

The Berean Searchlight

Studying God's Word, Rightly Divided

April 2005



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The **Purpose** of the *Berean Bible Society* is to help you understand and enjoy the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to *evangelize* the lost, to *educate* the saved in "rightly dividing the Word of truth" (II Tim. 2:15), to *energize* their Christian lives, and to *encourage* the local church.

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From the Editor to You:



Dearly Beloved,

We labor diligently at the *Berean Bible Society* to make known the riches of God's grace. One of the ways this is accomplished is through the pages of the *Berean Searchlight*. The *Searchlight* is sent to all fifty states and more than sixty foreign countries. In addition to this massive mailing we have what's known as our "package people" who receive ten or fifteen additional copies of the magazine for their church or Bible study group.

One of the problems we have encountered in recent years is with the addressing of the *Searchlight*. With the equipment we've been using it is a tedious process that requires the patience of Job. This has caused delays, sometimes major delays, in getting the magazine in the mail on time. If you have failed to receive your *Searchlight* within a reasonable amount of time, please don't hesitate to contact us. We also want to convey our sincere apology for any inconvenience this may have caused you.

I'm pretty sure Russ and Bunny Miller, who do the addressing, have been praying for divine intervention. The size of our mailing is too large for the smaller addressing machines we've been using, causing them to wear out after a year or two. When the machine unexpectedly broke down in December we had to ship all the *Searchlights* back to Chicago to be addressed by our printer. We thought this service offered by our printer might be an acceptable solution each month until we received the bill. I am still recovering from the shock!



Our BBS Board of Directors has approved the purchase of an entire new addressing system which is specifically designed to meet our needs. This is a *major* expenditure, but hopefully it will resolve the problem once and for all. If you want to help us with this purchase, please designate your gift: *Searchlight Addressing Machine* or simply use the acronym SAM. Thanks so very much, brethren, for being patient with us.

Yours because of Calvary,
Paul M. Sadler, President

The Pauline Authority of the Local Church

By Pastor Ricky Kurth

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. 16:19).

By the time the Lord spoke these words to Peter, He knew from the reaction of the religious leaders in Israel that they were not going to accept Him as their Messiah, but were rather going to kill Him. Hence we see Him here preparing for His death by giving Peter the power and authority to act in an official capacity in His absence. This power was then expanded to include a quorum of two of the twelve apostles (Matt. 18:18,19). We see the apostles exercising this authority in the early chapters of the Book of Acts.

However, the authority the Lord gave the twelve apostles had to do with authority in the *“kingdom”* church (Matt. 16:19), and we know that God interrupted the kingdom program after the stoning of Stephen. The Apostle Paul was then given the *“authority”* to act in an official capacity in the Lord’s absence during the dispensation of grace (II Cor. 10:8). This authority was then passed on through Paul’s epistles *to the local church*. Note Paul’s words in I Corinthians 5:

“For I verily, as absent in body, but *present in spirit*, have judged already, as though I were present...”

“In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ” (I Cor. 5:3,4).

Here the Corinthians are assured that when they broke fellowship with the man living in open and unabashed sin (v. 1,2,13), they would be doing so in the *“spirit”* of the Apostle Paul. That is, they could be sure that the decision of their local church would carry with it his apostolic authority and *“the power of our Lord Jesus Christ.”*

We see this principle again in II Corinthians 2:10:

“To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it *in the person of Christ.*”

Here we find Paul claiming to be acting *“in the person of Christ,”* i.e., with His power and authority. And we also see him telling the Corinthians that when *they* acted, they acted in his authority, and in the person of the Lord Jesus Christ.

All of this is especially significant when we remember that Paul says these words to *the Corinthians*, the most carnal church to whom he wrote. Thus we know that the authority of the Lord Jesus Christ today resides in the humblest local church that recognizes the authority of the Apostle Paul in the present dispensation.

The Importance of the Local Church (Part V)

By Paul M. Sadler



WORSHIP IN THE LOCAL CHURCH

“Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.”

—Rev. 4:11

When man was created in the beginning God instilled in him the desire to *worship*. Man was designed to worship God. According to the Scriptures, God rested on the seventh day after He completed all of His creative acts. Although the Sabbath, as we have come to know it, was not introduced until Moses, the seventh day gave man his *first* opportunity to worship His Creator. Before the fall, Adam and Eve naturally sought out the presence of God when He entered the garden in the cool of the day (Gen. 3:8). Think of it, they communed daily with their Creator face to face in all His glory!

After Adam and Eve ate of the forbidden fruit, to their dismay their eyes were opened—they had sinned against their Creator with devastating consequences! As they fled from the presence of God they *hid* themselves among the trees of the garden, and ever since that day long ago the natural man has been running and hiding from God. It is telling that our first parents sought to conceal their nakedness by sewing fig leaves together to make themselves aprons (Gen. 3:7). By the works of their hands they were attempting to cover themselves in order to be acceptable before God. This is the first religious act recorded in the Scriptures, which was *unacceptable* to God because without faith it is impossible to please Him (Heb. 11:6). Thus, the fig tree is often a symbol in the Scriptures of meaningless religious acts.

The desire of man to willingly worship the Creator was corrupted

by sin. Sadly, grave damage was done that can only be corrected through redemption. The natural man hates God and the things of God, but ironically he is inherently religious. Ancient history bears witness to man's insatiable desire to worship the "gods of the universe." The Egyptians, for example, worshipped a pantheon of gods—Re, the sun god; Osiris, the god of the Nile; Ptah, the god of Artificers; these are just a few of the hundreds of gods to whom they paid homage. The Canaanites worshipped the gods of fertility, and Baal, the god of thunder. In the days of the Judges the Philistines paid homage to Dagon, the god of the sea (fish) and Ashtaroth, the goddess of propagation. All these nations knew about the true and living God, but chose to defy Him and worship the creation rather than the Creator.

"Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female....And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven" (Deut. 4:16,19).

God, in His *infinite* foreknowledge, foreknew that fallen mankind would have a propensity to worship the heavens (Psa. 147:5 cf. I Pet. 1:18-20). This would be especially true of the *sun* seeing that it appears to sustain life upon the earth. Interestingly, God chose *not* to create the sun until

the fourth day of creation, which more effectively accomplished His purpose. He demonstrated to the ages that He is *greater* than the sun and, therefore, able to sustain life upon the earth apart from this heavenly body. God transcends His creation!



The finished work of Christ at Calvary is the answer to the sin question. Those who place their faith in Him are transformed from being worshippers of self to *true worshippers* of God. Only the believer in Christ can worship God in spirit and in truth.

THE MAJESTY OF GOD

In 1715, Louis XIV of France died. Louis, who called himself "the Great," was the monarch who made the infamous statement: "I am the State!" His court was the most magnificent in Europe, and his funeral was spectacular. His body lay in a golden coffin. To dramatize the deceased king's greatness, orders had been given that the cathedral should be very dimly lighted, with only one special candle set above his coffin. Thousands waited in hushed silence. Then Bishop Massillon began to speak. Slowly reaching down, he snuffed out the candle, saying, "Only God is great!"¹

Amen!! Only God is *great* and greatly to be praised for the things

He has done! Sadly, Christendom has moved far away from a proper view of the majesty of God. The attempt of some to water down the attributes of God has robbed believers of an accurate understanding of His true essence. The Church at large has sought to humanize God, to conform Him to their way of thinking. But the Lord has this to say about this type of reasoning:

“For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isa. 55:8,9).

The magnificence of God goes far beyond our human comprehension; therefore, we bow before Him in humble adoration. He is God! He deserves all the glory and honor that is rightfully due Him! Consider for a moment, God simply *spoke* and worlds supernaturally came into being! He is the Creator and Sustainer of heaven and earth and all things visible and invisible.

Astronomers who turn their telescopes to the heavens readily admit they cannot number the stars of heaven. It has been said: “The total number of stars in the observable universe is *estimated* to be 10^{25} (1 followed by 25 zeros). Nobody knows the actual number.” But God has not only numbered them, He has also *named* each and every one of them (Psa. 147:4). We marvel, as did David, that “such knowledge is high.” Infinite!!

He parted the waters of the Red Sea with the breath of His nostrils so that they stood upright as a

heap, which provided safe passage for His own, but death for the Egyptians. Outside of creation itself, perhaps the greatest demonstration of His power was when He raised His only begotten Son from the dead. Such power is infinite (Psa. 147:5; Eph. 1:19,20).

When the false prophets sought to deceive Israel, supposing that God was inattentive and really didn't care, He inquired of them: “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD” (Jer. 23:24). Amazing! As the old saying goes, “You can run, but you can't hide.”

If you read the history of the Church it is evident that *reverence* for God and the things of God are at a low tide today. We are living in a day when our worship services are more like social gatherings. While there are exceptions, many church services begin with the chatter of brethren trying to work out a business deal or someone catching up on the news in the community. Usually the volume is such that the one leading the service has to make two or three attempts to get everyone's attention. The song selections are oftentimes unknown by those present and could probably be sung at a worldly concert with little or no objection. If there is time to open the Scriptures, the best you can hope for is a devotional message. Now we are not advocating that the worship service should be like a funeral dirge. What we are saying is that when we gather to worship there should be a *reverence* for the things of the Lord.

The English word “worship” means to attribute worth to someone or something. In the biblical sense, God is worthy of our adoration, reverence, praise, and thanksgiving because of who He is and what He has accomplished. We are to acknowledge the supremacy of God who called us out of darkness into His marvelous light. The *heart* of our worship is the living Word of God. As we gather together on the first day of the week it is to be challenged by a capable teacher of the Scriptures that we might grow in grace and praise Him for all of His benefits. This is why regular attendance at your assembly is so important. It is essential for your spiritual growth.

Our worship of God, however, is not to be limited to a Sunday morning worship service. This is a good beginning, but it is not meant to be an end in itself. We should be in a continual attitude of worship every day of the week. This means studying the Scriptures *daily* that we might know the Lord in a fuller and deeper sense (Phil. 3:10). I was doing this very thing one evening when I came across a passage in the Book of Psalms that caused me to pause, and say, “Wow, how true!”

“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts” (Psa. 10:4).

Although God doesn’t reside in the thoughts of the unbeliever, the Psalmist strongly implies that He does or should fill all the thoughts of the believer. I rarely, if ever, thought of God when I was in unbelief. If I did, I turned my

attention to other things so I didn’t have to ponder my lost condition. I was blinded by the things of the world.

Since my conversion to Christ, my how things have changed! He now fills my thoughts throughout the day. Every time I see a sunrise or sunset that graces the horizon I marvel at the beauty of His creation. I was sitting in the doctor’s office recently for my yearly physical; on the wall was a picture of the human anatomy, which reminded me of the handiwork of God. Like David, I was led to praise Him that “I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well.”

“The *heart* of our worship is the living Word of God.”

The other day my wife and I had the privilege of watching the grandkids. These opportunities have given me a much greater appreciation for those people they call referees! About midday little Katie informed Nana that Pappap was taking a nap in his chair (I wasn’t on duty). By the end of the day as we collapsed into bed, the last thing I remember was offering thanks to God for each of the grandkids and the little addition on the way. He fills the thoughts of those who love Him!

Paul says in Romans that we should present our bodies a living sacrifice “holy, acceptable unto God, which is your reasonable

service.” This, too, should be done *daily*. The Old Testament saints worshipped God by offering burnt offerings. As the aroma of the sacrifice rose heavenward it was well-pleasing to the Lord. Under grace we worship Him by offering ourselves a living sacrifice on the altar of service. This is what is acceptable to God today. But sometimes the fire on the altar needs to be stirred up to remind us that the “things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4:18). More on this next month!

As you can see our worship of God should not be limited to Sunday morning, as the above demonstrates. Our lives should be filled with these types of acts of worship everyday as we humble ourselves before Him who is worthy of our praise and adoration.

THE PLACE OF WORSHIP

Seeing that worshipping God is a spiritual experience, our worship of Him is not confined to a “church” building. But it is pleasing to God when we join with others of like-precious faith to worship together as a *group*. In fact, we are instructed not to forsake the assembling of ourselves, which some are inclined to do. When we gather with other believers in worship it gives us an opportunity to fellowship together around the Word, rightly divided, and encourage one another in the faith. The Lord has given each of us different gifts and abilities that when brought together result in a symphony of praise to the One whom we’ve gathered to worship. In addition, interaction with other be-

lievers will help you have more of a balance in your Christian life.

As we stated in a previous article, it is important to attend a Grace assembly where you know the truth of Paul’s gospel will be proclaimed. This will ensure that your relationship with Christ is resting upon the right message. But what if there isn’t a local Grace assembly in your area? The concept of the church today is large buildings, with stained glass windows, and grand pianos. While there is nothing innately wrong with large facilities, the church is not brick and mortar; it is the Lord’s people. Wherever believers in Christ choose to meet together, we have a local assembly of the true Church, which is His Body.

“And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house” (Acts 18:7,8).

After the unbelieving Jews failed to heed Paul’s warning at Corinth, he walked out of the synagogue, leaving Judaism behind, and went next door to the house of Justus and established a Grace church. Initially the assembly at Corinth was few in number, but God *honored* it. The church that meets in someone’s house is on equal footing with the assembly which has two hundred in attendance.

I’ve led worship services in the home where I ministered the Word, we sang, gave testimonies, and had a wonderful time of fellowship. Since it was an informal setting everyone took advantage

of the opportunity to ask questions, and we even addressed a few thorny issues. But what if there isn't someone to teach the Word? Beloved ones, we have enough taped messages and literature from our Grace organizations and churches to keep you under the sound of the Word until the Rapture. You may be surprised to learn that many of our Grace assemblies originally started in someone's home.²

Whether your local assembly meets in a "church" building or in a house, those who come among us to worship are usually searching for the truth. They are dissatisfied with what they perceive to be the failure of denominationism to meet their spiritual needs. They have been ministered to, to a point, but they desire to have a fuller understanding of His will. The Lord's people want to hear the Word of God. We have something to offer them that the denominations have no desire to offer—the preaching of Jesus Christ according to the revelation of the Mystery. Paul's apostleship and message freed me from the legalistic ways of men and it will free you too!

It is one thing, however, to know the grace of God, but it is an entirely different matter to make an application of it in our lives. One of the perils of having an understanding of the Word, rightly divided, is that it can become an academic exercise, leaving assemblies cold and indifferent. And many times they are totally unaware of the problem. We talk about grace, but do we practice it? At Thessalonica

Paul not only preached grace, he demonstrated it!

“But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us....Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children” (I Thes. 2:7-11).

Although Paul was already a spiritual giant by this time he was not condescending with these dear saints. Instead he nurtured them in the faith like a loving mother who nurses her children. Grace is patient! He received each of them, without prejudice, celebrating the fact that they were fellow members of Christ's Body. They were *all* dear to him. Grace is thoughtful! Like a father, Paul took a personal interest in them. He knew who needed a word of encouragement and who was brokenhearted and needed to be consoled. Grace is understanding! These characteristics of grace should exemplify every Grace assembly. As the hymn writer so eloquently said, “Grace ‘tis a charming sound, harmonious to the ear.”

To Be Continued!



Endnotes

1. *1500 Illustrations for Biblical Preaching*, Edited by Michael P. Green, Baker Books, Grand Rapids, Michigan, pg. 168.
2. See *News and Announcements*, pg. 30.

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

Newness of Life

RESURRECTION WITH CHRIST

By Cornelius R. Stam

“Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:4).

THE NEW BIRTH AND NEWNESS OF LIFE COMPARED

While the Old Testament Scriptures do employ the figure of resurrection in connection with Israel's conversion and future blessing in the land (e.g., Ezek. 37:1-14) this figure like that of the new birth, is used with fuller, deeper significance in the great Pauline revelation regarding Christ and the members of His Body.

Also, the doctrine of our resurrection with Christ to a new life is an advance on what even Paul, by the Spirit, has to say with reference to the new birth.

Birth speaks only of a *beginning*; it does not contemplate the past. When Nicodemus asked: “Can [a man] enter the second time into his mother's womb and be born?” our Lord was quick to explain that in using the phrase “born anew”¹ He did not mean

being born again in the same way, but being born again in a *different* way. God does not undertake to improve the old nature or to induce the “old man” to begin all over again for, as we have seen, “*that which is born of the flesh is flesh*” and “*they that are in the flesh cannot please God*” (John 3:6; Rom. 8:8). No matter how intellectual or cultured or religious, “the flesh” is still that which has been generated by a fallen begetter and therefore *cannot please God*. Hence, “that which is born of the flesh” needs, not merely to be born over again and given another start; a *new* and *different* nature must be imparted; an entirely new life, begotten of the Spirit of God. This new life is separate and distinct from that which was generated at natural birth; in fact, is “contrary” to it. The conflict resulting from this will be discussed in a later chapter. Here we emphasize simply that the new birth speaks only of a new beginning and does not contemplate the past.

The new birth is the spiritual counterpart of natural birth. We do not speak of a new-born infant's “past.” As an individual it has no

past. It has barely begun to open its eyes and look about, unable even to focus its vision upon any particular object. Thus the new birth speaks simply of the *beginning* of a new life.

But now we go a step further and find that we receive this new life by *identification with Christ in His death, burial and resurrection*, and the doctrine of our resurrection with Christ does contemplate the past. Resurrection presupposes a former life and death.² The identity of the individual is preserved throughout. The individual who lived a certain kind of life, and died, is now raised to live a new life. Now, raised from the dead, he is the same person, yet not the same. Thus the Apostle Paul could say: *"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me..."* (Gal. 2:20).

It is true that Ephesians 2:1 teaches that we were already "dead in trespasses and sins" before ever having become identified with Christ in His death, but this does not change the picture, for even in that passage we go on to read that *"in time past"* we *"walked according to the course of this world,"* etc. Like the woman described in I Timothy 5:6, unbelievers are dead while they live, and can be quickened from their death in trespasses and sins only by identification with Christ in His death and resurrection, for the simple reason that *He* came to identify Himself with *us* in *our* death to bring us through with Him to resurrection life.

THE BELIEVER'S RESURRECTION WITH CHRIST

But how can one become thus identified with Christ in His death, burial and resurrection? How can one die to the old life and be raised to walk in newness of life?

The answer is: by grace through faith. What Christ has done for us by grace, we must accept and appropriate by faith. He, by an act of infinite grace, identified Himself with us, dying our death. We, by an act of simple faith, must identify ourselves with Him, confessing: *"I am the sinner. It is my death He is dying. I will accept His grace and commit myself to Him for salvation."* The moment this is done we become one with the once-crucified, ever-living Christ.

"...a new and different nature must be imparted; an entirely new life, begotten of the Spirit of God."

Mark well, Calvary is the meeting place, the place where the identification is effected. No man was ever made one with Christ without being made one with Him *in His death*. *"Know ye not,"* asks the apostle, *"that so many of us as were baptized into Jesus Christ were baptized into His death?"* (Rom. 6:3). And it is for this reason that we are *buried* with Christ, by that same baptism, and raised with Him to walk in newness of life (Ver. 4).

What a tragedy that the sublime truth of this passage has been obscured by the injection of a water baptism ceremony into it! As though *water* baptism could ever bring the believer today into *any* relationship to Christ! As though it could really bury the old man and help us to put on the new! Those who have fallen into this error have taken a ceremony which never did speak of burial but only of washing (Acts 22:16, etc.) and have confused it with our actual baptism by the Spirit into the death, burial and resurrection of Christ. Little wonder the apostle cries, with reference to this very subject: *“Beware lest any man spoil [rob] you....Ye are complete in Him...In whom also ye are circumcised...Buried with Him...risen with Him through the faith of the operation of God, who hath raised Him from the dead”* (Col. 2:8-12).

How perfect and wonderful is the divine plan! In grace Christ died our death. In faith we acknowledge it was our death He died, and trust in that death to save us. And there at the Cross we become one. The response of faith to grace has united us inseparably and eternally together.

THE REALITY OF OUR RESURRECTION WITH CHRIST

The judicial, or positional aspect of this truth is, of course, most important. We read that our Lord was *“delivered for our offences, and was raised again for [on account of] our justification”* (Rom. 4:25). In other words, His

death paid the whole penalty for our sins and procured for us full justification. Therefore He was *raised* from the dead. And since His death was *ours*, the penalty for *our* sins, and we have appropriated this by faith, therefore the justification and resurrection life is ours also. As we recognize Christ's death as ours, God reckons us one with Him, as having already died for and to sin, and having been raised to walk in newness of life.



Now this judicial, positional aspect of our identification with Christ in His death, burial and resurrection is far from mere theory. It is fact. It is vitally real. God's just condemnation of us for sin was real. Christ's suffering and death for us was real. And we had to exercise real faith in Christ's finished work before God justified us and pronounced us righteous, counting us as having already died for and to sin.

It is on the basis of this judicial transaction that the apostle argues that we have no *right* to continue in sin. The sins we are so prone to commit after having been justified belong to the old life, not to the new which we have in Christ. Therefore we have no right to go on in sin. *“How,”* he

asks, “shall we that are dead to sin, live any longer therein?” (Rom. 6:2). And pointing to the fact that Christ “died unto sin once,” but now “liveth unto God,” he goes on to say:

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

“For sin shall not have dominion over you: for ye are not under law, but under grace” (Rom. 6:11-14).

But the judicial or positional truths we have been considering are only part of the whole doctrine of our baptism into Christ, for while these positional realities affect our experience as we appropriate them by faith, our baptism into Christ is also in itself a *practical* and *experiential* matter.

“It is on the basis of this judicial transaction that the apostle argues that we have no *right* to continue in sin.”

When the sinner acknowledges Christ’s death as his own and trusts Christ for salvation, not only does he receive a *standing* before God as having been

crucified, buried and raised with Christ, but the Spirit seals the transaction, uniting him in a *vital, living relationship* with Christ. Thus the believer actually becomes a *partaker of Christ’s resurrection LIFE*. There is more than justice in view here; there is the need and the impartation of *life* and this life, while spiritual in its nature, is none the less real.

Once more we ask: Was not Christ’s death real? Was not His death really *our death*? Then just so real is our resurrection life! In the first place, when we accept Christ’s death as our own and become identified with Him, we actually die to the old life in the sense that we can never again go back to our lost estate. That condition is past forever. Furthermore, we now become partakers of the resurrection life of Christ, which we can never lose (Rom. 6:9) since it is *His* life. As the Father has raised us from the dead *judicially*, so the Spirit has raised us *spiritually*, in the sense that He has actually imparted *spiritual life*. It is now ours to appropriate and enjoy the fullness of that life by faith.

In Romans 8:2 Paul speaks of this impartation of life by the Spirit as a law which operates in every believer:

“For the law of the Spirit, [that] of life in Christ Jesus, hath made me free from the law of sin and death.”

And then the apostle proceeds to show that what the law of Moses “could not do” because of the character of “the flesh,” God sent His own Son to accomplish:

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

Thus, besides the *moral* reason why we should not continue in sin, there is also a very *practical* reason: the new *life* which the Spirit has begotten within us. This the apostle emphasizes in Romans 8, as he goes on to say:

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken [give life to] your mortal bodies by His Spirit that dwelleth in you.

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh” (Vers. 11,12).

This passage is sometimes supposed to refer to the future bodily resurrection of the dead, but note that the Spirit, who dwells in us, energizes our *mortal* (not *dead*) bodies. Thus we are *debtors*—not to sin, but to God. We cannot excuse ourselves by saying, “I am only human after all,” or “the flesh is weak,” for we have the Holy Spirit within to strengthen our mortal bodies and help us to walk in newness of life.

The judicial and practical aspects of our resurrection with Christ are, however, closely intertwined. Ephesians 2:4-6 seems to refer to both at the same time:

“But God, who is rich in mercy, for His great love wherewith He loved us,

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

Thus the believer’s *position* is already in heaven, and by faith, through the power of the Spirit, he may *occupy* that position and enjoy its blessings experientially. This is why the apostle opens the Ephesian epistle with the doxology:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3).

And this is why he challenges the Colossians:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

“Set your affection on things above, not on things on the earth.

“For ye are dead, and your life is hid with Christ in God” (Col. 3:1-3).



Endnotes

1. Lit., “from above,” but used to express: from the top, from the start, from the very beginning.
2. We are aware of the fact that the Greek word for actual resurrection (*anastasis*, lit., standing up) is used almost exclusively of bodily resurrection. The words, *zoopoieo*, to quicken or reanimate, and *egeiro*, to awaken or rouse up, are the ones mainly used in connection with our present subject. This does not mean, however, that resurrection is not here contemplated, any more than that quickening or awakening are not contemplated where bodily resurrection is concerned. It is simply a matter of emphasis, for in the doctrine we are here considering, the impartation of resurrection *life* is mainly in view. All three words: *zoopoieo*, *egeiro*, and *anastasis* are used in I Corinthians 15 with reference to the resurrection of Christ.

37th Annual Berean Bible Fellowship Conference

Location: *Cedar Lake Conference Center*
Cedar Lake, Indiana

Dates: June 18-23, 2005

Theme: *If Any Man Love God (1 Cor. 9-16)*

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Keynote Address: Pastor Floyd Baker

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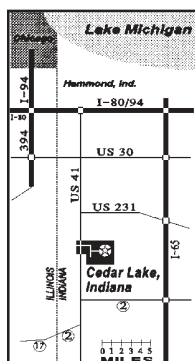
At the Piano: Mrs. Virginia Shriver

Accommodations: BBF recommends that reservations be made early, although accommodations are often available for latecomers. For reservations, write or phone: *Cedar Lake Conference Center*, Reservations Manager, PO Box 665, Cedar Lake, IN 46303, or phone: (219) 374-5941.

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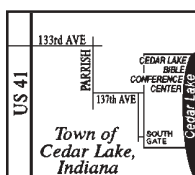
Pastor Floyd Baker at (386) 851-0744 or
Berean Bible Society at (262) 255-4750



Cedar Lake Conference Center is located in the town of Cedar Lake, in northwest Indiana, twenty miles south of Chicago.

By Auto: US 41 to Cedar Lake, Indiana:

- At the traffic signal in Cedar Lake, turn east on 133rd Ave. 3/4 mile to the traffic signal at Parrish.
- Right on Parrish for 1/2 mile to 137th Ave.
- Left on 137th Ave. for 1/2 mile to the Conference grounds. Enter at the South Gate for parking and registration.



If traveling by air into Chicago's O'Hare or Midway airports, call the Conference Center to arrange pickup.

Pastor Joe Leftwich recently retired from the pulpit ministry after years of service in the *Evangelical Free Churches of America*. During this period, he writes, "There was never time, it seemed, to just study and sense more of His presence." We are happy to report that the fruits of his study have brought him to an understanding of the Mystery. We're sure you are going to rejoice, as we did, at how far he has come in such a short period of time.

In Christ—The New Man (Cont'd)

By Pastor Joe S. Leftwich

God's gospel to the Gentiles now includes the resurrection of Christ, and is proclaimed by Paul in his letter to the church at Corinth in I Corinthians 15:3-4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that He was buried, and that He rose again the third day according to the Scriptures."

Paul's salvation message includes Christ's resurrection and adds the fact that the believer is baptized into Christ. This baptism is not symbolic. We believers have been placed into the body of Christ. There are about 55 phrases using the phrase "in Christ." We can now say that Paul teaches that every believer in the gospel, as he has given it, is a new creature, or creation, in Christ.

I submit that today's popular mixing of these messages given by Matthew, Mark, Luke, and John to the Jews and that of the Apostle Paul to the Gentiles is a confusion of God's administrations of Law and Grace. Those living under the Law could, as Jesus told Nicodemus, be "born again" and have eternal life; but nothing is said to Nicodemus about being "new creatures in Christ." If one understands even a little bit about what God has done for the believer in the death, burial, and resurrection of our Lord Jesus Christ, he will not confuse these messages.

As a new creature in Christ, God can now reveal spiritual truths to you about His will for your life. A part of this revelation to us is found in Colossians 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Stop in some of these places and just memorize and meditate. These are majestic statements. Think about it! God willed, God exercised His will to make known the "riches of the glory of this mystery among the Gentiles" defined as "Christ in you the hope of glory"! If we are to attempt to understand a revelation of this magnitude, we must study the Scriptures in which it is revealed.

Paul has defined the core meaning of this revelation as being “Christ in you.” Think about it! God through Paul is revealing this “Mystery” to “His saints,” you and me who have believed His gospel. Ask yourself, what fits this explanation better than what we are now studying? It fits exactly this extraordinary truth of God taking us, who were dead in trespasses and sin, and making us alive in Jesus Christ, and making us new creatures in Christ.

With this in mind, read this benediction from Paul: “Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Rom. 16:25-26).

God has prepared us with power and promises to carry out any instructions He gives, so that we can live our lives in the flesh, in this world, well pleasing to Him. We are His workmanship, created in Christ Jesus for good works. He wants us, you and me, to act in our own lives to carry out His will. For example, look at something God asks you to do that would have been impossible before becoming a new creature in Christ. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Paul wrote these words to the Corinthian Christians in II Corinthians 7:1.

Given our preparation by God as explained in the list of things God has done in every believer to prepare us to live a life well pleasing to Him, what should your response be to His request? How about, “Yes Father, I know that You would not ask me to do something that I could not do. I will start identifying those things in my life that are contrary to Your will and do some cleansing of myself from all defilement of flesh and spirit, perfecting holiness in the fear of God.”

We know that we will never “perfect” holiness; we will never do a complete cleansing of ourselves from all defilement of flesh and spirit while we are living here on this earth in this mortal body of flesh, which has a nature of strong desires it wants satisfied, but we can be “perfecting” (working on) it. So let us take a look at what we are faced with in regard to our flesh. Our flesh has appetites and is constantly suggesting to our minds that we fulfill these appetites whether or not they are moral, legal, or healthy.

Even though we are “renewing our minds,” we will still have old memories of the things we did in the flesh that were contrary to God’s will, but were very pleasing, and our flesh, calling on these memories, constantly suggests that we do those same things we enjoyed so much. This is a lifetime battle, “for the flesh lusteth against the Spirit, and

the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:17).

The Scriptures list three sources of temptations: the lust of the eyes (coveting); the lust of the flesh (food, sex, etc.), and the pride of life (vanity, arrogance: Look at who I am, or what I have, or what I have done!). Are you able to distinguish between lust and the natural healthy desires one has, to succeed and enjoy the good things of life? One difference is that lust will lead you to break God's laws. The natural enjoyment of our desires that are in accordance with God's will is what life is all about. Adam and Eve were meant to enjoy gratification of the natural desires that God had given them for food, beauty, sexual relations and having children.

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One lust is the desire for sexual fulfillment outside of God's will. Enjoying God's gifts is wonderful. Lust is disastrous. Lust is never satisfied! Lust knows not logic; it knows only: "but I want it." But you can now say, "You can't have it!" It may take many repetitions and a period of time to put to death these

deeds of the flesh, but we are directed to make this a lifetime quest. Lust begins in the brain as a thought that enters the ear gate or the eye gate. This is an extremely important subject and is worthy of more time than we have in this basic core study of Scriptural observations about lust. Lust is a strong desire for something that will bring immediate personal, sensual gratification without regard as to whether it is moral or lawful. Biblical lust carries the idea that it has gone beyond just being tempted. Lust cares not a whit about what damage is done or who it offends or hurts.

You, believer in Christ, are living in and ruling from, your brain. This is made clear from such instructions from Paul as Romans 6:12-13: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." One's brain is the only part of who we are in which information is taken in, thought about, and in which decisions are made and sent out as commands to the members of our body to carry out.

These are direct instructions to Christians in this verse, "let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Can you refuse to obey your lusts? God says you not only can, but that you should. God does not ask you to do something that you cannot do. As we discovered earlier, we can be using Romans

8:13: “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Let’s highlight this last half of this last sentence, *“But if ye through the Spirit do mortify the deeds of the body, ye shall live.”*

Satan tempts by bringing thoughts to one’s mind. The thought itself is not sin. What one does with that thought determines whether it becomes sin. Is the thought entertained, encouraged and enjoyed, or recognized for what it is and rejected? Satan put some thoughts into the mind of Jesus that if they had been entertained and acted on would have been sin. But Jesus, knowing His enemy’s strategy, immediately answered with quotations from the Scriptures. Satan can put thoughts, terribly wrong thoughts, into our minds, but if they are immediately recognized for what they are and rejected, it is a victory of our new man’s battle with the flesh.

The natural man doesn’t have concern about such things. To him they are just natural appetites to be satisfied any way they can. I Corinthians 2:14: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” The Christian, on the other hand, has guidelines to follow. Under Law or under Grace, it is still wrong to lie, commit adultery, cheat, or steal. In fact, the believer has a higher standard, he is not to commit adultery in his heart.

While we are doing battle, it is comforting to know that as believers under Grace our actions do not determine our eternal destiny. That has already been settled for eternity. The believer has already been seated at the right hand of God in Christ Jesus in heavenly places. He wants us to know that we are secure in Him, and God never changes His mind!

The law has no power to change a man’s heart. It can only reveal trespasses: “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:3-4). Because of what God has done, even though we now walk according to the flesh, God has made it possible for us to walk according to the Spirit!

“These spiritual truths cannot be proven by science and are not experienced by natural man’s senses....”

Remember, “they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit,” and “to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:5-6). What kind of a “mind-set” do we have?

Romans 8:9: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.”

This tells us that the believer is “in Christ.” We, as spirit beings, were dead in trespasses and sin, but now have been made alive in Christ and raised up with Him and seated with Him at the right hand of God in heavenly places in Christ. This is our eternal position.

To affirm the obvious, the Scriptures say that we are right now seated at the right hand of God in heavenly places in Christ. And yet experientially we are alive in our old mortal body of flesh here on earth; here on the battlefield of this world, living our new lives in Christ as ambassadors for Christ in our old body of flesh with all its old natural desires and appetites. This, from a natural point of view, seems to be an untenable position, but from a spiritual point of view we have already been assured of the victory.


These spiritual truths cannot be proven by science and are not experienced by natural man’s senses: thinking, seeing, feeling, hearing, or tasting. The things we learn from God are learned only through faith, believing what the Spirit of God has said to us through the Holy Scriptures.

I pray that you have a good grasp of this situation because it is from this description of who we are in Christ that we are going to study Paul’s epistles, discovering, interpreting and implementing his instructions as to how we can and should live our lives in a manner well pleasing to God.

We are called “His workmanship”: “For we are His workmanship, created in Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10).

Please see this: that God has made it possible for you, a believer in Christ, to partake and participate in your own spiritual growth and development. We, being who we are “in Christ,” can “by the Spirit of God” be putting to death the deeds of the body, thereby “perfecting holiness”; not “PERFECT holiness” but “PERFECTING holiness.” These are God’s words not mine!

Paul, by the Holy Spirit has asked us to “cleanse ourselves”: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1). Why would Paul ask us to do this? Do you think he really wants us to cleanse ourselves from all defilement of flesh and spirit? Absolutely! Will we be completely successful? Absolutely not! But we can constantly be applying ourselves to the concept of putting to death the deeds of the flesh in the spirit of obedience to His Word.

Do you agree that Romans 8:13, “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live,” is a good verse to implement 2 Corinthians 7:1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God”? This is an ongoing perfecting of holiness in our lives that we can and should be doing for the balance of our lives here on earth in our flesh. 

If you would like to drop Brother Leftwich a note of encouragement you can contact him at: 217 W. Miami Street, Broken Arrow, OK 74011.

Question Box

“Does II Corinthians 13:5 mean we should check ourselves to see if we are relying upon our works or faith in Christ?”

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (II Cor. 13:5).

Paul is not saying that we should check our works to see if we are saved. Surely the carnal Corinthians would have failed any such test! Rather when he told the Corinthians to “*examine*” themselves, he was responding to those who would “examine” *him* (I Cor. 9:1-3). He didn’t write these words because he doubted their salvation, but because *they* doubted *his apostleship* (II Cor. 13:3). He argues that if they were “*in the faith*,” it proved that he was an apostle indeed, for he had led them to Christ (I Cor. 4:15). In his first epistle to the Corinthians, Paul put it this way:

“If I be not an apostle unto others, yet doubtless I am to you: for *the seal of mine apostleship are ye in the Lord*” (I Cor. 9:2).

The fact that the Corinthians were “*in the Lord*” and “*in the faith*” was a “*mighty*” proof of his apostleship (II Cor. 13:3), and should have removed all doubt. To remove all doubt about our salvation, however, we must never look to ourselves, we must always look to God’s Word, which assures us that while we are unacceptable to God in ourselves, we who are saved are ever and always “*accepted in the Beloved*” (Eph. 1:6).

—Pastor Kurth

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Spotlight on Grace Churches

This month's church is:

Grace Church of Christ

Location: 1915 South Main Street, Middletown, Ohio 45044

Pastor: Trent Cole

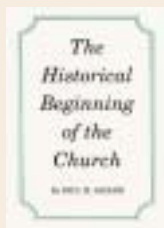
Services: 10:00 a.m. Sunday School
11:00 a.m. Worship Service
7:00 p.m. Wednesday Night Service

Additional Ministries:

- *By the Cross Bookstore* • Paltalk
- Bible Conferences • Tape Ministry

Contact information: Pastor Trent Cole at: (937) 263-5474
or e-mail: tcflash@sbcglobal.net

Booklets by Paul M. Sadler



The Historical Beginning of the Church

This 60-page booklet journeys through Acts to determine when the Body of Christ began *historically*. Christendom for the most part believes Pentecost to be “the birthday of the Church.” As you will see, this view is weighed in the balance and found wanting!

The Institution of Marriage

A 70-page handbook on how to live happily ever after in spite of two fallen natures living under the same roof. Furthermore, it is until “death do us part,” not ’til “debt do us part.” Young and old alike should be interested to know more about God’s original *blueprint* for marriage.



The Supernatural Sign Gifts of the Acts Period

Many are crying “*Back to Pentecost!*” with its signs and wonders. This unsound teaching has so swept the Church that for many, “speaking in tongues” has become the standard of true spirituality. This 65-page booklet shows how Paul’s gospel is the answer to this delusion.

The Water Rite

In the Apostle Paul’s day the “Bone of Contention” was circumcision, however, in our day it is *water baptism*. May the message of this little 9-page booklet be used of the Lord to help bring order out of chaos. Our prayer is that all believers everywhere may be of one mind.



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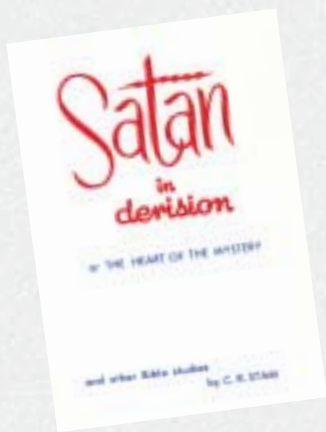
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From Norway:

"A thousand 'thank-you's' for setting up the interesting work by J. C. O'Hair on your website. Priceless, both historically as well as doctrinally! Oh, had only the Christian leaders in the USA listened to men such as him, not to mention Pastor Stam, and all their colleagues through the years. We could have been spared the damage these leaders took upon themselves in opening their doors to all the modern 'celebrity' preachers and their false teachings."

From Texas:

"What a blessing to follow our apostle as he followed Christ. Seeing God's Word from a Pauline perspective is the key to what I had been searching for all of my life."

From Maine:

"I first became aware of rightly dividing the Word over 20 years ago during a missionary trip teaching in a Bible school in the Philippines. Mr. Stam's and other rightly dividing author's works were in the school library."

From Australia:

"Your material is well received. The reports from our readers is indeed encouraging as, for example, one Charismatic says, 'I don't agree with the doctrine, but the articles are most enlightening.' Perhaps one day they will see the fellowship of the Mystery." (We thank God for this letter from Pastor John Shriver and for his faithfulness in getting the message out to others.—RK).

From Kenya:

"Praise the Lord! I am very happy for the good work that you are doing to my soul, keeping me close to the Word of God with your books, journals, and other materials."

From Wisconsin:

"I can't tell you the number of times the kids were working on something for school, or there was an issue with a friend, when the *Searchlight* would arrive with the exact answer we needed. It's as though it was written just for us!"

From Michigan:

"We are still greatly enjoying the monthly *Searchlight* articles, and I use them to study and search the Scriptures. They provide greater stimulation to fellowship both at home and in the by-ways, as well as ammo for the daily fight of faith."

From Tennessee:

"Thank you for the monthly *Berean Searchlight* publication. I enjoy the articles—Book of Revelation, The Rich Man and Lazarus, etc. Praise God for godly men who study and write these articles."

From Virginia:

"My aunt is battling chronic headaches and has had people tell her she is doing something wrong in her life. This has caused her many times to question her faith. I printed out some documents from the BBS website about God's grace and she seemed so relieved! She made copies and shared them with the people that were accusing her! Even in the midst of what I may feel are dark times in my life, there is a constant gladness that reappears when I read God's plan for today through the writings of the Apostle Paul."

From Oklahoma:

"Thank you so much for your faithful service in the Lord's work. Your ministry has been a great comfort to me over the past few years, since I became aware of the Grace message and the truths it unlocks."

From Oregon:

“Thank you for being so faithful and diligent in teaching and preaching the Word, rightly divided. The *Searchlight* has been and continues to be a mighty blessing in my life. Recently two of my friends have requested a copy which excites and blesses me. One of them is interested in one-on-one Bible study in which the *Searchlight* will be our guiding tool.”

From Australia:

“I received Grace literature from the U.S. 25 years ago, but never grasped the fullness and distinctiveness of Paul’s gospel until four years ago when I read books by Stam and Brock. Now I wonder why I didn’t see some things....I am now, thanks to these and other writers in the Grace movement, well-versed in the truths of the Mystery. Unfortunately like many I have suffered the loss of those I thought were friends and continue to find very few who desire to prove these things from the Scriptures.... After being an elder and lay preacher for 12 years I was forced to leave my last church being told, ‘When you are ready to give up this error and learn the truth from us [learned ones] you are welcome back.’...I am convinced there are many disillusioned believers who cannot find satisfaction in their Christian life with the kingdom teaching they have and are looking for more.” (We’re convinced too, and are dedicated, with the help of our readers, to trying to reach them.—RK).

From Wisconsin:

“I have been teaching some of the prisoners about the Mystery. Another one is beginning to see it and wishes to receive the *Searchlight*.”

From Australia:

“On behalf of the small group of Grace believers here in Victoria, we want to thank you for your assistance over the past year in helping us to better become acquainted with the Pauline Grace message. A special thank you for your prompt and insightful thoughts to some of the theological problems we experienced along the way.”

From Wisconsin:

“I was wondering if you had thought about placing your three-part article entitled ‘*Now That I Believe*’ into a tract. I believe this is an excellent study to be put into a ministry tool.” (We are working to get these articles into booklet form.—RK).

From Canada:

“I’ve found the studies from your website to be of much benefit and believe that the authors have opened my eyes to facts previously unknown to me. Thank you for sending these wonderful daily messages. I send them on to others, friends and family, to encourage them to walk with our wonderful Savior. It is such a joy to know Him.”

From Wisconsin:

“I just ordered my first C. R. Stam book and am anxiously awaiting its arrival! The Grace message brought me to Christ—praise God! Thanks for providing dispensational resources.”

From Florida:

“I must thank God for you all for opening my eyes to the importance of adhering to the Pauline gospel. May you continue to preach the truth that men and women may hear and be set free.”

“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

Northern Indiana Regional Meetings

Date: Saturday, April 30, 2005

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

Guest Speakers:

Paul M. Sadler, President of *Berean Bible Society*
Evangelist Lee Homoki, *Bible Doctrines to Live By*

For directions and additional information, please contact:

Mr. Jerry Sterchi at: (219) 326-8705
or e-mail: firstlight@csinet.net

Dayton Bible Conference

Date: Saturday, May 7, 2005

Location: *Dayton South Holiday Inn*
2455 Dryden Road
Dayton, Ohio

Guest Speaker:

Michael McDaniel, Pastor of *Westside Grace Church*

For directions or information about accommodations, please contact:

Pastor Trent Cole at: (937) 304-3524
or e-mail: tcflash@sbcglobal.net

Ohio/Pennsylvania Bible Conference

Dates: May 20-22, 2005

Location: *Grace Gospel Church*
5730 Adams Avenue
Ashtabula, Ohio

Guest Speaker:

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

For directions or more information, please contact:

Pastor David Adams at: (440) 992-9008

Celebrate Grace Camp

Dates: July 24-29, 2005

Location: Near Montrose, Colorado

Guest Speaker:

Pastor Joel Finck, Director of *Parsons Publishing*

For reservations and additional information, please contact:
Jerry & Judy Worthley, 0627 CR 3, Canon City, CO 81212, or
phone: (719) 276-2469, e-mail: jeranjudy@yahoo.com.

Grace For Today's 2nd Annual Encouragement Conference



Brooklyn
Bridge

Dates: May 28-30, 2005

Theme: "Christ—Our Life"
(Colossians 3:4)

Location: *Eddy Farm Retreat
and Conference Center*
Sparrow Bush, New York

Eddy Farm is located on the Delaware River just north of Port Jervis, NY, on the New York-Pennsylvania border.

Guest Speakers:

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

Dennis Kiszonas, President of *Grace For Today*

Leon Gilchrist, Bible Teacher

David Hobbs, Pastor

For reservations and information contact Maureen Morgan at:
Grace For Today, P.O. Box 798, Times Square Station, New York,
NY 10108, or call 1-800-803-0003, or visit www.gracefortoday.org.

Call, write or visit the *Grace For Today* website to request a
registration form. A \$25 non-refundable reservation deposit must
be received as soon as possible, with full payment by April 28th.

NEWS AND ANNOUNCEMENTS

MGF CONFERENCE: *Midwest Grace Fellowship's* annual Spring Bible conference will be held June 3-5 at the *Miracle Hills Ranch* in Bethany, Missouri. This year's theme will be "*The Spirit's Work,*" and speakers will include Dan Wolgast, Kevin Heyle and Ken Lawson. For more information, contact MGF president Kevin Heyle at 816-350-8624.

RAMONA TAMARA PERRY was born December 23rd to first-time parents Wayne and Nicole Perry of University Park, Illinois. Ramona was two months premature, weighing only 2 lbs., 5 oz., and so spent a couple of months in the hospital gaining strength. But by the time you read this, she'll be accompanying her mom and dad to *Faith Bible Church* in Steger, Illinois, the newest little darling of the assembly.

WEEKLY BIBLE CLASSES: HOW TO CONDUCT THEM EFFECTIVELY is the title of a pamphlet written by Pastor Stam many years ago. When *Searchlight* readers would write to express their longing to have a Grace church in their area, Pastor Stam would generally reply that perhaps they might consider starting a Bible class in their home. He would remind them that many of our Grace churches began as home Bible studies, and he would send them a copy of this pamphlet. If our series on the local church has *your* heart yearning for a local Grace assembly, this pamphlet is still available upon request.

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

Send Letters to:

Berean Bible Society
P.O. Box 756
Germantown, WI 53022

Send Packages to:

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

OUR COVER THIS MONTH features a photo taken by Ken and Barb Wardius, a couple who travel extensively throughout the state of Wisconsin in search of unique photo opportunities. You can view some of their impressive gallery of photographs on various themes and you can e-mail them with any questions at their website: www.execpc.com/~slw81/.

*The picture of the lighthouse that appears on the front cover was taken by Ken and Barb Wardius. The *Fond du Lac Lighthouse* is located in Fond du Lac, Wisconsin. This 40-foot high light sits on the southern shoreline of Lake Winnebago and was built in 1933.

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“To gather with God’s people in united adoration of the Father is as necessary to the Christian life as prayer.”
—Martin Luther

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