

# The **Berean Searchlight**

Studying God's Word, Rightly Divided

April 2001



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*Editor:* Paul M. Sadler

*Composition and Layout:* Kevin J. Sadler

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

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

Internet: <[www.bereanbiblesociety.org](http://www.bereanbiblesociety.org)>

E-mail: <[berean@execpc.com](mailto:berean@execpc.com)>

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# From the Editor to You:



Dearly Beloved,

Paul admonished Timothy accordingly, “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

There are many examples in the Scriptures where God used young people to put to shame those who should have been standing in defense of the truth. When the mighty men of valor fled before the face of Goliath, it was young David who inquired of them, “Who is this uncircumcised Philistine, that he should defy the armies of the living God?” The rest is history, as they say.

Those who work in youth ministries won’t hesitate to tell you that our young people often feel like they are merely playing the role of “second fiddle.” But we must remind them that even a “second fiddle” plays music. Young people are our most precious resource, simply because these tender plants are our future. They need our love, encouragement, and attention if we ever expect them to thrive spiritually. As we have said many times before, we are only one generation away from losing the truth of Paul’s gospel. A solemn thought, if you think about it!

In coming issues we plan to set a section aside in the *Searchlight* specifically geared toward our youth. It will include brief articles on youth related subjects, camp announcements, youth outings, and singles conferences, as the information is made available. If you are in a youth ministry and have a timely article or lesson you would like to submit for review, we will be more than happy to consider it for publication. Thanks for being such good friends of the work. We’ll be looking forward to hearing from you in the near future.

Affectionately, in Christ,  
Paul M. Sadler  
President

## **PASTOR: WHAT DRAWS YOUR AUDIENCE?**

1. Your innovative promotional ideas?
2. Your imaginative methods?
3. Your eloquent oratory?
4. Your dynamic program?
5. The power of the Holy Spirit in your life and preaching?

Number 5 will produce more *real* results than numbers 1,2,3, and 4 put together!

**From Iowa:**

"We are thankful for God's many blessings. We know and have Christ Jesus for our Lord and Savior. It was nice to hear how Brother Stam is doing. We pray that God will give Brother Stam peace of mind in Christ Jesus."

**From Idaho:**

"Thank you for your untiring work in proclaiming the grace of God in the Pauline epistles! *Things That Differ* has been such a great help."

**From Michigan:**

"I received your generous package of books last week. Please forgive me for not writing sooner—I could not put these books down. After 12 years of frustrating Bible guessing and various 'isms,' God's Word makes sense. The day we talked I was really in despair and about to give up. I rejoice that the God of all grace is also a God of providence. Thank you so much for helping me." (This dear brother is experiencing what we all have when we came to understand God's Word, rightly divided. Ed.)

**From Georgia:**

"We look forward to receiving the *Searchlight* every month. The study lessons complete our day. May God bless each and every one. I know that God does provide for His servants."

**From E-Mail:**

"About time I acknowledged your June letter. I haven't rushed because I know you're very busy. I come up with questions all the time and wish I could get the answer from someone I trust. The more I learn, the more I realize how little I know and how vast the Bible is for our learning. I just finished your first two books again. They are super, teach so much. Thank you. I also want you to know how good I think the *Searchlight* is. Always was, but I like the bigger size book and print. Have also been listening to your tapes of long ago on the *Believer's Walk*. You are one of my favorites."

**From Illinois:**

"I have been getting the *Berean Searchlight* ever since you started it and thank God for people like Pastor O'Hair for steering us right in 1938. Thank God in Jesus' name for people like you at *Berean Bible Society*." (We are truly indebted to Pastor O'Hair who set us on the path of understanding. He once said of those who taught they were going to bring in the kingdom, "If that's true, they're going to have to back it in, because it sure isn't headed in the right direction." Ed.)

**From Wisconsin:**

"I can't explain fully how much I've enjoyed the *Berean Searchlight* and it saddens me when I think of my family not really dividing the Word of truth. But I console myself with the thought if I just keep praying for them, God may open their eyes. I've been reading the *Searchlight* for a couple of years now and always look forward to the next issue."

**From Illinois:**

"We truly appreciate all that you have done and continue to do for the cause of the undiluted gospel of the grace of God; the distinctive teachings of the Holy Spirit to and through the Apostle Paul and assisting so many to see *what is the fellowship of the Mystery*."

**From Washington:**

"I have been studying for the ministry and I came across some of your books and I was wondering if it would be possible to receive copies of them. They would be helpful in my studying and later in my ministry once I am released."

**From Pennsylvania:**

"I have some loved ones in my family that need to be woke up and it sounds like Maxine Fischer's little booklet, *The Truth That Set Me Free*, may be just the thing I need to convince them. I'm a grace believer from Pastor Caslander's Bible classes and have suffered for years to see my grandchildren taught that unsound Catholic doctrine."

**From E-Mail:**

“We appreciated your comments regarding angels in the *Berean Searchlight*. Very well thought out and you brought out some interesting aspects. We were pleased to read that you go visit Pastor Stam. He is very dear to us since he led us to the Lord. Last week as I was going through some old photos, I came across a beautiful picture of him and Henrietta, his first wife. She was a sweetheart. I sent it to him, so next time you see him ask him to show it to you. I think they must have been about 35.”

**From North Carolina:**

“I am one of your monthly readers. I thank the Lord for your wonderful and instructed ministry and I pray that the Lord will continue to use you to build up the Body of Christ. The Lord bless you.”

**From Illinois:**

“The article from the January *Searchlight*, *The Pastor's Perils*, was much appreciated. We are looking forward to seeing everyone at the Cedar Lake Conference this year” (See page 24).

**From North Carolina:**

“Greetings from Wilmington! I am glad you have been doing a study of First Peter. The pieces of the puzzle continue to fit together. Also your comments regarding Pastor Stam's steadfastness were timely and helpful as I had just been thinking of Pastor Stam's life contributions; comparing them to the legacy (if any) of a much sought after church *healer* (now deceased), trying to distinguish truth from deception. To this end, I have ordered your booklet, *The Supernatural Sign Gifts of the Acts Period*, and Stam's, *The Power of God Versus the Power of the Occult*.” (We would venture to say that this church healer now sees the light. Sadly, however, those he ministered to are probably still following experience. Ed.)

**From Oregon:**

“I would like the following booklets and book to be sent to my son who is in the Air Force and is stationed in Ohio. He now has a family of his own and is being bombarded by his in-laws to get involved in Catholic beliefs. He remembers hearing the grace message through our reading of Pastor Stam's works at the dinner table when he was here growing up with us and would like to share those messages with his family. May God richly bless you as you continue to serve Him in getting out the grace message for today.” (If this is the same Air Force Base that I'm thinking of, you may be interested to know that a new Bible study was recently established in the area—see *News and Announcements* on page 26. Ed.)

**From Virginia:**

“My father went to be with the Lord Christmas Eve. He was one of the original ones that started the *Grace Gospel Fellowship Church* in Lombard, Illinois when I was a little girl (it later became *Highland Hills Bible Church*). My husband and I don't have a grace church here in Willis, VA since we moved from Pastor Rick Kurth's area (Illinois). We still attend conferences in Hendersonville, NC each year and Cedar Lake, as often as possible. My husband has given away numerous Stam's books, so I'd like to order more for his birthday.”

**From Wisconsin:**

“Praise God for another day of Grace. As much as we long for the day of grace to end and we all go home in the Rapture, we really should appreciate these final days of grace. The world has scoffed at God's grace for 2,000 years almost, and yet God gave them another day of grace yesterday, and today is well on its way also, so more souls can get saved. Even we believers reap the blessings of grace everyday. How often we fail to appreciate God's grace. Yet we ought to esteem it as priceless.”

“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



# TWO MINUTES WITH THE BIBLE

BEREAN BIBLE SOCIETY  
PO BOX 756  
GERMANTOWN, WI 53022



## ACCESS TO GOD BY GRACE

By Russell S. Miller

If “*grace*” reigns today, and the Apostle Paul states emphatically that it does, then it *must* reign from “the throne of grace” in Heaven.

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

“That as sin hath reigned unto death, even so might *grace* reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:20,21).

Thank God that grace was dispensed when He could have justly poured out His righteous judgment upon a Christ-rejecting world. There was nothing in prophecy to prevent His wrath upon mankind except His own heart of love toward an undeserving world. God, in grace, reached down from heaven to save His chief enemy on earth, Saul of Tarsus. The very one, who represented a doomed world, was the one to whom our Lord was pleased to reveal “the unsearchable riches” of His grace. In the Epistles of St. Paul, we

have “*grace*” and “*peace*” to enter God’s presence without fear through the finished work of Christ on Calvary:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19).

In this new dispensation, Jews and Gentiles are bidden by God, Himself, to come confidently into His presence “*through Jesus Christ our Lord*”:

“*IN WHOM WE HAVE BOLDNESS AND ACCESS WITH CONFIDENCE BY THE FAITH OF HIM*” (Eph. 3:11,12).

Indeed, Old Testament saints could not even imagine the access we have today into God’s presence “*by His own blood*” (Heb. 9:12). In grace He gives us a full and complete audience whenever we call:

“*LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED*” (Heb. 4:14-16).

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*Two Minutes With The Bible* now appears in approximately 700 newspapers across the country. We can’t think of a more resourceful way to introduce someone to the gospel of the grace of God. Most local papers are more than willing to run *Two Minutes* without charge or for a minimal fee. This often includes, Village Papers, Green sheets, Advertisers, etc. Of course, the major city newspapers charge an astronomical fee to place it, but there are always other forums available in most communities. Editors are usually looking for material to fill that final space before a deadline. If you would like to place *Two Minutes* in your local newspaper, simply contact Pastor Miller here at the *Berean Bible Society*. Brother Russ will be more than happy to assist you with a packet of information. —Ed.

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# The Life and Letters of the Apostle Peter

## I Peter 4:7-19

By Paul M. Sadler

There are three passages in the section before us that are carefully woven together with a common thread. This thread clearly has to do with a coming persecution that will befall the house of Israel. Peter writes:

**“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (I Pet. 4:7).**

**“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (vs. 12).**

**“For the time is come that judgment must begin at the house of God” (vs. 17).**

We must always bear in mind that Peter’s writings have a twofold purpose throughout. Under the guidance of the Holy Spirit, the aged apostle was addressing those then present and his countrymen in the future day of the Lord. In fact, we feel a greater emphasis is placed upon the latter of the two. Today, we turn to Paul’s epistles for our doctrine and walk, but in the coming day of the Lord, the tribulation saints will turn to James, Peter, Jude and John’s writings for their marching orders.

### **THE DESTRUCTION OF JERUSALEM IN 70 A.D.**

While the fall of Israel occurred with the stoning of Stephen, the

*casting away* of the favored nation was a gradual process which covered approximately a thirty year period. Thus, when Peter speaks about the “end of all things,” “the fiery trial,” and “judgment must begin at the house of God,” he is preparing his hearers for the troubled times that lay ahead. Within five years of Peter putting the finishing

touches on his epistles, Rome dispatched Titus to besiege the city of Jerusalem. This would be Israel’s last stand nationally.

For the most part, the leaders that remained at Jerusalem were religious zealots who rebelled against Rome and the heavy tax burden she imposed upon them. Interestingly, Titus sought to strike a peace accord with the Jews, which would have avoided needless bloodshed. Since the

Romans were reluctant to destroy the religious shrines of their captors, this meant the city and the temple might have been spared the utter destruction that was sure to follow. Rather than surrender, however, the Jews *stubbornly* fortified themselves within the walls of the city until the bitter end.

Even Josephus, the Jewish historian, pleaded with his countrymen to accept Titus’ offer of peace. He passionately called to their attention that God was not with them



The image carved on the Arch of Titus in Rome vividly depicts some of the treasures of the Temple that were carried away by the Romans.

as He was in time past; therefore, the outcome was sure to be disastrous. Once it became evident that the Jews had no intention of heeding his counsel, Josephus warned: "I even tremble myself in declaring the works of God before your ears, that are unworthy to hear them: however, hearken to me that you may be informed how you fight, not only against the Romans, but against God Himself."<sup>1</sup>

"Under grace, God is no longer dealing with Israel as a nation, or any nation for that matter."

Shortly after Titus cut off all supplies into Jerusalem, famine and disease ran rampant through the city. With great difficulty he finally breached the wall of the city in the spring of 70 A.D. at the Passover, the same time of the year that Israel emerged as a nation some 1500 years earlier (Ex. 12). He rewarded the stubbornness of the Jews by massacring everyone who resisted his advance. A large number of Jews, however, managed to barricade themselves inside the temple, probably hoping that the Messiah would deliver them from the hand of the oppressor, as promised by the Old Testament prophets. Little did they realize that they had *rejected* the very One who could have delivered them.

It is said that the blood ran so freely on the marble steps of the temple that the Roman soldiers had trouble scaling them because they were so slippery. In the end, the city of God was destroyed and the temple set ablaze. Historians tell

us that not one stone was left upon another at the temple site. Apparently, the gold, silver, and brass that melted in the fire ran down between the cracks. In order to extract these precious metals, the Roman soldiers had to pry the stones apart. Hence, we have the short-term fulfillment of our Lord's own words regarding the temple in Jerusalem:

**"And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, see ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down" (Matt. 24:1,2).**

After a long, tedious campaign, which resulted in the death of many of his soldiers, Titus' revenge was swift. The leaders of the rebellion and resisters were either crucified or sent to the arena where they were torn asunder by wild beasts. It is said that so many were sold into slavery that Rome had difficulty finding slave traders to purchase their spoils of victory. Thus, the Israelites were scattered throughout the nations where their descendants remain until this very day.

This marked the end of an era. The city of God lay in ruin, the temple destroyed, and the sacrificial system cut off. Under grace, God is no longer dealing with Israel as a nation, or any nation for that matter. Instead, He is saving individuals out of all nations today (Rom. 10:12,13; II Cor. 5:14-17).

### **THE BEGINNING OF SORROWS**

As the curtain of the present dispensation is drawn to a close at the Rapture, it will immediately be followed by the time of *Jacob's Trouble*.



Israel will again be center stage as the final drama of the prophetic program unfolds. In the coming day of the Lord, those of the future Jewish dispersion who read Peter's words will understand that they too are about to face a similar fate as their forefathers. This time, however, it is not Rome, but the Antichrist who will oppress them.

As the Antichrist rises to power through flatteries, he will establish a covenant with the chosen nation, which essentially allows her to *re-establish* the sacrificial system in Jerusalem at the beginning of the tribulation. In the middle of the tribulation he breaks the covenant with Israel. He will then enter the temple, which defiles it in the sight of God. This is the abomination of desolation!

The Lord warned those who will live in that day, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Matt. 24:15). Notice, when they "see," that is, see the Antichrist enter the temple to declare himself to be God. When they behold this event, they are to immediately flee Jerusalem, for the armies of the Gentiles will soon occupy the city (Rev. 11:1,2). This will be the man of sin's death machine that will pursue Israel with the swiftness of a leopard attacking its prey.



Nearly one-half of the world's population will have perished by the middle of the tribulation, between the wrath of God being poured out on this Christ-rejecting world and the genocide caused by the Antichrist. But this is only the beginning of sorrows, for the worst is yet to come in the latter part of the tribulation, known as the Great Tribulation. The Apostle John calls this period the "hour of trial."

In that day, the inhabitants of the earth will be required to worship the image of the beast, a lifelike *idol* of the Antichrist. They will have little choice in the matter, it's either worship him or be executed on the spot! Moreover, the man of sin will cause both small and great to receive the mark of the beast—666.

The number six in the Scriptures is the number of man. God created man on the sixth day, his average height is six feet, his workweek is six days, and he is normally buried six feet under. This is a solemn reminder that the Antichrist is not God, but merely a man, albeit a very powerful man. Those who refuse to receive the number of his name will be unable to buy or sell. This will place the Israelites in a quandary in that day, simply because those who receive this mark will be eternally damned (Rev. 13:11-18 cf. 14:9-12).

We cannot begin to fathom the intensity of the fiery trials that the future tribulation saints will be called upon to endure. It does, however, give you a greater appreciation that we are living in the age of grace. Thankfully, we've been delivered from the wrath to come.

### **PETER'S WISE COUNSEL**

**"And above all things have fervent charity among yourselves: for charity shall cover the multitude of**

**sins. Use hospitality one to another without grudging” (I Pet. 4:8,9).**

Having set in order things to come, Peter now shares some practical instructions on how to live in the face of adversity. The aged apostle was no stranger to trials and would himself soon pay the ultimate sacrifice for his testimony. With this wealth of experience, Peter wanted his hearers to understand that their brothers and sisters in Christ, even though they may have shortcomings, were their closest *allies*. As the harsh reality of persecution loomed on the horizon, their love for one another would be like the calm in the eye of a storm. Love is always concerned about the welfare of others. It is longsuffering and kind.

Although we tend to place the patriarchs upon pedestals, they were men of like passions as we. They, too, were given to excesses at times. In the case of Noah, for example, after he had harvested the grapes from his vineyard, he naturally drank of the fruits of his labor. Unfortunately, he drank far too much and became drunk and fell asleep uncovered in his tent. This demonstrates that anyone can be tempted and fall into sin.

As we know, Ham shamefully entered his father’s tent and looked upon his nakedness. This, of course, was inexcusable, but apparently his reaction to the incident was even more troubling. Evidently, Ham *resented* his father’s righteous ways and spoke disparagingly of Noah’s indiscretion before his brethren. But Shem and his brother Japheth *loved* their father and held him in high esteem. Therefore, they took a garment and placed it upon their shoulders and walked backward into their father’s tent and *covered*

his nakedness. As Peter says, *love* covers a “multitude of sins” (Gen. 9:20-27 cf. Heb. 11:7; II Pet. 2:5).

“*Use hospitality one to another without grudging.*” The term “hospitality” here doesn’t so much have the idea of being hospitable to those they already knew, but rather to be “friendly to strangers.” As the persecution swept through the Roman Empire, many of the Jewish dispersion despaired of the very necessities of life, such as food and shelter, not to mention a need for a *hiding place*. I recently came across the following insightful observation that poignantly differentiates between entertaining and hospitality:

Entertaining says, “I want to impress you with my home, my clever decorating, my gourmet cooking.” Hospitality, seeking to minister, says, “This home is a gift from my Master. I use it as He desires...” Hospitality aims to serve.

Entertainment subtly declares, “This home is mine, an expression of my personality. Look, please, and admire.” Hospitality whispers, “What is mine is yours.”

Entertaining looks for a payment—the words, “My, isn’t she a remarkable hostess...” With no thought of reward, hospitality takes pleasure in giving, doing, loving, and service.

The model for entertaining is the slick women’s magazines with their alluring pictures of foods and rooms. The model for hospitality is the Word of God. Christ sanctifies our simple fare and makes it holy, useful.<sup>2</sup>

**“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability**

**which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen” (I Pet. 4:10,11).**

Those whom God calls into His service He also enables. Thus, these Jewish believers were given gifts to minister to one another “as good stewards of the manifold grace of God.” The “manifold grace of God” here is not to be confused with the grace of God according to the *Mystery*, that has been bestowed upon us in this present dispensation. As we noted earlier in our study, by 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).

*“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth.”* There is always a great need for dedicated teachers who ably minister the Word of God, especially in seasons of trial. Those who are suffering through times of hardship naturally raise many questions. In this context, they would range from, “Why has God forsaken Israel and turned to the Gentiles?” to “How long before the Lord returns to deliver us from the Antichrist?”

Peter warns those who have been given the ability to preach that they should only do so according to the *oracles of God*. It is said that

“The final authority in all matters of faith and practice is the Word of God.”

in classical Greek the word “oracle” was used of the utterances of heathen deities. Here, of course, Peter is speaking about the utterance and revelations of the true and living God regarding the kingdom.<sup>3</sup> You will recall that Peter sat at the Master’s feet when He taught the disciples to beware of false prophets and antichrists who would come among them to deceive. Therefore, those who are called to preach the gospel are to speak the oracles of God. In other words, the Scriptures must *confirm* what they teach.

We should add that it is not uncommon for a pastor to give his view on passages that are admittedly difficult to interpret. But he should always preface his comments with “May I suggest,” “You may want to consider,” or “Perhaps.” This is simply a way of saying he is waiting for further light on the subject to confirm his conclusion. The final authority in all matters of faith and practice is the Word of God. Thus, the most important question is not, “What do you think pastor?” but “What saith the Scriptures?”

*To Be Continued!*



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## Endnotes

1. *The Works of Flavius Josephus, Associated Publishers*, Grand Rapids, MI, page 562.
2. Karen Maines, *Hospitality Means More Than a Party*, *Moody*, December 1976, pages 38-39.
3. *Word Studies in the Greek New Testament*, Volume II, Kenneth Wuest, page 116.

## Question Box

*“What is your position regarding those who were raised from the dead the day Christ died. I’ve also wondered what significance it had, if any, to Christ’s resurrection? Do you think they received glorified resurrected bodies or did they die again?”*

**“And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many” (Matt. 27:51-53).**

Although the graves of these saints were opened at the Crucifixion, it is important to note that they were not raised until *after* Christ’s resurrection. Since three Sabbaths (Passover, Unleavened Bread, regular Sabbath) immediately followed the earthquake no one dared to lift a hand to close these grave sites. For three days, and three nights all that passed by saw firsthand the ruin and corruption associated with death.

According to the Apostle Paul, Christ is the *firstfruits* (I Cor. 15:23). He was the first to destroy the power of death and rise victoriously over it. Therefore, His resurrection is the guarantee of all future resurrections, which those who came forth from the grave after His resurrection demonstrate. In the Old Testament, the children of Israel were required to bring a sheaf of firstfruits every harvest. It was then presented to the priest who waved it before the Lord for all to behold. The wave-sheaf spoke of *plurality*—one, but more than one. Christ and those who raised from the dead with Him was the fulfillment of this Levitical feast day (Lev. 23:9-14 cf. I Cor. 15:20-23).

Evidently, these saints had passed away sometime during the earthly ministry of Christ. Thus, when they appeared to their loved ones and friends, who were still in mourning, it would have given credibility to their testimony that Christ indeed had risen from the dead. Like Lazarus, we believe these saints eventually returned to the grave. This conclusion is based upon a statement made by the Apostle Paul, “Who [Christ] *only hath immortality* [deathlessness], dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen” (I Tim. 6:16).

—Pastor Sadler

“Christ’s death on the Cross was the payment for our sins; His resurrection was the receipt.”

—James McKendrick

# One That Had Authority

By Cornelius R. Stam

**“And they were astonished at His doctrine, for He taught them as one that had authority, and not as the scribes.”**  
—Mark 1:22

**A**t our Lord’s first ministry in Galilee, His teaching immediately drew attention because it was so *different* from that of the scribes. There were two reasons for this.

First, the scribes were the Bible teachers of the day. They expounded the Law, the Psalms, and the Prophets—but like us, could expound only *what was written*.

It was not so with our Lord. Here was One greater, infinitely greater, than Moses or any of the Old Testament writers. Here was the long-promised Prophet of whom Moses was but a type (Deut. 18:15). Thus He could say: “It hath been said... But *I* say unto you...” and “Verily, verily, *I* say unto you.” His hearers were asked to believe because *He* had spoken, and somehow they *felt* His authority and were astonished.

But there is another reason why His teaching is said here to have been “with authority, and *not* as the scribes.”

The scribes, if true men of God, would have pointed to the Scriptures, saying confidently: “*Thus saith the Lord.*” But they were not free men. They belonged to a religious system which expected them to teach only “the traditions of the elders.” They did not *dare* to proclaim what to *them* appeared to be the correct interpretation of any passage of Scripture. They could only say: “The fathers, our rabbis,” etc., “say that this passage means so and so.” But this bondage was not forced upon them. It was born of pride of

position and wealth, and an ambition to rise even higher in the graces of the Establishment. There was no good excuse why they should not have blessed the children of Israel with a ministry which rang with a clear, firm “*Thus saith the Lord.*”

Little wonder our Lord condemned them with His series of bitter “woes” and called them a “generation of vipers” (Matt. 23:13-33). Their “fear of man” and their love of “the praise of men” was an insult to God, whose ministers they were. As a result, these men who would “devour widows’ houses” would also “for a pretense make long prayers” (Ver. 14). Where morals were concerned, they would “strain at a gnat” but “swallow a camel” (Ver. 24). Like zealous ritualists, they would carefully “clean the outside of the cup and of the platter,” but within they themselves were “full of extortion and excess” (Ver. 25). Our Lord likened them to “whited sepulchres,” which within were “full of dead men’s bones and of all uncleanness” (Ver. 27).

Our Lord called these religious leaders, sincerely revered by so many, “*fools and blind...blind guides*” (Vers. 17,24). Yet in their blindness they were very zealous for the Establishment. In their opposition to the *truth*, they “shut up the kingdom of heaven against men,” not entering in themselves and hindering those who were interested from entering in (Ver. 13). And in their zeal for their own religious system they “compassed sea and land to make one proselyte” (Ver. 15).

Naturally, this robbed them of any spiritual power they might have



possessed. Naturally, the people were “astonished” when, by contrast, they heard Christ teach “with authority.”


Surely all of us who teach the Word today should ask ourselves: “Do I teach with authority, the authority of the Word, rightly divided, or do I teach as the scribes? Do I teach in the liberty and power of the Holy Spirit or am I bound by the creed of my denomination?”

Men called of God to be teachers of the *truth* can, alas, become “blind guides,” involved in the gravest of sins because they exalt man above God. May we rather remain keenly aware of Satan’s devices to

neutralize and destroy our ministry, and say with Paul:

**“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (I Thes. 2:4).**

**“...nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (II Cor. 4:2).**

If we, like Paul, can say this sincerely we too will “*speak with authority, and not as the scribes,*” not, indeed, with *inherent* authority as did our Lord, but surely with *delegated* authority, as the representatives of God, the ambassadors of Christ. 

## **THAT’S ENOUGH!**

“Your father should have been here two weeks ago,” thundered the judge as a young man entered the courtroom. “Your honor,” replied the young man, “there are seventeen reasons why my father *couldn’t* be here two weeks ago.” “What are they?” stormed the judge. “Well, first of all,” explained the young man, “*my father died three weeks ago.*” “That’s enough,” snapped the judge; “never mind the rest.”

It’s just this way with the special message committed to Paul by our glorified Lord (Rom. 16:25; Gal. 1:11,12; Eph. 3:1-4,8,9; Col. 1:25,26). Many other passages of Scripture prove beyond a doubt that “the preaching of the Cross” (as good news) and “the gospel of the grace of God” was a *special* message *first* committed to Paul, “the apostle of the Gentiles” (Rom. 11:13). It was a secret first revealed to him.

There is one passage, however, which standing alone affords conclusive proof that Paul proclaimed a unique message, separate and distinct from “the gospel of the kingdom,” which the twelve had been proclaiming. That passage is Titus 1:2,3. There, the apostle, referring to God’s eternal purpose in Christ, says:

**“In hope of *eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested His Word through preaching which is committed unto me according to the commandment of God our Savior.*”**

Those who hold that Paul’s ministry was a perpetuation of that of the twelve should ponder over this passage most prayerfully—and should then act decisively upon the light received, for a recognition of the distinctive character of Paul’s apostleship is essential to a clear understanding of “*the gospel of the grace of God.*”

—C. R. Stam

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The touching article that follows was written by our dear Brother John Frederickson. In addition to being the pastor of the *Fellowship Bible Church* in Orlando, Florida, John serves as the chairman of the BBS Board of Directors.

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## Helping Those Who Hurt

By Pastor John Frederickson



**W**hat should you do when someone you care about has just suffered a tragedy? All of us will eventually have someone close to us who has encountered a severe accident, had a wayward child, or lost a family member in death. Crises in life happen to us all. But what do you say to someone whose heart is grieving and broken? How can you in any way be of help to them when they need you the most?

We don't always realize it, but our best lessons from the Lord can come out of our worst possible heartaches. The book of Job has some very specific examples of what to do, what to say, and ***how to help those who hurt***. If we can learn these principles and then brand them deep into our minds, we can be well prepared to adequately minister to friends and family alike, at a time when they really need us.

The first two chapters of the book of Job record a series of terrible calamities that fell on this great saint in rapid succession. All of Job's children were killed when "a great wind"

destroyed the house they were in. Invaders plundered his possessions and wealth. His health was stricken by painful boils from head to foot. Then, his wife urged him to abandon his previous close walk with the Lord when she tells him to "curse God, and die." If ever a man needed the comfort and encouragement of friends, Job surely did.

Fortunately, Job had three friends who cared about him enough to demonstrate their concern for him in this time of abject sorrow. If you read through the record of the entire book, it is easy to see that they surely didn't do everything right. In fact, there were several things they did that were not only wrong, they were absolutely the worst things they could have done. But, what we want to emphasize is the four things Job's friends did right, because these are the things we should always put into practice when someone we care about is going through hurtful experiences.

### BE THERE

**"Now when Job's three friends heard of all the evil that was come upon him, they came every one from his own place...for they had made an appointment together to come to mourn with him and to comfort him" (Job 2:11).**

One of the most important and urgent things we need to do when friends are in times of great hardship is to simply **be there**. This

must not be a time when good intentions on our part go unfulfilled or unexpressed. This must not be a time when we avoid our friends because we feel awkward about what to say or do. *We simply need to be there* by their side, get there fast, and make being there a top priority in our life. Regardless of how busy our lives are, or even whatever troubled waters may have existed between us and our friend, we need to get to the side of our hurting friends quickly. Job's friends are to be praised for this kindness.

Two brothers had been estranged for 15 years—no phone calls, visits, cards, or inquiries had been exchanged between them for these many years. Then, one day, the teenage son of one of these brothers intentionally took his own life in a tragic car wreck. As soon as the other brother heard about this heartbreak, he immediately jumped in the car to drive the 10 miles to his brother's home. He didn't know whether he would be received or asked to leave when he arrived, he only knew **he needed to be there**. As he stepped out of his car, his grieving brother walked out of his front door and to the edge of his front porch. Then, the heartbroken brother heard these tender words, "I just heard about your son and I want you to know I am so very sorry." Instantly, tears began to roll down the faces of both these rugged men, and they fell into each others arms. I know because I was there to see it. Years of estrangement melted and the relationship was restored because someone was simply there in a time of need. If you want to help those who hurt, **be there!**

As we look back to the record of Job 2:11, we learn that his friends

were there with him for some time too. "They sat down with him upon the ground seven days and seven nights." A quick visit to those whose hearts are breaking is most certainly better than nothing, but it is far better to go and **be there** with them in an unhurried manner. Putting a halt to your schedule in this way demonstrates how highly you regard the one who is hurting and how deeply you desire to be of comfort to them.

When my father lay in the hospital during his last days, our long-time friend Tommy drove over 500 miles by himself to be by the side of our family. He insisted on staying in a nearby hotel so that he would not in any way bring us added duties. But, for days he quietly sat or stood beside the family, whether at the hospital or for brief periods of rest at the house. He could have sent flowers, mailed a card, or even made a few phone calls of inquiry. But he decided to give our family what we needed the most when our hearts were breaking. He chose to simply **be there** when we needed him most. For this precious gift of kindness, our family will be forever grateful, and hold him in even higher esteem than we did before.

Job told his friends that had come to comfort him that "my kinsfolk have failed, and my familiar friends have forgotten me" (Job 19:14). It wounded him deeply that those who should have stood beside him in his time of need, for whatever reason, had chosen not to. In a very real sense, the test of one's friendship is measured in the waters of adversity. During times of great hardship, those who are hurting may not be physically, mentally, or emotionally able to take care of the

regular duties of life. So this is a perfect time for true friends to help answer the phone, fix meals, care for children, run errands, provide transportation and more. Perhaps most of all, it is important for people to not be alone when going through times of hardship. These are the times when companionship is a great comfort. Job's friends realized they needed to **be there** for their friend. We do too.

### BE QUIET

For seven days and nights Job's friends did something amazing.

**"None spake a word unto him: for they saw that his grief was very great" (Job 2:13).**

They came to *be there* with him and simply **be quiet**. Sometimes that is the very best thing to do. People who are grieving don't always want or need to talk. When they are ready, as in the case of Job (Job 3:1), they will open up. When they do, it is best to let them guide the conversation. That way we can learn what is on their heart and how best to minister to them. It is a time for us to be a good listener and very carefully choose our words.

The day after my father passed away, a number of fine people came to the side of our family to comfort us. With all of the best intentions in the world, I was amazed at some of the things people had to say. "He lived longer than I expected him to," "Your dad really suffered a lot in his last couple of weeks," and, "Well, we all have to go some time." We simply refused to take offense because all these folks meant well. But this experience drove home the counsel of Solomon. He wrote, "He that hath knowledge spareth his words...[because] even a fool, when he holdeth his peace, is counted

wise: and he that shutteth his lips is esteemed a man of understanding" (Prov. 17:27-28). Solomon continued, there is "a time to keep silence and a time to speak" (Eccl. 3:7). Many times, especially when comforting those who are heavy hearted, it is best to simply **be quiet**.

In the closing days of my father's illness when the outcome was obvious, a good friend by the name of Wilbur came to visit. Along with his precious wife, this huge man tentatively approached the bed and sat there quietly for a long time. He didn't offer empty platitudes or engage me in small talk. There was nothing to say, and he was unable to speak. With his gigantic hands holding my hand and my father's hand, he began to gently shake as tears trickled down his face. For some time we sat there in silence and just grieved together. But in that silence this man and his wife spoke volumes of love and compassion that no amount of words could have conveyed. Do you know what else? It greatly helped to minister comfort to my heavy heart. I will never forget it. I hope you won't soon forget it either. When you have a friend whose heart is broken over some kind of tragedy, remember to *be there* and in your effort to help, **be quiet**.

### BE SYMPATHETIC

Sometimes those who are going through great heartache utter emotional outbursts that are neither rational or in keeping with who they are under normal circumstances. Job said to his friends:

**"Oh that I might have my request; and that God would grant me the thing that I long for! Even that it should please God to destroy me" (Job 6:8-9).**

When friends are this emotionally distraught, it is not a time to lecture them. Coming down hard on a hurting heart is not only a mistake, it usually leads to the same error that Job's friends made. They attempted to read his heart, his motives, and ended up accusing him of all kinds of things of which Job was never guilty. This isn't what Job needed. He needed someone to **be sympathetic** about his hurt.

In fact, this is what Job explained when he said, "to him that is afflicted *pity should be shewed from his friend*" (Job 6:14). Job wasn't looking for counsel or confrontation. Job was looking for comfort in the form of a sympathetic heart. After all, Job had offered the same to others. He asks his friends, "Did not I weep for him that was in trouble?" (Job 30:25). He had been **sympathetic** toward many who were hurting. It was his testimony that he had delivered the poor, helped the fatherless, encouraged the widow, assisted the blind, escorted the lame, and protected the weak (Job 29:12-17). Now that he was in a time of weakness and sorrow, what he needed from his friends was for them to also **be sympathetic** toward him. Surely that wasn't too much to ask or too much for them to give.

Sometimes being sympathetic means being understanding, non-judgmental, and helpful regarding real needs. This was the way Job had appropriately responded to those in need, and it was how he was imploring his friends to act toward him now that he was hurting. But, if we are going to be sympathetic toward those in need, it must also mean something else. Did you notice when Job's friends first came to comfort him over the

loss of his children, possessions and health, that they did NOT put unrealistic expectations on him? They didn't tell him to "cheer up," or "look on the bright side," or even assure him that "God works all things for good." Instead they simply came to "mourn with him" (Job 2:11), and they allowed him the dignity of an adequate period of time to do so. This may be one of the most compassionate ways to **be sympathetic** to others.

---

"...people who are hurting still need people like you and me to help them with simple acts of kindness...."

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Several years ago a Christian family lost a 16 year old teenage daughter in a tragic automobile accident. It was, understandably, extremely hard to take as a parent or family member. Because the young lady, like her family, had a testimony of knowing Christ as her Savior, the well meaning pastor of their church insisted on making her funeral a celebration and praise service. As a pallbearer in that service, I can tell you it was awkward, unnatural, and seemed such an injustice to this girl's loved ones. Yes, this departed saint had "graduated," as we often say, into eternity. And, yes, it was "far better" for her than this sin-cursed earth. But the Lord made us with the emotions and human attachments that we have. It would have been far better to have allowed this family an appropriate time to grieve without placing such unrealistic expectations on them.



So, when you seek to minister to those who hurt, **be sympathetic** in the kind of demands you place on them, remembering how you would want to be treated if you were in their shoes.


### BE EDIFYING

When our friends or loved ones are hurting, we need to be there with them, be quiet, and be sympathetic, or we will end up being what Job described, “miserable comforters are ye all” (Job 16:2). But, there is one more important thing we must not fail to do. Job told his friends:

**“I could heap up words against you, and shake my head at you. But, I would strengthen you with my mouth, and the moving of my lips would assuage your grief” (Job 16:4-5).**

In other words, he was telling them he needed them to **be edifying**, or to be building him up. When someone we care about is heavy hearted, our carefully chosen words need to be positive in nature. We should comfort them with kind words or memories about their loved ones. We can compliment those we are speaking to with confirmation of their loyalty to, care for, and love of those they are grieving over. Sometimes it is even appropriate to offer a very limited amount of comfort from the Scriptures. We could remind them of the promise to be reunited with loved ones in glory (I Thes. 4:13-18), assure them of our prayers (as done in Phil. 1:7-11), or softly share our testimony, “I would seek unto God, and unto God would I commit my cause” (Job 5:8).

One of my closer childhood friends, Ronnie, was abruptly killed in a farm accident at the age of only 20. At the time, I was over a thousand miles away and unable to even attend the funeral. But my heart grieved for the family. With great difficulty, I sat down and wrote Ronnie’s family a letter. In it, I complimented them on such a fine son, extolled his honesty and hard work, expressed my deepest sympathy, and assured them I’d be praying for them. Months later, when I saw Ronnie’s parents, his mother thanked me and told me she had really appreciated the letter. A simple act of kindness in a letter where I sought to **be edifying** to those who hurt had helped, at least a little.

A room service waiter at a Marriott hotel learned that the sister of a guest had just died. The waiter, named Charles, bought a sympathy card, had hotel staff members sign it and gave it to the distraught guest with a piece of hot apple pie. “Mr. Marriott,” the guest later wrote to the president of Marriott hotels, “I’ll never meet you. And I don’t need to meet you. Because I met Charles, I know what you stand for...I want to assure you that as long as I live, I will stay at your hotels. And I will tell my friends to stay at your hotels.” You see, people who are hurting still need people like you and me to help them with simple acts of kindness, done in a tasteful way. Now you know four guidelines to help you go about helping those who hurt. 

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If the foregoing article touched your heart, as it did ours, you can order copies in booklet form directly from Pastor Fredericksen at: 142 N. Highland Avenue, Winter Garden, FL 32787 (\$2.00 each, postage paid).

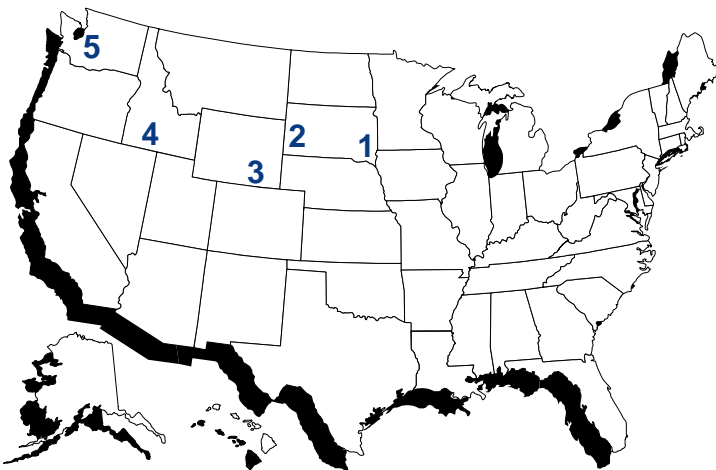
# Northwest Bible Preaching Tour

**May 4-19, 2001**

**Featured Speaker:**

**Pastor Paul M. Sadler**

- (1) May 4** (Friday Evening)  
*Grace Community Church*  
5800 W. 49th Street, Sioux Falls, South Dakota  
**Contact Person:** Pastor George Flegal (605) 361-3393
- (2) May 6** (Sunday Services)  
*Grace Bible Church*  
23751 Pine Haven Drive, Rapid City, South Dakota  
**Contact Person:** Pastor Joel Finck (605) 341-3257
- (3) May 9** (Wednesday Evening)  
*Grace Chapel of Laramie*  
1316 Canby Street, Laramie, Wyoming  
**Contact Person:** Pastor Dennis Moore (307) 745-5801
- (4) May 12** (Saturday—Morning and Afternoon)  
*Best Western (Cavanaugh's)*  
1357 Blue Lakes Boulevard, North, Twin Falls, Idaho  
**Contact Person:** Mr. & Mrs. Floyd Kaufman (208) 543-4049
- (5) May 19** (Saturday—Morning and Afternoon)  
*Berean Bible Church*  
2345 N. 185th, Shoreline (Seattle area), Washington  
**Contact Person:** Roy Moen (425) 778-9781



# **Beacon of Grace Bible Church**

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**Location:** *Best Western, Beacon Harbourside Conference Center, 2793 Beacon Blvd. Jordan, Ontario, Canada*

**Dates:** June 1-3, 2001

**Theme:** *Things Present—Things To Come!*

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

### **Contact Person:**

Jim and Yvette Bartkiw (905) 562-7170

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Kevin Sadler, Staff Member at *Berean Bible Society*

**Teens:** Joe and Janell White, Youth Ministries

**Children:** Julie Harley, Student at *Berean Bible Institute*

### **Evening Family Hour:**

Paul M. Sadler  
President of the *Berean Bible Society*

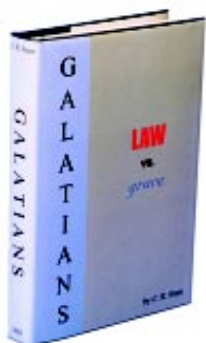
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**June 16-21, 2001**

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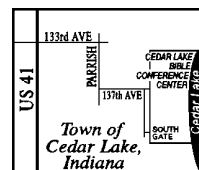
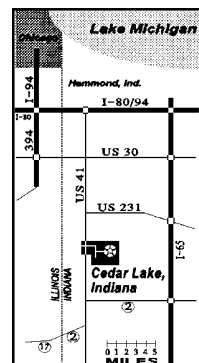
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## THE BBI BYLINE

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**Location:** *Friendship Bible Church*  
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Dr. W. Edward Bedore  
Executive Director of the *Berean Bible Institute*

**Contact Person:**  
Pastor Steve Hamilton (608) 339-9522

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**Location:** *Stony Hills Church*  
N112 W17655 Mequon Road  
Germantown, Wisconsin

**Date:** Friday, May 25, 2001

**Commencement Address:**  
Paul M. Sadler  
President of the *Berean Bible Society*

**Presentation of Diplomas:**  
Dr. W. Edward Bedore  
Executive Director of the *Berean Bible Institute*

**Contact Persons:**  
Linda Bedore or Jessica Sadler (262) 255-4094

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***Only one life; 'twill soon be past.  
Only what's done for Christ will last.***

For an application or more information about *Berean Bible Institute*, please contact: Dr. W. Edward Bedore (262) 255-4094.

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# NEWS AND ANNOUNCEMENTS

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**NEW BIBLE STUDY:** Our good friends Doug and Cheryl Clow are hosting a Bible Study in their home every Thursday evening. Brother Doug is currently leading the group through a study in the Book of Romans which is sure to be profitable for all who attend. For more information, please contact: Mr. & Mrs. Doug Clow, 60 West Possum Road, Springfield, Ohio 45506 or phone: (937) 324-1611. God's very best to these dear saints as they grow in the grace and knowledge of our Lord and Savior.

**CONGRATULATIONS:** On May 27th Pastor Stam will celebrate his 93rd birthday. For those who may want to send Brother Stam a greeting card, his address is: *Johnson Health Center*, 110 Windsor Park Drive, Carol Stream, IL 60188. On behalf of the family, please **do not** send letters.

**BEREAN BIBLE INSTITUTE:** We are pleased to report that BBI continues to draw more and more students who desire to enter the ministry. The current spring semester is probably the largest class the school has had since its inception. As time permits, most weekends the students at BBI are out preaching and teaching the gospel of the grace of God. In fact, some have been traveling to various parts of the country to assist our local assemblies that are without a pastor. Of course, this has created a situation where students have been approached to candidate for these positions. While the Institute is just as anxious to see these positions filled as our local assemblies, it is extremely important for these students to *finish* their schooling before entering full-time Christian service. The last thing we want is to have these men become discouraged in the Lord's work because they were not fully prepared for the ministry.

By the grace of God, your Editor had the unique privilege of pastoring two assemblies prior to coming to BBS and I can personally attest that it is not uncommon for a pastor to be called upon to speak four or five times a week. If you add to this administrative responsibilities, counseling, visitation, and board meetings, clearly there are huge demands placed upon his time. Therefore, let's give these young men and women an opportunity to complete their training before calling upon to them to assume positions that may prove to be overwhelming.

**FAMILY CAMP:** The Celebrate Grace Camp will be held July 8-13, 2001 at Rifle, Colorado. The main speaker this year is Pastor John Fredericksen. For reservations and additional information, write, call, or e-mail Jerry & Judy Worthley, 627 Co. Rd. 3, Canon City, CO 81212. Phone: (719) 276-2469/E-mail: <Worthley@peoplepc.com>. Happy camping!!

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\*The picture of the lighthouse that appears on the front cover was taken by Jerry and Judy Worthley of Canon City, Colorado. The lighthouse is located on the south shore of Oahu, Hawaii.

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“As the Lord liveth, sinner, thou standest on a single plank over the mouth of hell, and the plank is rotten.” —Charles Spurgeon

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

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