

# The **Berean Searchlight**

Studying God's Word, Rightly Divided

April 2006



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

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# From the Editor to You:

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Dearly Beloved,

The Wisdom of Solomon still rings true today, as noted in the passage: “To every thing there is a season, and a time to every purpose under the heaven.” Sometimes in the Lord’s work there comes a time when life takes an unexpected turn, which necessitates a new appointment.

The past two years Pastor Mike Keshan has been dividing his work schedule between serving as our *Sunday School Administrator* and working part-time as an independent contractor. Late last year his company informed him that they were phasing out his part-time position and offered him full-time employment. Consequently, Mike had to reluctantly step down from the SS Program in order to provide for the needs of his family. Words fail to express how grateful we are for Mike’s considerable contribution to the project during his tenure with us. We wish him well and pray without ceasing that God will continue to enrich his personal ministry.



Mike Keshan



Steve Shober

Our search for a new *SS Administrator* came to an end with the appointment of Brother Steve Shober by the BBS Board. Steve recently retired as a Civil Engineer for the Department of Transportation of the State of Wisconsin, so he is well qualified to hold the position, which requires a great deal of technical skills. Brother Steve was introduced to the Grace message by Pastor Harland Shriver and joined the BBS Board of Directors in 1984. He also served as the Sunday School Superintendent at *Grace Bible Church* in Madison, WI for 14 years. During the period when we were establishing the SS Program he was actively involved in the decision-making process, offering many creative and helpful suggestions. With this in mind, Steve was able to hit the ground running having already been acclimated with the inner-workings of the project. This has helped to make the transition a seamless event!

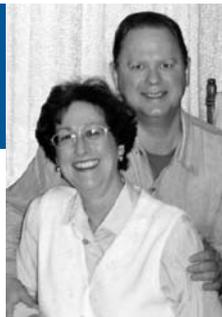
Having made significant strides in the development of the *Junior Curriculum* (ages 9-11), the SS Program is entering the promotional phase. While we have been advertising the curriculum in the *Berean Searchlight*, Steve plans to make himself available to promote these resources in our local Grace Churches. If you would like to invite Brother Steve to give a presentation of these *Grace lessons*, simply drop him an e-mail at: [Shober@chorus.net](mailto:Shober@chorus.net). Comments are welcome as well!

Many, many thanks to the writers, graphic artists, editors, formatters, and proofreaders for their devotion and contribution to insure our young people are brought up in the nurture and admonition of the Lord according to Paul’s gospel. If the Lord tarries, BBS plans to develop a full range of SS materials for all ages.

Yours in His amazing grace,  
Paul M. Sadler, President

# Co-laborers Together

By Paul M. Sadler



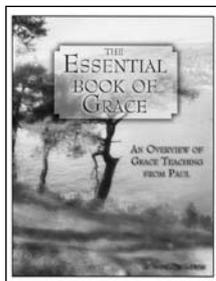
**“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.”**

This passage could well serve as a commentary on the life and ministry of Pastor Ken Lawson to this present hour. In addition to being a faithful servant of the Lord, Ken has always been supportive of the ministries of the *Berean Bible Society*. Brother Ken’s sound teaching of the Word, rightly divided, and his commitment to the message of Grace has not gone unnoticed by our Board of Directors. As a result, Pastor Lawson was extended an invitation to join the BBS Board of Directors, to which he graciously agreed. This brings our number back up to a full complement of eight, filling the seat left vacant by Pastor Rollin Wilson’s passing in May 2002.

Ken and his wife, Bonnie, live in Rochester, Illinois near Edinburg where he serves as the pastor of the *Grace Memorial Church*. He is also a member of the *Word of Grace Mission Board* and has written numerous articles that have received a warm reception when they appeared in the *Berean Searchlight*. Pastor Lawson is also a well-known conference speaker whose messages have brought both light and blessing to many over the years.

The members of the BBS Board are now as follows: Paul M. Sadler, President; Pastor John Fredericksen, Chairman; Pastor Jeff Seekins, Secretary; David Brown, Treasurer; Steve Shober; Don Weffald; Pastor Mike Keshan; and our newest member, Pastor Ken Lawson.

May God richly bless Brother Ken and all the other members of the Board as they oversee the various ministries of the *Berean Bible Society*. Let’s pray God will use this ministry to an even greater degree to the pulling down of strongholds.



## The Essential Book of Grace

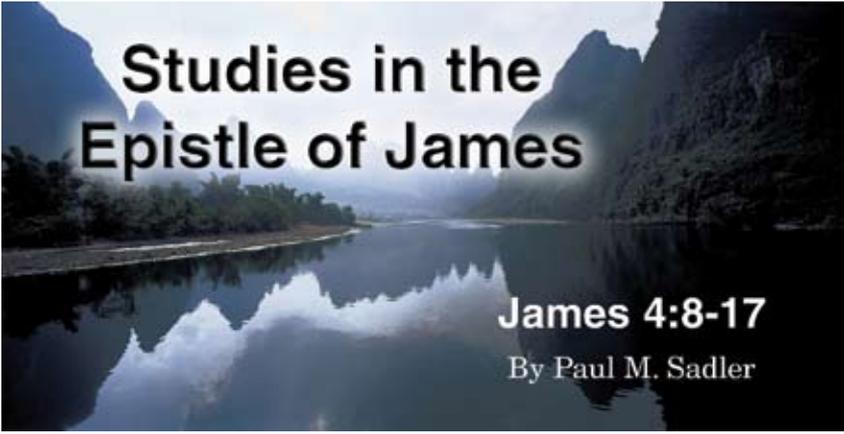
### An Overview of Grace Teaching from Paul

By Pastor Ken Lawson

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# Studies in the Epistle of James

James 4:8-17

By Paul M. Sadler

**“Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.”**

—James 4:8

## THE PROMISE OF GOD

We must never lose sight of the fact, as we study the Epistle of James, that Israel had a covenant relationship with God. This was a *conditional* agreement commonly known as the Law of Moses. Thus God said to Israel, **“If** ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure...And ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:5,6). Under this agreement, Israel’s redemption and blessings were prefaced upon her *obedience* to this performance based system.

The law contained 613 commandments that were divided into three parts: The Ten Commandments, which governed Israel’s *moral* life; the *civil* law, which presided over her social life; and the *ceremonial* law, which guided her religious life. In the course of time, she failed nationally to uphold her part of the agreement.

Israel’s history is a story of one act of disobedience after another. She broke the *moral law* when she fell down before the pantheon of gods of the heathen and unashamedly worshipped and erected idols to them. If this wasn’t bad enough she also broke the *civil law* by intermarrying with the Gentiles around her, which was strictly forbidden. She was to be a holy nation, *separated* solely unto God. The threefold departure was complete when Israel offered her *little ones* in sacrifice to the false god, Molech, which was a violation of the ceremonial law, not to mention an abomination to the Lord.

Because of Israel’s blatant disobedience to her agreement with God she suffered one *affliction* after another at the hands of the Assyrians, Babylonians, and the Romans. Now scattered throughout the known world of that day, James, like John the Baptist before him, called upon his countrymen to repent of their worldly ways and acknowledge they were the covenant people of God. The nature of this covenant relationship is clearly seen in the law and the prophets where God gave the following promise to His people:

**“Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts” (Mal. 3:7).**

James echoes this *promise* to his hearers who were living a worldly life, but wondered why God seemed to have forsaken them. “Draw nigh to God, and He will draw nigh to you.” Notice the action of God was *contingent* upon the action of His people. If they returned to God in repentance, He would return to them. This is the nature of the law, which is summed up in this thought: This *do* and ye shall live (Deut 8:1 cf. 27:26). Under grace, we are “accepted in the beloved” (Eph. 1:6). Whatever state a believer may find himself today, he has full access to God on the basis of the finished work of Christ.

James goes on to say, “*cleanse your hands, ye sinners; and purify your hearts, ye double-minded.*” The *hand* speaks of the outward life of a man as it is perceived by others, while the *heart* is a reference to the inner man that only God can see. It has been correctly observed: “The hands speak of what we do: the heart speaks of what we are. The hands and the heart are put together because we do what we do because we are what we are.”<sup>1</sup> Here the apostle calls upon his hearers, who were living in sin, to *confess* it, and God who is faithful and just would forgive their sins (I John 1:9). Israel’s redemption and the forgiveness of her sins will not be fully realized until the coming kingdom age (Rom. 11:26,27). In addition, under the law forgiveness was based upon a like-spirit. If an Israelite forgave his neighbor of stealing a sheep, God would forgive

him of his trespass of robbing his laborers of what he rightfully owed them (Matt. 6:14,15).

Today we have redemption, even the forgiveness of our sins, through the shed blood of Christ. Therefore we are to forgive others, even as God for Christ’s sake has forgiven us. Interestingly, forgiveness in Paul’s epistles is always in the *past tense*, which means we are *presently* forgiven of all of our sins past, present, and future (Eph. 1:7 cf. 4:32). This is the nature of grace! Beloved ones, why not pause a moment and thank God that you are forgiven in Christ, according to the riches of His grace.

“...someone who is indecisive ultimately allows the circumstances to make the decision for him.”

As we noted in Chapter 1 of our study, a *doubled-minded* man is a man who can’t make up his mind if his life depended upon it. If you think about it, someone who is indecisive ultimately allows the circumstances to make the decision for him. In other words, a decision is actually made by default! The double-minded man in this context suggests that some of James’ readers were torn between worldly success and devotion to God. The Lord made it very clear during His earthly ministry that a man cannot serve two masters—if he loves one of them, he will hate the other. The hour of decision had come for the doubled-minded man, as far as James was concerned. He presses him to decide between serving the

Lord or enjoying the pleasures of the world for a season. Remember and remember well, a man's worldly ambitions die when he dies, but what he accomplishes for Christ is immortal!

**“Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:9,10).**

Our good friend, Pastor Rollin Wilson, now with the Lord, made a comment on this passage that we feel would be hard to improve upon. He stated in regard to the apostle's charge to *be afflicted*:

“By this he means ‘to be touched by a sense of misery.’ He adds to this sense of misery, mourning (bemoaning, lamentation) and weeping (shedding tears). Why does James demand such a spirit of remorse and sadness from his hearers? We must remember that the Jew was ever a covenant people/nation. Israel was bound to her God by promises and agreements that governed her national existence. Israel's national religious feasts were annual reminders of her days of past bondage and redemption. Her final redemption and golden era to come through her Messiah awaited a future dispensation. Nationally, the Jew mourned and wept and was afflicted realizing it was her national *unbelief* that delayed her coming days of joy, deliverance, and fulfillment.”<sup>2</sup>

If they would merely *humble* themselves before God and repent of their sins He would lift them up, according to James, and use them mightily as He had promised long ago. This will be music to the ears of those who live during the future Tribulation.

## FAULT-FINDING

**“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? (James 4:11,12).**

It should not surprise us that the world often resorts to malicious gossip to impugn one's character. The world is unmerciful in this regard; especially if misrepresentations mingled with sorted embellishments can give an advantage in a power struggle or the desire to simply get ahead. Sometimes it is merely for retaliation that some would seek to destroy the reputation of another by spreading half-truths. Of course, *pride* is usually the underlying factor in this type of ungodly behavior.

Be that as it may, fault-finding and ascribing wrong motives should never be named among those who belong to the household of God. But, sadly, the ways of the world hold such sway over some believers that they, too, are guilty of this hideous sin. James admonishes the brethren not to speak evil of one another for “he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law.” It is interesting to note that this latter statement is in the *present tense*, which clearly indicates that some of James' hearers were not only guilty of fault-finding—it was a common practice among them.

We may disagree with a brother in Christ who holds to an unsound teaching, but we have no right to speak disparagingly of him or judge his motives. A believer who does is



setting himself up as a judge. This is exactly the point James is making to his readers: he who speaks against his brother, speaks against the perfect law of liberty, which is the law of love (James 2:8). If they loved their neighbor they would not talk behind his back in an attempt to exalt themselves or to further their cause. If they did they were assuming the role of a judge. James thunders back at such arrogance, “Who art thou that judgest another?” After all, the accuser had his own sins and failures with which to contend. It is God that is the Judge of all the earth, who will *deliver* the saved and *destroy* His enemies in the coming day of the Lord. “Justice is mine, says the Lord, I will repay.”

### WORRY-FREE PLANNING

**“Go to now, ye that say, Today or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:13-17).**

James wanted his readers to humble themselves before the Lord

and not be presumptuous when they planned for the future, nor were they to worry about the future. We might call it worry-free planning! Probably we all know someone who gets worried when they don’t have something to worry about! Believers also struggle with this problem, but the Scriptures state: “Be careful for nothing” (Phil. 4:6). In our contemporary language we would say, “Don’t worry about anything.” The Greek word behind the term “careful” here is *merimna*, which means to pull in different directions, to distract. This is exactly what worry will do to you—it will tear you apart both emotionally and physically. Worry always dwells on the *future* in regard to what may or may not happen. It mulls over every worst-case scenario imaginable until you are tied in knots. We might say it this way: the past belongs to the ages, the present belongs to us, but the future belongs to God. He is the sovereign One of heaven who declares:

**“I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure” (Isa. 46:9,10).**

Worry is a *sin*! As noted previously, it focuses on the future, which is divine ground. The only suitable way to deal with worry is to find a biblical solution to the problem. Thankfully, the Scriptures provide for us the *key* to living a worry-free life. This age-old problem, which can be traced back to the fall, has a simple solution. In fact, the antidote to this venomous attack is the same in every age. We find it noteworthy the Lord Himself dealt with this matter as He prepared

the disciples to carry out the Great Commission.

**“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” (Matt. 6:25,26).**



We are creatures of habit, we like the security of having a roof over our heads, and knowing where we're going to have dinner tonight. The same was true of the disciples, with this exception: the Lord had uprooted them from their comfort zone and transplanted them in His field of service. When the Lord called them, they left their families and livelihoods to follow Him. At first it seemed the right thing to do, but the more they thought about their decision it left them with a feeling of insecurity. In short, they were worried sick! What will we wear when the weather turns inclement? Who's going to provide our meals today, and tomorrow, and next week? Goodness gracious, we didn't even think of travel expenses! Who's going to supply that need? Worry always has a way of producing more questions than answers.

The Lord sensing their anxiety says, “Take no thought for your life.” “Take no thought,” is another way of saying, “Don't worry about your life of what may or may not happen!” Life is more than food and drink and clothing; there were the spiritual things of God, such as the kingdom of God and His righteousness. If God can provide for the birds that fly above, which neither plant nor harvest, surely He is able to supply the needs of His laborers. We must bear in mind, if God foreordained the Cross in His determinate counsel, and the Lamb was slain before the foundation of the world in accordance with His foreknowledge, surely He knows *every* need of the disciples in advance (Acts 2:23; I Pet. 1:19,20 cf. Matt. 6:32).

**“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matt. 6:34).**

Here's the *solution* to the problem of worry. They were not to concern themselves with tomorrow's circumstances, simply because they were beyond their control. It is natural to be concerned, but they weren't to allow their concern to deteriorate into worry that consumed them and disrupted their service for Christ. Our Lord speaks of two days, “tomorrow,” a reference to the future which belongs to God, and “today.” While it is impossible to simply turn off concern, they were to *redirect* it. “Sufficient unto the day is the evil thereof.” In other words, there were enough troubles to deal with in any given day without concerning themselves with tomorrow. The answer to the sin of worry is to *focus* on resolving the problems that are facing you today.

As the disciples went forth to fulfill the Great Commission they weren't to concern themselves with how they were going to make ends meet. Rather they were to give their *undivided* attention to the work of the ministry. The Lord instructs them accordingly:

**“And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip [wallet] for your journey, neither two coats, neither shoes, nor yet staves [staffs]: for the workman is worthy of his meat [food]” (Matt. 10:7-10).**

You see, God, in His determinate counsel, chose to lay the burden for the daily needs of the disciples upon those with whom they shared the gospel. As the disciples went out two by two into the byways of life, they experienced the *providential* care of God firsthand. Those who received the words of everlasting life were so grateful they insisted that the bearers of the good news dwell with them before moving on to the next city. For the better part of two years God provided food, clothing, and housing for the disciples, as the need arose (Matt. 10:11-15).

While the believer is not to dwell on tomorrow, the Scriptures do leave room for him to *plan* for the future, but to do so properly. James uses an example of a Jewish merchant who travels to a city where he makes arrangements to stay for a year, so he can become wealthy buying and selling his goods (James 4:13-17). However, the apostle shows the foolishness of this type of reasoning because the merchant acts as though he's in control of the future.

*I will* relocate my business. *I will* purchase merchandise from fools who don't know its value. *I will* sell my goods at outrageous prices. *I will* be rich and live a life of ease at the expense of others. *I will* make a name for myself. This sounds like the five “I wills” of Satan in Isaiah 14. He also had no regard for God.

Here the apostle makes a great point; the merchant can't say what's going to happen tomorrow, let alone next year. If an unexpected sandstorm destroys the city where he's doing business, chances are his plans will be altered. Life is like the mist that rises from a lake on a cool morning; it appears for a short time and then vanishes. James reminds the merchant how unwise it is to leave God out of his plans. What if God were to require of him his life tonight? In the course of one week he could die, be buried, and nearly forgotten (Luke 12:16-21 cf. Heb. 9:27).

Since the future and the days of our lives are in God's hands, the apostle shows his hearers *how* to properly plan. Remember, we call it worry-free planning! “For that ye ought to say, If the Lord will, we shall live, and do this, or that.” There was nothing necessarily wrong with planning ahead, but they must always close their planning session with “as the Lord wills.” In the coming day of the Lord the kingdom saints will need to plan in light of Christ's Second Coming!

*To Be Continued!* 

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## Endnotes

1. *Exploring the Epistle of James* by John Phillips, Kregel Publications, Grand Rapids, MI, page 140.
2. *James and Philippians* (Volume 1) by Rollin Wilson, Distance Bible Studies, Altoona, WI, page 100.

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

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## True Spirituality and Prayer

### THE CHRISTIAN'S PRAYER LIFE

By Cornelius R. Stam

**P**rayer to God manifestly must hold great importance to those who would be truly spiritual. While God's Word to us is always to have first place in our lives, prayer must certainly have second place; indeed, we must even study God's Word with prayers for understanding and willingness to obey.

#### THE IMPORTANCE OF PRAYER

The Scriptures everywhere exhort God's people to pray, and in the epistles of Paul we find greater cause, greater reason and greater incentive than ever to pray—to pray “always,” “in everything,” “without ceasing.” The example of our Lord and of His apostles—particularly Paul—is a call to prayer. Every need, every anxiety, every heartache is a call to prayer. Every temptation, every defeat—yes, and every victory is a call to prayer.

Yet, merely praying, or even spending much time in prayer, is not in itself evidence of true spirituality. Many carnal Christians, still “babes in Christ,” and even many unsaved people, spend much time in prayer. But the truly spiritual believer will join

the Apostle Paul in saying: “*I will pray with the spirit, and I will pray with the understanding also*” (I Cor. 14:15). “*With the spirit,*” earnestly, fervently, pouring out to God my adoration, my supplications and my thanks. And “*with the understanding also,*” intelligently, with a clear grasp of what the Scriptures, rightly divided, say about God's will and His provisions for *my* prayer life in this present dispensation of Grace.

#### THE PREVALENT MISUSE OF PRAYER

The gross misuse of prayer in our day is a clear indication that many are failing to pray “with the understanding.”

#### Prayers by the Unsaved

In the minds of tens of thousands of unsaved people prayer is a power in itself. They say: “I believe in prayer” or “I don't believe in prayer.” They try it. If they get what they pray for, they say: “It works. I've tried it.” If they fail to get what they ask for, they say: “It's all so much nonsense. I've never gotten what I've prayed for.” Other tens of thousands who have never trusted in Christ for salvation just go on praying, in

some cases often and earnestly, feeling that somehow, sometime it might help. But all this is sheer superstition, not faith. It is founded, not on divine revelation, but on human imagination. It springs, not from the Word of God, but from the will of man.



The Scriptures make it abundantly clear that those who reject Christ have no claim whatever upon God. He is in no way obliged to hear their prayers.<sup>1</sup>

Our Lord said to His disciples:

**“...I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).**

In Hebrews 10:19,20, we are informed that it is the “*brethren*” who have,

**“...boldness to enter into the holiest by the blood of Jesus,**

**“By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.”**

And it is distinctly to “*the people of God,*” who can rest in the finished work of Christ (Heb. 4:9,10) that the apostle says:

**“Let us therefore come boldly unto the throne of grace...” (Heb. 4:16).**

According to both Romans 5:2 and Ephesians 2:18 it is *through Christ* that we have access to the Father. How then can the Christ-rejector expect to be heard?

It is further because believers are *sons* of God that they have a legitimate claim upon Him as Father.

**“...ye have received the Spirit of adoption [sonship] whereby we cry, Abba, Father” (Rom. 8:15).**

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

Apart from all this, the prayers of the unsaved are unnatural, for surely it is unnatural to address God in prayer while He is still unknown and His Word doubted. It is only as He is known, loved and trusted that prayer becomes natural.

*True* prayer is an evidence of salvation. Saul of Tarsus had offered many prayers to God as a religious Jew, but it was not until his conversion that the Lord said: “*Behold he prayeth*” (Acts 9:11).

### **Misuse of Prayer by the Saved**

But illegitimate uses of prayer are not confined to the unsaved alone. Many of God’s people fail to pray acceptably. They indulge their wills, earnestly praying that God will lead; yet all the while determined that He shall lead *according to their desires*, even if contrary to His revealed will. Then, when faced with the written Word, they say: “*But I have prayed much about it.*” They even challenge God, like the young woman who justified herself for entering into an unequal marriage vow by saying: “I asked the Lord if this wasn’t His will just to hinder it somehow.” Such misuse of prayer is worse than superstition; it is

sacrilege, for the young woman should have known—probably *did* know—that the written Word had already condemned what she wanted, prayed about and got.

Then too, there is much superstition among God's people with respect to prayer. How readily many believers "feel led," seek for "inner promptings" or listen for that "still small voice" in answer to their prayers! They say: "The Lord told me" this or that, or "The Spirit whispered to me" or "I could just hear Him saying." When such remarks are made to this writer he usually inquires further into the details and invariably learns that no voice was heard at all, but that the speaker merely took some feeling or impression to be, in some mystic way, a direction from the Lord.

God *does* speak to us through His Word, even when some incident or circumstance emphasizes the truth of His Word, but with the Word complete He no longer speaks to us by visions or even by still small voices, and the instructed believer will be careful not to depend upon "inner promptings," knowing that by nature "*the heart is deceitful above all things*" (Jer. 17:9).

Wrong claims are also often made for prayer by true believers. Taking Scripture out of its context and applying it to the wrong people in the wrong dispensation some preacher will say: "*Ask, and it shall be given you...for every one that asketh receiveth*" (Matt. 7:7,8). And then come the face-saving qualifications: *If* you ask in faith, according to God's will, for His glory and don't harbor sin

in your heart! "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). *But—!* We will deal further with this incongruity under the problem of unanswered prayer.

### Repetition of Prayers

One of the most unscriptural and unspiritual misuses of prayer is the *repeating* of prayers composed by others. Many members of both Protestant and Catholic churches, indeed, many sincere believers, repeat over and over again prayers that have been prepared for them to recite. Undoubtedly the greatest number of all make it a practice to repeat the so-called "Lord's Prayer," taken from the Gospel records.

Evidently all these millions of professing Christians have overlooked the fact that it was when the disciples asked our Lord to *teach* them *how* to pray (Luke 11:1) that He said: "*AFTER THIS MANNER therefore pray ye*" (Matt. 6:9). Moreover, He prefaced these words with the specific injunction:

***"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them..."*** (Matt. 6:7,8).

Yet Roman Catholics are actually taught to say "ten Hail Marys," "three Our Fathers," etc., as though the mere repetition of a prayer can make it more effectual, with the result that most Catholics and even their priests repeat their prayers in a sing-song fashion or rattle them off as though they had no meaning at all. Likewise the

“What a difference  
there is between  
*praying* and  
*saying prayers!*”

members of various Protestant denominations are taught to read prayers out of prayer books—not to study them as examples of acceptable prayer, or to recite them as one might recite a poem or a bit of prose, but to offer them up as their *own* prayers. Thus the same prayers are repeated over and over again.

Both Protestants and Catholics make much of repeating the “Lord’s Prayer.” They repeat it singly and in unison, in trouble and sorrow, in sickness and death, in storm and drought, in war and disaster, with little or no regard to its contents.

Imagine praying, “Give us this day our daily bread” at a funeral service! Imagine praying, “Thy

kingdom come” at a sick bed or in a storm at sea! Yet this is solemnly done again and again throughout Christendom. Whole audiences continue to repeat the prayer in unison—and this in the face of the fact that it was in connection with this very prayer that our Lord pronounced the mere repetition of prayers “vain” and enjoined His disciples not to follow the heathen in this practice.<sup>2</sup>

What a difference there is between *praying* and *saying prayers!* No truly spiritual person will do the latter.

*To Be Continued!* 

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## Endnotes

1. This is not to deny that God may, in His sovereignty, answer the prayers of the unsaved when He so chooses. We only insist that the unsaved have no claim to a hearing.

2. We freely acknowledge, of course, that this prayer is sublime and perfect in every way, but as a whole it cannot be legitimately applied to the changed circumstances of the present dispensation. See the writer’s booklet: *The Lord’s Prayer and the Lord’s People Today*.

## What is Christianity?

Christianity is fully vested in a person! It is a relationship with the Lord Jesus Christ which is established upon believing that He died for our sins, was buried, and rose again the third day. Those who respond to Christ in faith are justified freely by His grace on the basis of His shed blood. Therefore His meritorious work on the believer’s behalf guarantees his eternal redemption.

Upon receiving the free gift of eternal life, the grateful recipient of God’s grace is to live a godly life in Christ Jesus. As a result, a relationship with Christ brings with it purpose and true meaning to one’s life that will ultimately honor and glorify God. Thus it can be said that Christianity is also a way of life.

—Pastor Sadler



# Biblical Differences Between the Kingdom and Body Churches

By Larry VanArendonk

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Larry VanArendonk is a member of the Board of Directors at the *Grace Church* in Indianapolis, IN, and serves as the treasurer. He has also served as a Bible teacher in the church for many years. The outline below is an example of his clear grasp of the Grace Message. Questions and comments for Brother VanArendonk can be sent directly to him at: [lva50@sbcglobal.net](mailto:lva50@sbcglobal.net).

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The Kingdom and Body churches belong to different administrations in God’s overall operation. There are many similarities, as both are formed by the same God and both are based on the redemptive work of the Lord Jesus Christ, but there are many differences also, leading to the conclusion that they are in fact different entities. They have different historical beginnings, apostles, gospels, directly applicable Scriptures, constituencies, walk/practices, and future hopes.

## Historical Beginnings

*Major Distinction—all other distinctions stem from this*

### Kingdom Church

### Body Church

Continuation of Old Testament program; existed at Pentecost	Began with salvation and commissioning of Saul/Paul
Believers added to Church (Acts 2:41)	“Birth announcement” of Body Church (Acts 13:2)
Peter proclaimed “last (not first) days” (Acts 2:17)	Paul declares it was in him Christ first demonstrated, implying Christ started something new (i.e., Paul was prototype—first member of Church which is Christ’s Body, 1 Tim. 1:15-16)
Peter offered Kingdom per promise (Acts 3:18-19)	Paul described as pattern or example for other believers to imitate (1 Cor. 4:16; 11:1; Phil. 3:17; 2 Thes. 3:7-9)

## Apostles

### Kingdom Church

### Body Church

Twelve Apostles for twelve tribes	One Apostle for one Body
To sit on twelve thrones judging twelve tribes of Israel (Luke 22:30)	Apostle to the Gentiles (Acts 9:15; 22:21; 26:17; Rom. 11:13; Eph. 3:1-8; Gal. 2:9)
Had to be twelve to offer Kingdom, hence Matthias chosen as twelfth and approved/recognized by Holy Spirit (Acts 1:16-26; 2:4; 6:2)	Paul himself indicates he was separate from the Twelve (1 Cor. 15:5-8)
The Twelve, under Christ's direct instruction, preached to only Jews and proselytes during Gospels and early Acts period (Matt. 10:5-6; Acts 2:10,22,36; Gal. 2:9)	Paul's Acts-period ministry to Jews first, then to Gentiles (Rom. 1:16)
Peter sent to one Gentile (Cornelius) by special one-time commission over objections (Acts 10-11)	Paul's post-Acts ministry to all without priority (Acts 28:28; Eph. 2:11-22)
Twelve sent specifically to baptize (Matt. 28:19; Mark 16:16)	Paul not sent to baptize—1 Cor. 1:17 (hence under different commission)
Under commission of Matt. 28; Mark 16; Luke 24; John 21; Acts 1	Under commission of 2 Cor. 5

## Gospels

### Kingdom Church

### Body Church

Gospel of the Kingdom—covenant of 2 Sam. 7:10-17 (Matt. 10:5-7; 24:14)	Gospel of the Grace of God (Acts 20:24)
Gospel of the circumcision (covenant with Abraham) committed to the Twelve (Gal. 2:7)	Gospel of the uncircumcision (relates to Abram) committed to Paul (Gal. 2:7)

## Gospels, Cont'd

### Kingdom Church

### Body Church

<p>Gospel of the circumcision (covenant with Abraham) committed to the Twelve (Gal. 2:7)</p>	<p>Paul's "my gospel" (as distinct from that of the Twelve) according to the revelation of the mystery kept secret but now revealed (Rom. 16:25-26; 2:16; 2 Tim. 2:18)</p>
<p>Gentiles saved through Israel's ministry</p>	<p>Gentiles saved through Israel's failure (Rom. 11:11-12)</p>

## Directly Applicable Scriptures

*All Scripture is written for us; not all is written to us*

### Kingdom Church

### Body Church

<p>Non-Pauline writings directed to Kingdom Church (never mention Body Church, most explicitly addressed to Israel)</p>	<p>Pauline writings directed to Body Church (only Paul mentions Church, Body of Christ)</p>
<p>Christ as Lamb of God (John 1:29,36; 1 Pet. 1:19; Rev. 5:6)</p>	<p>Christ as Head of the Body (Eph. 4:15; 5:23; Col. 1:18). Paul never describes Christ as a lamb—nonsense to non-Jews. Paul does mention Christ as David's descendant, but only as a fact, not as a title</p>
<p>Christ as Son of Man (Mark 8:31; Luke 12:10; Acts 7:56)</p>	
<p>Christ as Son of David (Matt. 21:9; Mark 10:47; Rev. 22:16)</p>	
<p>Subject of prophecy (Acts 2:16; 3:18; 2 Pet. 1:19-21)</p>	<p>Kept secret, hidden, not known (Rom. 16:25-26; 1 Cor. 2:9-10; Eph. 3:1-10)</p>
<p>Christ (during His time on earth) a minister of circumcision confirming promises to Abraham (Rom. 15:8)</p>	
<p>Cross (tree) object of guilt (Acts 2:23,36; 5:28)</p>	<p>Cross object of glory (Gal. 6:14; 1 Cor. 1:18)</p>

## Directly Applicable Scriptures, Cont'd

*All Scripture is written for us; not all is written to us*

### Kingdom Church

### Body Church

Under Law of Moses (Matt. 23:1-3; Acts 15:5-6,10; 21:20-24)	Dead to Law of Moses, therefore not under it (Rom. 3:21; 6:14; 7:6; Gal. 3)
Atonement for (covering of) sins (Lev. 1:4; Num. 31:50)	Reconciliation with God (Rom. 5:11; 2 Cor. 5:18-20; Col. 1:20-22)
Justification by faith plus works (James 2:24)	Justification by faith apart from works (Rom. 3:28)
No sealing with Holy Spirit	Sealed with Holy Spirit (Christ's earnest payment) (2 Cor. 1:22; Eph. 1:13-14)
No indwelling by Holy Spirit	Indwelt by Holy Spirit (1 Cor. 3:16; 6:19; 2 Tim. 1:14)
No new nature	New nature (man) (2 Cor. 5:17; Eph. 4:24; Gal. 2:20; 6:15; Col. 3:10)

## Constituencies

### Kingdom Church

### Body Church

Jews and proselytes with virtually no Gentiles—Church consisted of only Jews before Paul's salvation	Jew and Gentiles equal
Kingdom Church under Twelve remained Jewish throughout Acts period (Acts 21:20)	Body Church under Paul consisted of both Jews and Gentiles (Acts 21:21-25; Rom. 1:16; 1 Cor. 1:24)
Israel, God's chosen nation, head of nations (Deut. 7:6; 28:1,13; Zech. 8:23; Acts 1:6; 1 Pet. 2:9-10)	No difference between Jew and Gentile—indeed no such thing as Jew or Gentile in Body Church (1 Cor. 10:32; Eph. 2:11-16; 3:6)

## Walks/Practices

### Kingdom Church

### Body Church

<b>Gospel of Kingdom and Law of Moses Govern</b>	<b>Grace Alone Governs</b>
Ordinances required (Mark 1:4; Acts 2:38; Heb. 9:1,10)	No ordinances required or acceptable (Eph. 2:8-9,15; Col. 2:14,20-23; Titus 3:5)
<p>Multiple baptisms (some with physical elements)</p> <p style="padding-left: 20px;">Baptized by man with water (Mark 1:4; John 1:26; Acts 2:38; 8:12,38; 10:47-48)</p> <p style="padding-left: 20px;">Baptized by Christ with Holy Spirit (Acts 1:5; 2:16-17; 11:16)</p> <p style="padding-left: 20px;">Various baptisms of Mosaic Law (Heb. 9:10)</p>	<p>One baptism (Eph. 4:6)</p> <p style="padding-left: 20px;">Baptized by Holy Spirit into Christ (spiritual work only—no physical elements) (1 Cor. 12:13; Rom. 6:3; Gal. 3:27)</p>
Sign gifts/physical miracles abound (Mark 16:17-18; Acts 2:4-11,17-18; 3:6-16; 8:5-7; 10:9-17; 12:5-11,23)	Sign gifts directed at Israel (1 Cor. 1:22; 14:21-22). After judgment pronounced on Israel (Acts 28:28), sign gifts cease—1 Cor. 13:8-12. (Word made complete/Body Church matures). No recorded signs/physical miracles after close of Acts—note absence at Phil. 2:25-28; 1 Tim. 5:23; 2 Tim. 4:20.
Communal living—all things common (Acts 4:32-35)	Each working and providing for own household (1 Thes. 4:11-12; 2 Thes. 3:8-10; 1 Tim. 5:8)
Forgive others in order to be forgiven (Matt. 6:12-15; Mark 11:25-26; Luke 6:37)	Forgive others because you have already been forgiven (Eph. 4:32; Col. 3:13)
Whatever man asks of God is granted (Matt. 7:7-8; 18:19; John 14:13-14)	God does far beyond what man asks or thinks (Eph. 3:20)

## Future Hopes

### Kingdom Church

### Body Church

Christ comes to earth a second time (Acts 1:11; Mal. 3:1; Zech. 14:4)	Christ raptures (lifts up) Body to meet Christ in air (1 Thes. 4:13-18)
Prophesied fulfilling promises to Israel (Acts 3:19-21; Zech. 14:1-21; Dan. 9:25-27; Isa. 59:20-21; Rom. 11:26-27).	Kept secret (1 Cor. 15:51-57)
Promises to Israel/Kingdom Church involve earth/land (Gen. 17:8; 28:13; 35:12; Ex. 6:4-8; Lev. 26:42-45; Jud. 2:1; Isa. 60:21; Jer. 32:40-41; Ezek. 47:1-48:29; Matt. 5:5)	Promises to Body Church involve heavenlies (no earthly inheritance) (Eph. 1:3; Phil. 3:20; Col. 3:1; 1 Thes. 4:17)
Abraham (and thus Israel and Kingdom Church) looked for a City, Heb. 11:10 (i.e., New Jerusalem—Ezek. 48:30-35; Rev. 21:2,10-27)	Body Church looks for Christ's appearing (Titus 2:13)
Second Coming (Day of the Lord) preceded by specific signs (Matt. 24:4-42; 2 Thes. 2:1-12)	No specific signs precede rapture, only general trends (1 Tim. 4:1-3)
At Second Coming (as in Noah's time), unbelievers taken away, believers remain on earth (Matt. 24:37-41)	At rapture, believers taken up, unbelievers remain on earth (1 Thes. 4:16-17)
Restoration of Kingdom to Israel (Acts 1:6; 3:19-21)	No indication of Israelite priority or character of any kind
Christ to rule from David's throne (2 Sam. 7:16; Isa. 9:7; Luke 1:32-33; Acts 2:30-31)	
Jews to have priority (Isa. 60:3; Zech. 8:23)	

## Future Hopes, Cont'd

### Kingdom Church

### Body Church

<p>Kingdom Church to go through Great Tribulation (Time of Jacob's Trouble—Great and terrible Day of the Lord) (Jer. 30:4-11; Joel 2:31; Matt. 24:4-42; 2 Pet. 3:10; Rev. 1:1-19:21)</p>	<p>Body Church not to go through Great Tribulation (1 Thes. 2:16; 5:9)</p>
<p>Israel (from greater context) to be the Bride, the Lamb's wife (Rev. 19:7-9)</p>	<p>Body Church is already part of the Groom, thus cannot be future Bride</p>

### *Question Box*

*“Were all the giants of Genesis 6:1-4 eventually killed?”*

Satan's first attempt to pollute the human race infected everyone but Noah, who was “perfect in his generations” (Gen. 6:9). God wiped out that first batch of giants with the Flood. Satan tried again “after that” (Gen. 6:4), producing the “giants” the unfaithful spies feared in Numbers 13:33. Unable to bring another flood (Gen. 9:11), the extermination of this new crop of giants was left to Israel, which explains why God told them to annihilate their enemies (Deut. 20:17; Josh. 8:24; 9:24; 10:32-40; 11:11). But did they eradicate *all* the giants? In Amos 2:9, God says,

**“Yet destroyed I the Amorite before them, whose height was like the height of the cedars...I destroyed his fruit from above, and his roots from beneath.”**

The Amorites were one of the nations God promised to drive out before Israel (Ex. 33:2), but just as the name “Judah” sometimes referred to one tribe in Israel and sometimes included Benjamin, and “Ephraim” sometimes referred to one tribe and sometimes meant all ten northern tribes, so the name “Amorites” sometimes referred to all the nations in the Land (Gen. 15:16; 48:22; Josh. 24:17,18; Jud. 6:9,10). When God says He “destroyed his fruit from above, and his roots from beneath,” this means with no survivors, as in Malachi 4:1, which speaks of how the Lord will wipe out all unbelievers before establishing His kingdom (v. 2). Thus we have God's word on it that no descendants of these fallen angels walk among us! —Pastor Kurth

## Ohio/Pennsylvania Bible Conference

**Dates:** April 21-23, 2006

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

**Guest Speaker:**

Paul M. Sadler  
President of *Berean Bible Society*

For more information, please contact:  
Pastor David Adams at: (440) 992-9008

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

## Northern Indiana Regional Meetings

**Date:** April 29, 2006

**Location:** *Holiday Inn*  
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Michigan City, Indiana

**Guest Speakers:**

Pastor Ricky Kurth  
TCM Director Ben Anderson  
Missionary Vernon Anderson

For directions and additional information, please contact:  
Mr. Jerry Sterchi at: (219) 326-8705  
or e-mail: [firstlight@csinet.net](mailto:firstlight@csinet.net)

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

## Berean Grace's 50th Anniversary

**Date:** May 21, 2006

**Location:** *Berean Grace Church*  
N665 Highway B  
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For directions or more information, please contact:

Pastor Steve Ross at: (262) 279-6435  
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*God's very best on this special occasion!*

## Grace For Today's 3rd Annual Encouragement Conference

**Dates:** Memorial Day Weekend, May 27-29, 2006

**Location:** *Eddy Farm Retreat & Conference Center*  
Sparrowbush, New York

**Theme:** *That Their Hearts May Be Encouraged*

### **Guest Speakers:**

Paul M. Sadler, President of *Berean Bible Society*  
Dennis Kiszonas, President of *Grace For Today*  
Leon Gilchrist, Bible Teacher  
David Hobbs, Pastor

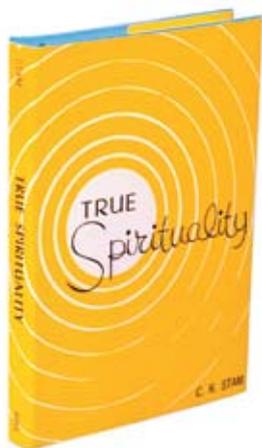
*Eddy Farm* is located on the Delaware River just north of Port Jervis, NY, on the New York-Pennsylvania border.

For additional information, please contact: *Grace For Today*,  
P.O. Box 798, Times Square Station, New York, NY 10108, or call  
1-800-803-0003, or e-mail: [conference@gracefortoday.org](mailto:conference@gracefortoday.org).

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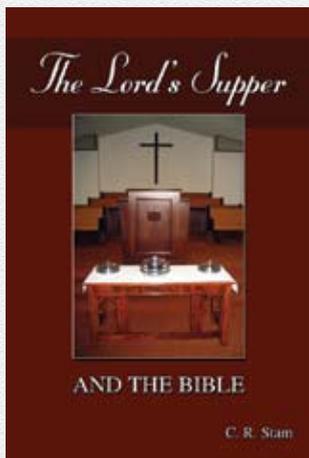
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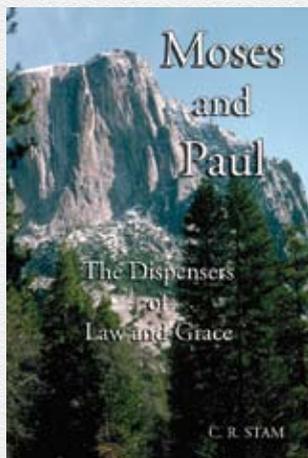
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**From the Internet:**

“How I wish I had enough words to express my joy, but all I will say is thank you. Yes thank you because I am born again today thanks to you. I happen to go through one of your books which was talking about hell fire which was preached by Jonathan Edwards, and that is how I became afraid and ran to Jesus Christ, and now I believe I am saved.”

**From Michigan:**

“I have taught adult Sunday School at two churches, and from my studies I’ve come to believe that ‘the Mystery revealed’ is the only logical solution to the difficulties the Bible presents.”

**From Kenya:**

“For more than five years while in prison, a convict sentenced to death, I read your publications. I must admit I found them very spiritually educative and would like, now that I am saved, to learn how to rightly divide the Word of truth. I was set free by the high court of Kenya following an appeal, having been in prison for ten years.”

**From Maine:**

“I was rejected by my pastor for questioning his doctrine. At that moment I began to pray for help. Then a nondenominational Christian assured me that God would honor my prayer by giving me the answer in dispensationalism through rightly dividing the Bible. I have since begun to teach with peace of mind.” (The God of peace will be with you if you continue to follow Paul [Phil. 4:9].—RK).

**From Oklahoma:**

“I found your magazine laying on a table, hidden under a large stack of cult materials. I help several other men here in a Bible study group and believe your materials would be a great tool.”

**From Florida:**

“I never knew how to rightly divide the Word and my son explained it to me. I taught the senior adult Sunday School at my fundamental Baptist church for over 10 years and made sure that everyone in my class knew how to rightly divide also.”

**From Illinois:**

“I am twelve years old. I enjoy reading the *Berean Searchlight*. Thank you for your ministries.”

**From Florida:**

“After many years of not knowing what was missing in my Bible study, Pastor Stam and the Word have verified many of my suspicions about Bible teaching that I have wrestled with since my youth. It will take me awhile to continue to search the Scriptures with my copy of *Things That Differ* in hand to fully comprehend all that Pastor Stam uncovers in his writings. The excitement I have always had about the Word has been refilled to overflowing by the added light revealed to me. Already I have more confidence in my understanding. I pray that I can show many how to rightly divide the Word so they can experience peace through God’s Word, and not confusion as I did for many years.” (“God is not the author of confusion, but of peace” [I Cor. 14:33].—RK).

**From Colorado:**

“You revealed several things to me that I hadn’t been taught before and/or had not considered from your perspective! It was very helpful and gives me much to ponder...and I do sense some degree of relief!”

**From the Internet:**

“I so look forward to starting my day by reading Two Minutes. Thank you, thank you, thank you!”

### **From the Philippines:**

“The Bible has never given me a dull moment for twelve years now since I have been introduced to the Grace Message. It just makes sense. Period. Now I stand amazed at how confusion grips the Baptist church I attend.”

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“I have to say that I have *never* read a more clear, concise and ‘truthfully’ revealing commentary than that in your study on James.”

### **From the Internet:**

“I’ve been listening to Les Feldick for over a year now; he has been very instrumental in the Lord opening His Word to me. I have been a Southern Baptist pastor for sixteen years and I am compelled to feed my people God’s true and absolute Word. There is a difference between the kingdom gospel and the grace gospel, and I want to know more.”

### **From Florida:**

“I grew up Presbyterian but got involved in the charismatic movement, and have been a member of several denominations. Over the years I’ve heard about dispensationalism but always shied away from it. I’ve even seen *Things That Differ* but pushed it away as ‘fringe’ and too radical for me. But after reading *Our Great Commission* things are beginning to make a lot of sense. Some serious questions I’ve had over the years are finally answered, and the quandries are remedied. I’m not fully convinced, but I’m well on my way. I’ve always had a propensity for going to and from with this doctrine and then another, but God has brought that to pretty much of an end.”

### **From Illinois:**

“I’ve only come to understand the uniqueness of Paul’s message in the last couple of years. However, my mom has been following it for some time. Only, like typical children, we dismissed her as she was following something odd. Mom would often relate things that Paul had said, which would create quite a conversation. So I asked her for a couple of books, and started out with *Moses and Paul*. The rest, as they say, is history. It made sense.”

### **From Ohio:**

“Because of the Word, rightly divided, I can face tomorrow!” (Please pray for this dear brother, dying of terminal cancer.—RK).

### **From Florida:**

“I am a one-year-old creature in Christ. I read your book, *Moses and Paul*. Very awesome!”

### **From Australia:**

“Pauline dispensationalism is quite new to us here in Victoria, as virtually all of us have come from an Acts 2 position. Those of us who have been fortunate enough to get hold of Pastor Stam’s books have endeavored to teach others, who have shown interest. I was an independent Baptist pastor and church planter for 25 years who left ministering in that environment due to an increasing difficulty in accepting the Acts 2 message.”

### **From Florida:**

“I am a long-time student of God’s Word who just recently came to know the truth about the Word, rightly divided, and the dispensational view which I am quickly embracing as I see that it lines up with the Word.”

“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

# 38th Annual Berean Bible Fellowship Conference

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

**Dates:** June 17-22, 2006

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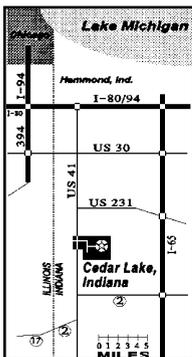
**At the Piano:** Mrs. Virginia Shriver

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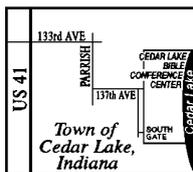
Pastor Floyd Baker at (812) 490-4156 or  
*Berean Bible Society* at (262) 255-4750



**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.*

## Paul's Prayers from Prison (Part 4)

### Philippians 1:3-8

By W. Edward Bedore, Th.D.

Executive Director, *Berean Bible Institute*

Our text does not record the content of one of Paul's prison prayers, but gives the reasons the Philippians brought joy and thanksgiving to Paul's heart whenever he thought of them. Whenever he went to the Lord in prayer, he always remembered the church at Philippi with specific requests on their behalf. Verses 5-8 reveal why every remembrance of these precious brethren was a cause of rejoicing and thanksgiving to Paul. This was not the case with every church Paul wrote to, as some were a cause of great concern, especially the Corinthians and Galatians, both of which he was forced to rebuke. The Corinthians for improper conduct and the Galatians for false doctrine (mixing law and grace).

Paul was thankful for the Philippians' fellowship in the gospel (v. 5). This refers to their giving to support Paul both during and before his imprisonment. He had

no doubts about the Philippians' salvation and eternal destiny, and that in the meantime the Lord was working in their lives as they were being conformed to His image (v. 6). He knew this because in his imprisonment and in the defense (resisting all attacks against) and confirmation (by a constant and unwavering testimony) of the gospel they shared with Paul in God's Grace. Paul knew that even as a prisoner in Rome he was not forgotten by his brethren in Philippi. He was thankful to know that they were committed to the truth and importance of the Gospel of Jesus Christ. This church was a source of great joy to God's appointed Apostle to the Gentiles because the Grace of God was exposed in their attitudes and actions (v. 7). And it was for these reasons that Paul's heart went out to these believers for whom he prayed often (v. 8).

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## BBI Graduation and Awards Ceremony

**Date:** Saturday, May 20, 2006

**Location:** *Berean Bible Institute*  
116 S. Kettle Moraine Drive  
Slinger, Wisconsin

For more information, please contact: *Berean Bible Institute*, PO Box 587, Slinger, WI 53086, or phone: (262) 644-5504.

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# NEWS AND ANNOUNCEMENTS

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**New Pastor:** Pastor Floyd Baker has accepted a call to pastor *Grace Bible Church* in Evansville, Indiana. A few years ago, Brother Floyd and his wife Irene celebrated fifty years of marriage and fifty years in the ministry, and so the newest pastor in Evansville is “not a novice,” but rather a seasoned veteran. In addition to his new duties, Pastor Baker will continue to serve as the president of the *Berean Bible Fellowship*. It sounds to us like “retirement” suits him!

**The Midwest Grace Fellowship** will hold their annual spring conference from Friday June 2nd thru Sunday June 4th. This year’s main speaker will be Pastor Jeff Seekins, who will bring messages that will revolve around the theme of family and marriage issues. For more information, contact Kevin Heyle at 816-520-3943.

**Our Spanish translation** of *Things That Differ* is progressing nicely, and we hope to be making an announcement regarding its release date soon. In the meantime, we invite you to continue to pray for this important project that will make Pastor Stam’s classic work understandable to the world’s 330 million Spanish-speaking people, a number that exceeds the number of people who speak English and is second only to Chinese.

**Michigan Bible study:** *Searchlight* readers in the Jackson, Michigan area will want to learn more about a small group of Grace believers that have been meeting regularly for four years, and wish to expand. For more information, contact Chris Sayles during business hours at 517-796-0018, or e-mail him any time: [chris@prominentdb.com](mailto:chris@prominentdb.com). Chris is in the construction business and builds churches, so this may be the start of something *big*!

**New church:** *Grace Bible Church* of Ft. Wayne, Indiana is now incorporated and meeting on Sunday mornings at 10 and Monday evenings at 6:45. For more information contact our good friend Doug Winebrenner at 260-486-6263, and help these families establish a solid Grace testimony in eastern Indiana—and be blessed by the teaching of God’s Word, rightly divided, in the process!

**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.crestwoodcreek.com](http://www.crestwoodcreek.com).

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\*Our cover lighthouse photo was taken by Ken and Barb Wardius. The *Fond du Lac Lighthouse* is located in Fond du Lac, WI. It sits on the southern shoreline of Lake Winnebago and was built in 1933.

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