gentiles*. The winds of change were beginning to blow across the biblical landscape. As we know, God was tearing down the middle wall of partition. Therefore, concerning the *Body of Christ*, there is no difference between the Jews and the *Gentiles*. But when Peter withdrew himself, being aware of this, his actions essentially denied Paul's message.

It is imperative that we remember two things here. First, those at Antioch were members of the *Body of Christ* operating under the guidelines of the *Mystery*. Thus, the Jews present were confused by Peter's withdrawal, which caused a division. He was building again the middle wall of partition that he helped to destroy *in regard to Paul's ministry*. Second, we must

not lose sight of the fact that during the transition period there were *two* programs running side by side. Consequently, we have *two* entities serving the Lord, the Kingdom Church, and the Church, the *Body of Christ*.

As God gradually withdrew His blessing from the Kingdom Church their number became fixed, which meant this Church eventually vanished from the scene. According to God's secret purpose, the Church the *Body of Christ* superseded it. This naturally left the kingdom saints at that time wondering what God had in store for them. Of course, the scoffers were quick to say, "Where is the promise of His coming [Second Coming]? (II Pet. 3:4). They were implying, of course, that the Twelve were confused regarding the establishment of the millennial kingdom.

While we do not deny that the transition is a confusing period for many, nevertheless, Peter remained a kingdom apostle, being a minister of the circumcision. (Gal. 2:7-9). Thus, he was charged with the task of writing to the *kingdom saints*, both past and future, to confirm the faith that had been delivered unto them by the Old Testament Prophets and the Twelve (II Pet. 3:1,2). Peter charges them, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." In others words, God is

not slack concerning His promise. They would receive their inheritance at the first resurrection when Christ returns in His glory to set up the kingdom (I Pet. 1:13 cf. II Pet. 1:11-21).

So then, although Peter was well aware of the *present truth* of Jew and Gentile in one Body, he was not writing to the Body of Christ. Rather he confines his message to the elect nation that had given birth to the “little flock” commonly known as the kingdom saints.

A HOLY NATION

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (I Pet. 1:2).

In keeping with the Prophetic Scriptures, Israel was a chosen nation according to the foreknowledge of God the Father. God chose her from among the nations, not due to the fact that she was the greatest in number, for we know she was the fewest of all people. Rather, He chose her because He *loved* her. Foreknowledge does not have so much to do with God’s prior knowledge of the nation’s conduct, although this is included, as it does with what He would graciously *do* for her.

Hence, Peter calls his hearers a “holy nation” (I Pet. 2:9). Even though she was being set aside at the time of this writing, she had been the apple of God’s eye. It was through Israel that He channeled His blessing, which will again be true in the coming day of the Lord (Deut. 7:6-8 cf. Obadiah 1:15-21).

But simply because one was of the seed of Abraham did not guarantee that he was of believing Israel. When John the Baptist warned the elect nation about the impending wrath of God, he gave a scathing rebuke to the leaders of the nation, calling them a generation of vipers. “And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham” (Matt. 3:9). Thus, the nation was divided into two parts, believing Israel and those who rejected the counsel of God against themselves.

Peter addresses the former group that were set apart by the Spirit, “unto obedience and sprinkling of the blood of Jesus Christ.” Their *obedience* as the covenant people of God had brought them into a new relationship with the Redeemer. The phrase “sprinkling of the blood” is a Hebraism that is found throughout the Old Testament. While foreign to the Gentiles, this phraseology was very familiar to Peter’s hearers.

You will recall Moses “took half of the blood, and put it in basins; and half of the blood he *sprinkled* on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and *sprinkled* it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words” (Ex. 24:6-8).

This great historic event took place when Israel emerged as a nation shortly after her captivity in Egypt. The moment Moses

sprinkled the people with blood Israel was bound to the *law*, which she willingly agreed to obey. She soon learned, however, that it was a yoke about her neck drowning her in one failure after another. Years later, as the light was about to go out in Israel due to the nation's rebellion, Peter reminds the *obedient* that through the sprinkling of the blood of Christ they were brought into a new and living way.

With this in mind, at the first encounter John the Baptist had with the Messiah he declared, "Behold the Lamb of God." But such was the case with many utterances of the prophets; they didn't understand the full meaning of their own words. It was not until *after* the Apostle Paul unfolded the significance of Calvary that Peter began to view the Cross in a whole new light.

At Pentecost he essentially proclaimed Christ as the silent lamb being led before his shearers, a *victim* who was slain at the hands of evil men. What appeared to be a grave injustice on the surface was the means by which God would redeem His people. Careful to maintain the imagery of the lamb, with which his readers could easily identify, Peter shows how they were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19).

The sacrificial blood that was shed, poured, and sprinkled in the Old Testament only served to cover their sins. Interestingly, the source of "the blood" is rarely mentioned in time past; however, in regard to the Redeemer, "the blood" never stands alone. As it has been correctly said, "The One who shed

the blood is invariably specified, for it is the Person that gives value to the work." Consequently, the blood of Christ is called "precious," for the sprinkling of it cleanses from all sin. Indeed He was "the Lamb of God, which taketh away the sin of the world."

GRACE AND PEACE MULTIPLIED

"Grace unto you, and peace, be multiplied...Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come unto you*" (I Pet. 1:2,10).

Everything about the Mystery is characterized by *grace*. As members of the Body of Christ we are living in the dispensation of Grace. Thus, we preach the gospel of the grace of God, salvation is by grace through faith, grace teaches us how to live a godly life in Christ Jesus wherefore we walk by grace, and in the ages to come God is going to show forth the exceeding riches of His grace.

Since Peter ministered under a performance based system it is little wonder he says about Paul's teachings, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood" (II Pet. 3:16). Observing the grace of God among the Gentiles, Peter was beginning to have a fuller appreciation of the *prophesied grace* that would come unto them. In fact, the Spirit had directed him to declare at the Jerusalem Council, "we believe that through the grace of the Lord Jesus Christ we **shall** be saved, even as they." You see, the prophets had prophesied about

the sufferings of Christ and the *glory* that would follow shortly thereafter in the kingdom. That's grace! (I Pet. 1:10-12).

Peter had caught glimpses of grace during the earthly ministry of Christ. A good example was the woman taken in adultery. When her accusers required her death according to the law our Lord inquired: "He that is without sin among you, let him first cast a stone at her." They were so convicted, having more than likely committed the same sin in their heart, they departed. Probably those present heard plop! plop! plop! plop! as the stones dropped at their feet. Our Lord was a master at disarming His enemies. He then asked the woman, "where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." The Master could have condemned her, for He knew no sin, rather, He showed *grace* to her (John 8:3-12).

Peter witnessed the grace of a loving God again on the day of Pentecost when God forgave Israel of crucifying her Messiah, thus giving her a second chance to receive Him. As he pondered the wonderful workings of God he could only say, "Grace and peace be multiplied!"

But when will the kingdom saints fully partake of the grace of God that was *promised* to come unto them? As we know, between the sufferings of Christ and the glory to follow, Israel was set aside in unbelief. The casting away of the chosen nation covered approximately a 35 year period, which was drawing to a close as Peter wrote

to those of the Jewish dispersion. Once again, Peter instructed his hearers to "hope to the end for the *grace* that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13). Peter consistently pointed his countrymen to the future resurrection and Second Coming of Christ at the last day.

A LIVING HOPE

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Notice that Peter doesn't address the Father as the God of Abraham, Isaac, and Jacob. This was still true, of course, but he wanted the kingdom saints to understand that the sprinkling of the blood of Christ had procured a closer relationship for them. In the Old Testament, the Father was unapproachable due to the sins of His people. You will recall the time Moses sought to gather the children of Israel at the base of the mount. When the Israelites saw the lightning and heard the thunder and felt the earth shake beneath their feet, in essence they said to Moses, you go up there and die, we're going home! But now because of Calvary, Peter says to his countrymen, Christ is the *way*, who "suffered for sins, the just for the unjust, that *he might bring us to God*" (I Pet. 3:18).

According to the Father's abundant mercy He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." That is, they were *born again* unto a living hope. Men

have many hopes in this life, but as Solomon wisely observed, “when a wicked man dieth, *his* expectation shall perish.” Sometimes a man’s hope is cut short long before he dies as a result of illness or unforeseen circumstances. Alexander the Great was reported to have said “he left hope to himself.” At the pinnacle of Alexander’s glory his life was cut off and his hopes perished with him. It is sad indeed when a man and his hope die *together*.

By contrast, the hope of these believers was a living hope. It will never die because this hope finds its rest in Christ who conquered death. He has risen from or “out from among the dead” forevermore, which insures the future resurrection of these saints. The Apostle John adds, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure” (I John 3:2,3).

We can only imagine what a comfort this would have been to these Jewish believers of the dispersion who had been driven out of their homeland into the jaws of hostile nations. Peter speaks of their plight as “manifold trials.” They stared into the face of death, daily, as it were, for faithfully proclaiming the *Way*, the *Truth*, and the *Life*. Their hope enabled them to endure one distress after another to the glory of God. But Peter’s words here carry even more weight for his countrymen who will suffer through the coming day of the Lord.

“Peter emphasizes again and again the importance of *continuance*...”

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (I Pet. 1:4).


Note that their inheritance is not said to be heavenly, but *reserved* for them in heaven. There is a difference. Although the bridge has been temporarily washed out by Israel’s national rebellion, the saints of the dispersion and of the future Tribulation are depicted as marching on to Canaan’s rest, which is the end of their journey. Thus, Peter emphasizes again and again the importance of *continuance*, hope to the end, deliverance to be revealed in the last days, making their calling sure, obedience, etc. (I Pet. 1:5,7,9,13,14; II Pet. 1:10,11; 3:14).

The inheritance that they will receive at the day of visitation is said to be incorruptible, and undefiled, and that fadeth not away. Since it is of divine origin it cannot be corrupted by unscrupulous family members or soiled by bigotry or legal entanglements. Sin and death would be unable to rob these saints of what rightfully belonged to them. This will be especially comforting to the future kingdom saints due to the intensity of the wrath to come. In that day death will be a blessing, for their lives will be filled with sorrow upon sorrow.

In the context of the kingdom program, these saints are to *inherit* the earth, a place in the kingdom promised to David, eternal life, etc. (Matt.5:5; 19:29; 25:34). While the promise of the kingdom was paramount in the mind of most Jews, Peter seems to lay special emphasis on the greater promises of the resurrection and eternal life, all of which were being *reserved* for them in heaven.

This is in keeping with a promise our Lord made to the Twelve. As He prepared to return to *heaven* He said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye may be also*" (John

14:3). You will recall that this was in fulfillment of the parable of the Nobleman who went into a far country (*heaven*) to receive a kingdom for himself (Christ), and then return (the Second Coming). In His absence they were to occupy until His appearing, laying up their treasures in *heaven* where neither moth nor rust could destroy them. (Luke 19:12,13 cf. Matt. 6:20,21).

However, when God interrupted the Prophetic Program with the Mystery, their inheritance and the promises associated with it were *reserved* in heaven until Christ returns in glory at the close of the Great Tribulation. 

To Be Continued!

THREE CROSSES

"Three crosses on a lonely hill.
A thief on either side,
And, in between, the Son of God...
How wide the gulf—how wide!

Yet one thief spanned it with the words,
'Oh, Lord, remember me;'
The other scoffed and turned aside
To lost eternity.

Forsaken is the hilltop now.
And all three crosses gone.
But in the believing hearts of men
The center Cross lives on.

And still, as when these sentinels
First met earth's wondering view,
The presence of the Lord divides—
Upon which side are you?"

—Helen Franzee Bower

According to the Scriptures, what must you do to be saved? Believe on the Lord Jesus Christ that He died for your sins, was buried, and rose again, and thou shalt be saved (Acts 16:31; I Cor. 15:3,4).

Judge Not—Judge All Things

By Cornelius R. Stam

How often, in our efforts to “stand” for the truth and “withstand” error, we have been taken to task with the use of such Scripture passages as “*Judge not, that ye be not judged*” (Matt. 7:1) and “*the servant of the Lord must not strive*” (II Tim. 2:24).

These passages taken by themselves and out of context can induce weak believers to great irresponsibility, but it is our purpose in this article to examine the Scriptures as a whole and see what they have to say about judging others, or judging what they say or do.

The Scriptures have much to say about judging others and several synonyms are used. Since, however, one Greek word, “*krino*” is most often used in discussing this subject, and since this is the word our Lord used when He said, “Judge not,” we will deal only with those passages in which this Greek root “*krino*” (to judge) and its derivatives, “*anakrino*” (to judge strictly) and “*diakrino*” (to judge thoroughly) are used. In this way there can at least be little or no “strife about words.”

If the interpretation so often placed upon our Lord’s words, “Judge not,” were consistent with the Scriptures as a whole, we would not—indeed, *should not*—have had a Scofield, a Darby, a Calvin, a Luther—or a Paul, for those who interpret it thus surely would have taken strong exception as Paul and Barnabas “had no small dissension and disputation” with the Judaizers who had

come to Antioch, seeking to bring the Gentile believers there under the Law, or as later at Jerusalem, Paul “gave place by subjection” to these same Judaizers, “no, not for an hour, that the truth of the gospel might continue with [the Gentiles]” (Acts 15:2; Gal. 2:5).

As to the root word “*krino*,” (to judge), it should be observed at the outset that some of the passages using this word urge us *not* to judge, while others teach as strongly that we *should* judge, indeed, that “*he that is spiritual judgeth all things*” (I Cor. 2:15), so that the interpretation of any Scriptural statement on judging must be determined, not by any “private interpretation,” but in the light of the context and/or of related Scripture passages.

JUDGE NOT

“Judge not, that ye be not judged” (Matt. 7:1).

Our Lord’s words here have, of course, to do with judging *persons* (obviously for what they do or fail to do), but Verse 5 indicates that they have reference to a certain type of critic, “*Thou hypocrite*,” or one who has a “*beam*” in his own eye, while criticizing the “*mote*” (any small, dry particle) in his brother’s eye. Such a critic would surely not be the “spiritual” person of I Corinthians 2:15. Thus Matthew 7:1,2 is a *warning* that if you are too quick to judge others, you may expect others to judge you. The parallel passage in Luke 6:37,38 brings this out

“...all of us—each one individually—will one day give a personal account to God.”

even more forcefully. Paul, also, in Romans 2:1, says to those who hypocritically condemn others:

“...wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

In Romans 14:4-13 the Apostle has an extended exhortation on such readiness to judge others. Dealing with the friction between those on the one hand who feel free to “eat all things,” and those on the other who are convicted that they should only “eat herbs,” he says:

“Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him” (Ver. 3).

In Verses 10,12 he urges those on *both* sides to refrain from criticizing each other since all of us—each one individually—will one day give a personal account to God:

“But why dost thou judge thy brother?¹ or why dost thou set at nought thy brother?² for we shall all stand before the judgment seat of Christ.”

“So then, every one of us shall give account of *himself* to God.”

And he concludes:

“Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Ver. 13).

It is important to note that all this has to do with judging one another as to way of life; indeed, Romans 14 has to do with judging one another in matters *not*

specifically dealt with in the Word of God. Such judgment should be left to Christ, at whose “judgment seat” we shall all one day stand. In the same vein the Apostle says in I Corinthians 4:5:

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

Let us then rather be criticized than to criticize, rather be judged than to judge—except in matters where God has given us the clear knowledge of His will. To the Galatians, for example, who had been enticed to go back under the Law after Christ had so gloriously set them free, the Apostle wrote:

“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).

And then he proceeds to tell them in stern language how they will belittle Christ, and what the results will be if they continue in their course.

Thus too, he writes to the brethren at Colosse, this time urging them *not to accept* the criticisms of those who would bring them under the Law:

“Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

“Which are a shadow of things to come, but the Body [i.e., the substance] is of Christ” (Col. 2:16,17).

HE THAT IS SPIRITUAL JUDGETH ALL THINGS

But where God has clearly made His truth and will known believers *should* judge between truth and error, not only “*standing*” for what is right, but “*withstanding*” what is wrong (Eph. 6:11,13), and this often involves “*judging*” and “*withstanding*” persons involved. Using the same root, *krino*, the Apostle says:

“But he that is spiritual *judgeth all things*, yet he himself is judged of no man” (I Cor. 2:15).

The truly spiritual man is so far above the wisest sages of this world, yea, so far above the mass of Christians with whom he comes in contact with, that he can understand them, but they can never quite understand him.³ It is a sad fact, however, that in the Church today, as in that of Paul’s day, there are so few, comparatively, who are truly spiritual and truly qualified to judge. Referring to the senseless and shameful contentions among the Corinthian believers, Paul wrote:

“I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?” (I Cor. 6:5).

Here he reprimands them because there is not one man among them who is spiritual enough to reprove the wrong and defend the right.

Indeed, Paul himself, an eminently spiritual man of God, once found it necessary to *rebuke* Peter *publicly*, even though Peter had been used of God to bring thousands to Messiah’s feet before Paul had even been converted. Read the passage carefully:

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

“For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the Circumcision.

“And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation [hypocrisy].

“But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:11-14).

Surely this must have been embarrassing to Peter, but who can deny that Paul was right in thus dealing with this crisis, stepping in immediately to rebuke Peter’s hypocrisy in going back on the great truths which God had revealed to him with regard to the oneness of Jewish and Gentile believers in Christ. Paul’s action was not only right; it was *necessary* lest Peter “*build again*” the wall of separation between Jewish and Gentile believers which he himself had helped to “*destroy*” (Ver. 18 cf. Acts 15:9-11).

While Paul, in I Corinthians, deals with judging in the context of spirituality, he is not the first in Scripture to declare that God’s people *should*, when truly qualified, judge others. When Christ Himself was judged by His antagonists, He said:

“Judge not according to the appearance, but judge righteous judgment” (John 7:24).

Surely our Lord indicated by these words that His hearers *should* judge—fairly and rightly, though “hypocrites” (as in Matt. 7:1-5 above) should take care not to judge at all.

In I Corinthians 6:2,3, the Apostle declares that believers will one day “judge the world” and will even “judge angels,” basing upon this fact his exhortation that they should be able to judge in matters pertaining to this life (Ver. 3) and reproving them for their inability “to judge the smallest matters” (Ver. 2). And in Verse 5, as we have seen, he speaks to their shame that there is not even one among them who is spiritual enough, and therefore respected enough, to judge between his brethren.

Thus God calls upon His people, not merely to judge others, but *to be such as are qualified, morally and spiritually, to judge* in matters concerning truth and error or right conduct and wrong.

Thus he instructs Timothy and Titus, both truly spiritual men of God, to act in situations in which it is necessary to judge. To Timothy he writes:

“Them that sin⁴ rebuke before all, that others also may fear” (I Tim. 5:20).

And again:

“...reprove, rebuke, exhort with all longsuffering and doctrine” (II Tim. 4:2).

Likewise, to Titus he writes:

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

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision;

“In I Corinthians 6:2,3, the Apostle declares that believers will one day ‘judge the world’ and will even ‘judge angels’....”

“Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Vers. 10,11).

Not just anyone would be qualified, spiritually and morally, to judge the recalcitrant believers to whom Timothy and Titus ministered, but these two men of God *were* thus qualified and the Apostle instructed them to do so firmly.

This brings us to a most important consideration appertaining to us all.

JUDGING OURSELVES

In Paul’s well-known passage on the Lord’s Supper, he warns against partaking of this sacred memorial in an unworthy manner (I Cor. 11:27), as some of the Corinthians were indeed doing. *“Let a man examine himself,”* he says, *“and so let him eat of that bread, and drink of that cup”* (Ver. 28).

Indeed, it was because they had been so irresponsible in this matter that it had become necessary for God to discipline them. Many among them were *“weak and sickly,”* and some had even been taken away in death (Ver. 30). This would not have been necessary, the Apostle declares, if they had judged themselves (Vers. 31,32), each one carefully examining himself in the presence of the Lord so that he might be in the proper

spiritual condition to celebrate the death of Christ for sin. Concluding his remarks about living so that they could partake of this remembrance in a worthy and sincere manner, he says:


“For if we would judge ourselves, we should not be judged.

“But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (I Cor. 11:31,32).

Whatever one’s dispensational views of the celebration of the Lord’s death at “the Lord’s table,” all of us should surely take the Apostle’s exhortation here to heart. If we would judge ourselves God would not have to discipline us for our irresponsibility and we would be in a better position to serve Him as those who are truly spiritual.

This writer is keenly aware that the mere fact that a man judges others does not of itself indicate that he is truly spiritual. Indeed, one who judges himself and is truly spiritual will not be quick to judge others. Yet, should it not be

our desire to be truly spiritual so that we might correctly “judge all things” (I Cor. 2:15) and, thus judging, “stand” for what is Scriptural and right and “withstand” what is unscriptural and wrong, even when, in so doing, it is necessary to withstand those who *teach or practice* what is unscriptural and wrong?

Away, then, with the use of such passages as II Timothy 2:24 and Matthew 7:1 merely as excuses for irresponsibility and for the criticism of those who seek to stand true to God and His Word. Let us rather consider prayerfully *all* that God says about judging, that we might truly please and honor Him. 

Endnotes

1. i.e., the one who feels he may eat all things.
2. i.e., the one who feels he should *not* eat all things.
3. The writer’s book, *True Spirituality*, deals at length with this subject.
4. The *present active participle*, i.e., those who persist in sin.



“If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept” (1 Cor. 15:14-20).

Seven Basic Bible Facts Every Christian Should Know and Believe

By Robert C. Brock

Editor of the *Journal of Pauline Dispensationalism*

FACT NO. 1—That the Bible **MUST** be rightly divided in order for it to make sense. Notice what it says: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, **RIGHTLY DIVIDING** the Word of truth” (II Tim. 2:15). This is one of the cardinal rules for interpreting the **whole** Bible. Neglect of this rule or a faulty use of it will lead to only one result, **CONFUSION**, since our God is not the author of confusion.

The reason for a right division of the Bible is because of God’s two distinct purposes: (1) His purpose concerning Israel and the world according to **PROPHECY**, and (2) His purpose concerning the Gentiles in this present age according to the **MYSTERY** revealed to Paul. God doesn’t want us to confuse the teaching of these two purposes. He has very graciously given us the key for a proper understanding of this.

FACT NO. 2—That the **DISTINCTIVENESS** of Pauline truth is a most important doctrine of the Bible. The risen Lord Jesus Christ revealed His heart and His mind to the Apostle Paul: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by **THE REVELATION OF JESUS CHRIST**” (Gal. 1:11,12). “If ye have heard of the dispensation of the grace of God which is given

me to you-ward; how that **BY REVELATION** He made known unto me the **MYSTERY...**” (Eph. 3:2,3).

This proves conclusively that Paul did not preach what the 12 Apostles preached. Rather he went up to Jerusalem to **TELL THEM** of the special gospel of grace that Christ gave to him (Gal. 2:2). He preached Jesus Christ according to the **REVELATION OF THE MYSTERY** which was kept secret, hid in God (Rom. 16:25; Eph. 3:9). He was the Apostle to the Gentiles and magnified his office (Rom. 11:13).

FACT NO. 3—That the gospel we are to preach is called the Gospel of the grace of God. “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify **THE GOSPEL OF THE GRACE OF GOD**” (Acts 20:24). This is God’s only message for the lost in this present age. We are to follow Paul as he followed Christ (I Cor. 11:1). In his writings **ALONE** do we find the doctrine, position, walk, and destiny of the Christian.

Some other important aspects of grace are:

1. We are saved by **GRACE**—Eph. 2:8,9.

2. We are justified freely by His **GRACE**—Rom. 3:24; Titus 3:7.

3. His **GRACE** is sufficient for us—II Cor. 12:9.

4. We are not under Law but under GRACE—Rom. 6:14,15.

5. This age is the age of GRACE—Eph. 3:2.

6. We are to approach the throne of GRACE in prayer—Heb. 4:16.

FACT NO. 4—That the Bible definitely teaches that water baptism was and is a part of Israel's religion (Heb. 6:1,2; 9:10). It was for the remission of sins and was by sprinkling (Mark 1:4; Acts 2:38; Ezek. 36:25).

In this age there is only ONE baptism, not two: "One Lord, one faith, ONE BAPTISM" (Eph. 4:5). This baptism is the placing of the Christian into the Church, the Body of Christ, by the Holy Spirit: "For by one SPIRIT are we all BAPTIZED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). This baptism takes place once for all at the time of salvation.

The Apostle Paul was not sent to baptize with water: "For Christ sent me NOT TO BAPTIZE but to preach the gospel..." (I Cor. 1:17). **Only a change in God's purpose would necessitate a statement like this.** There is no importance attached to water baptism, today. It is not a part of Christianity and only causes confusion.

FACT NO. 5—That we must understand the two-fold ministry of our Lord Jesus Christ. During His earthly ministry He ministered exclusively to Israel: "But He answered and said, I am not sent but unto the lost sheep of the HOUSE OF ISRAEL" (Matt. 15:24). His whole ministry to the Nation was under the Law of Moses

(Matt. 5:17; Gal. 4:4,5). Christians are not under the Law so we are not to live according to Israel's teachings.

During His present ministry in Heaven, He is ministering according to what He revealed to the Apostle Paul. He is saving men according to His gospel of Grace. He is at the throne of grace making intercession for us (Rom. 8:34). We are to live in Paul's epistles where pure Christianity is found. This is not to say we should neglect the rest of the Bible. It is ALL for us but not all TO us (I Cor. 10:6,11).

FACT NO. 6—That SIGNS belong to the Nation of Israel and its religion: "For the JEWS REQUIRE A SIGN, and the Gentiles seek after wisdom" (I Cor. 1:22). Speaking in tongues is a SIGN: "Wherefore TONGUES are for a SIGN, not to them that believe but to them that believe not..." (I Cor. 14:22).

In Jesus' day, those who sought after signs were called an evil and adulterous generation (Matt. 12:39). The eight miracles of the Gospel of John are properly called SIGNS, which included the rising of Lazarus from the dead; and in the commission of Mark 16:15-18, water baptism is associated with SIGNS. This is proved in the book of Acts because everywhere water baptism is mentioned a SIGN is mentioned in the immediate context.

This present age is a signless age. We have been blessed with all SPIRITUAL blessings in the heavenlies in Christ (Eph. 1:3). This is where the emphasis lies for the Christian.

FACT NO. 7—That the COMMISSION the Church, the Body of

Christ, is to work under, is found in II Corinthians 5:14-21 and Ephesians 3:9. The Kingdom commission of Matthew 28:19-20 and Mark 16:15-18 does not belong to God's present grace purpose. The message of reconciliation has been committed to US, the Body of Christ.

RESULTS:

1. The Christian would begin to perceive and grasp the deep things of God (I Cor. 2:10-12).


2. There would be a wonderful growth into spiritual maturity and adulthood (Eph. 4:12-15).

3. He would become a faithful steward of the mysteries of God (I Cor. 2:7; 4:1,2).

4. He would possess the Biblical answer to Satan's false cults like

Jehovah's Witnesses, Mormons, Christian Scientists, Unitarians, Modernists, etc. They all borrow some aspects of Israel's religion.

5. A mighty revival would take place if Christians would get back to Pauline truth.

My friend, if you are not saved, the grace of God invites you to receive the Lord Jesus Christ as your personal Saviour. You are a sinner and need to be saved (Rom. 3:23). "Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31). "...now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). It is infinitely better to receive Him and spend eternity in Heaven than to reject Him and spend eternity in the Lake of Fire! 

7 Basic Bible Facts Every Christian Should Know and Believe is available in tract form. Quantities can be ordered directly from Brother Brock at 6260 12th Street S, St. Petersburg, Florida 33705 or from the *Berean Bible Society*, PO Box 756, Germantown, WI 53022. BBS Price: \$3.00 per package of 100.

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THE BBI BYLINE

Who Was Paul?

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

“And last of all He was seen of me also, as of one born out of due time.

“For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

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

—I Cor. 15:8-10

Peter and the other eleven apostles had been with the Lord Jesus Christ from the time He was baptized by John the Baptist until His crucifixion. They also witnessed the fact that the Lord Jesus had indeed been raised from the dead. They had seen Him.

Paul, on the other hand, had not been a follower of Christ during His earthly ministry. He was openly hostile to those who preached that Jesus Christ was in fact Israel's promised Messiah, and with great zeal he persecuted them. He was in no way qualified to be an Apostle of the Kingdom as were Peter

and the eleven (see Matt. 19:27-28; Luke 22:24-30; Acts 1:21-24 for the qualifications).

Paul was born both a Roman citizen and an Israelite. Rome represented the heathen and pagan nations of the world while Israel was God's own chosen nation. With the rejection of Jesus Christ as her God-Anointed King, Israel joined the ranks of the unbelieving Gentile nations in their enmity against God. Jew and Gentile alike were now on equal terms with God as condemned sinners.

But, God's mystery (secret) program of pure grace would now be revealed. By an act of divine grace, the Dispensation of Grace was revealed to Paul, who would preach salvation by grace through faith to both Jew and Gentile without national distinction.

Paul's dual citizenship made him a true representative of a world of lost sinners to which, after being saved, he was sent to preach the Grace of God in Jesus Christ (I Tim. 1:16; II Cor. 5:14-21; Acts 26:12-18).



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Location: *Berean Bible Church,*
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Dates: April 14-16, 2000

Speaker: Paul M. Sadler, President of
Berean Bible Society

For more information, please contact:
Pastor Bud Hughes (814) 899-4353

Northern Indiana Regional Meetings

Location: *Holiday Inn,* I-94 & US 421,
Michigan City, Indiana

Date: Saturday, April 29, 2000

Guest Speakers:

Ricky Kurth, Pastor of *Faith Bible Church,* Steger, IL
Paul M. Sadler, President of *Berean Bible Society,* Milwaukee, WI
Joe Watkins, Director of *Things To Come Mission,* Indianapolis, IN

For more information, please contact:
Mr. Dan Sanborn (219) 465-6215

5th Annual Spring Bible Conference

Location: *Kettle Moraine Bible Church,*
204 S. 7th Avenue,
West Bend, Wisconsin

Dates: May 5-7, 2000

Guest Speakers:

Paul M. Sadler, President of *Berean Bible Society,* Milwaukee, WI
Curt Crist, Pastor of *Grace Bible Church,* Hendersonville, NC
Dick Ware, Pastor of *Grace Bible Church,* Oshkosh, WI
Ricky Kurth, Pastor of *Faith Bible Church,* Steger, IL
Kevin Sadler, Bible Teacher, West Bend, WI
Kevin Mepsted, Bible Teacher, Lena, WI

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NEWS AND ANNOUNCEMENTS

A SPECIAL WORD OF THANKS is in order to Pastor David Havard who worked untiringly to make our 60th Anniversary edition of the *Berean Searchlight* a stunning success. Endless hours were spent gathering pictures, writing captions, arranging and rearranging, editing, and making sure everything stayed on schedule, which is no small task.

We also want to acknowledge, Kevin Sadler, our typesetter, who meticulously set the text and pictures and made one adjustment after another over a two-month period. He had to put up with both David and me on this issue. We're pleased to report that he survived. Thanks, too, to Fred Wisniewski, Mrs. Bedore, and Mrs. Sadler who all proofread the copy and made many helpful suggestions. By the way, additional copies are available for \$1.00 each. Simply request the Anniversary edition!

A HOME BIBLE STUDY is now being held in the Canton, Ohio area. For further information, please phone Bob Hewitt at (330) 493-8401. God's very best to these dear folks as they share the good news of Paul's gospel.

ADVANCE NOTICE:

Smoky Mountain Grace Conference will be held May 26-28, 2000 at *Grace Bible Church*, 114 S. Allen Street, Hendersonville, North Carolina. For brochures and directions, please contact: Pastor Curt Crist (828) 693-5812. More next month!

The **Midwest Grace Fellowship** 11th Annual Bible Conference will be held June 2-4, 2000 at *Miracle Hills Ranch*. For additional information, please contact: Pastor Ken Lawson (217) 623-4014 or Dan Heyle (660) 425-6853. More next month!

Rocky Mountain Grace Camp will be held July 10-15, 2000 at *Long's Peak Inn*, Estes Park, Colorado. For a brochure and more information, please contact: Pastor James Harley (303) 452-9148.

The **Celebrate Grace Camp** will be held July 30th thru August 4, 2000 at *San Juan Bible Camp*, S.W. Colorado. The main speaker this year is Pastor John Fredericksen. For reservations and additional information, call, write, or e-mail Jerry and Judy Worthley, 627 Co. Rd. 3, Canon City, CO 81212. Phone: (719) 276-2469\E-mail: <tyrone@ris.net>. Happy camping!!

*The picture of the lighthouse that appears on the front cover was taken by Mrs. Betty France. The lighthouse is located in Norway.

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SPRING BOOK SPECIALS

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By C. R. Stam

Like the Church today, the Corinthian believers were superficial in their perception of the truth, and unbelievably permissive in their moral conduct. Also, as a congregation they despised Paul's apostolic authority. Thus the intent of this epistle was to correct the unruly conduct of these saints.



II Corinthians

By C. R. Stam

It is interesting indeed to note how many profound doctrines are discussed in *II Corinthians* in contrast to all the rebukes, corrections, instructions, etc., found in *I Corinthians*. Two of the greatest of these are, perhaps, the New Covenant and the doctrine of reconciliation.



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THIS OFFER ENDS APRIL 30, 2000

Orders up to \$20.00, please add \$2.00 for postage and handling.
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**Foreign orders must be remitted in U. S. currency!*

**“LORD, lay some soul upon my heart, and love
that soul through me, and may I nobly do
my part to win that soul for Thee.”**

**THE BEREAN SEARCHLIGHT
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**PERIODICALS
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