

# The Berean Searchlight

Studying God's Word, Rightly Divided

January 2004



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Editor: Paul M. Sadler; Composition and Layout: Kevin J. Sadler

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

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

Berean Bible Society Main Office: (262) 255-4750  
Berean Bible Society Fax Number: (262) 255-4195

Internet: <www.bereanbiblesociety.org>  
E-mail: <berean@execpc.com>

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## From the Editor to You:

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Dearly Beloved,

As we stand on the threshold of another new year, we should stand ready to serve the Lord in whatever capacity He has called us. Time is precious! Isaac Watts once said: "Time, like an ever-rolling stream, bears all its sons away." Unlike eternity, everything in this life has a beginning and an end, as Solomon reminds us.

**"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die" (Eccl. 3:1,2).**

In the natural course of things, life and death are in God's control. But what takes place between these two monumental events will have a bearing upon us throughout eternity. Life is the *dash* that appears between the dates on every tombstone. And that little dash speaks volumes. For some it marks a conversion to Christ and all the spiritual benefits that come with it. But for others it is a chronicle of rejection and rebellion against God, with no hope of reprieve. Which is true of you? If the latter, there's still time to trust Christ and flee the wrath to come.

The question is, what will we do with the remaining time that's left before our dash is etched in stone? Paul says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

This passage has always amazed me. After 30 plus years of serving the Lord, Paul was still pressing toward the goal. He refused to allow the past to influence his life—whether it was past failures or accomplishments. God has done a wonderful work here at BBS through the years, but we must not dwell upon past accomplishments. Like Paul, we must press forward toward the mark for the prize of the high calling of God.

In the new year, may it be our desire that we might "know Christ," that is, more fully, and experience the power of His resurrection. There is still much to be done, but with your help, we can leave a legacy of grace that will be long remembered after we lie in the dust of the earth.

Yours because of Calvary,

Paul M. Sadler, President

## An Enigma Wrapped in a Riddle

The paragraphs below contain the names of 20 books of the Bible. If you think you're up to the challenge, an interesting search awaits you. A word of caution, things do not always appear as they seem. It is said that one Bible Scholar found nineteen books in 20 minutes, but it took him three weeks to find the twentieth.

SOMEONE SHOWED ME THIS STORY AND REMARKED THAT THERE ARE TWENTY BOOKS OF THE BIBLE HIDDEN HERE. HE CHALLENGED ME TO FIND THEM. SURE ENOUGH THEY'RE ALL HERE. STILL THIS THING'S A LULU, KEPT PEOPLE LOOKING SO LONG THEY GREW WEARY. SOME OF YOU WILL GET BOGGED DOWN WITH FACTS. OTHERS ARE HIT BY THEM LIKE THEY ARE SOME KIND OF REVELATION OR SOMETHING. SOME MAY GET INTO A JAM, ESPECIALLY SINCE THE WORDS OF THE RIDDLE ARE ALL CAPITALIZED. BUT THE TRUTH FINALLY STRUCK HOME TO NUMBERS OF READERS. FOR OTHERS IT WAS A REAL JOB TO FIND THEM. BUT WE WANT IT TO BE A MOST FASCINATING FEW MINUTES FOR YOU. YES, THERE ARE SOME REALLY EASY ONES TO SPOT. OTHERS MAY REQUIRE CAPABLE JUDGES TO HELP THEM.

I WILL QUICKLY ADMIT, IT USUALLY TAKES A PREACHER TO FIND ONE OF THEM AND THERE WILL BE LOUD LAMENTATIONS WHEN IT IS FOUND. ONE LADY SAYS SHE BREWS A CUP OF HERBAL TEA TO HELP HER CONCENTRATE BETTER. BUT THEN SHE'S A REAL PRO. VERBS AND NOUNS COME EASY TO HER. NOW LET'S SEE IF YOU CAN COMPETE. RELAX! THERE REALLY ARE TWENTY NAMES OF THE BIBLE IN THIS STORY. WHILE I'M WAITING FOR YOU TO SOLVE THE PUZZLE, I THINK I'LL HAVE A PIECE OF PIE—BANANA, HUM THE BATTLE HYMN OF THE REPUBLIC, AND HOSE A SIDE WALK OFF FOR MY NEIGHBOR.

In the unlikely event the riddle leaves you puzzled, the answer will appear in next month's issue.

—Pastor Sadler



# Studies in the Book of Revelation

## Revelation 6:1-17

By Paul M. Sadler

**“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.” —Rev. 6:1**

As we have seen, only the Lamb is worthy to open the book that was sealed with seven seals. This book contains the judgments of the coming Tribulation. A cursory reading of the Book of Revelation will reveal that there are *three* primary sets of judgments that await the world—Seven Seals, out of which flow the Seven Trumpets, from which comes the Seven Bowls. Each set of judgments intensifies as we move through the Tribulation. There is also another set of judgments called the Seven Thunders (Rev. 10:3,4). They are apparently so horrific John was instructed to seal up those things that were spoken by these seven angels.

Some find it hard to believe that a loving God would judge the world. It is true that God is a God of love. In fact, He loves us so deeply that He sent His only begotten Son to die for our sins. You see, the judgment of God fell on Christ so that we might be delivered from His wrath. However, if the sinner rejects the Sin Bearer then he must suffer the consequences of his rejection. As Pastor Stam always said, any infraction against God’s

infinite holiness demands an infinite penalty. While man has a propensity to overlook sin, God cannot! Beloved, we must never blame God for what man has brought upon himself. He is simply going to reap what he has sown.

Once it is established that these judgments are going to come from the throne of God, the scene now shifts back to the earth where these events will actually transpire. When the Lamb opened the first seal, John heard as it were, “the noise of thunder.” As lightning and thunder precede a storm, the “thunder” here marks the *beginning* of the approaching storms of the Tribulation. This is immediately followed by one of the four beasts saying to the apostle, “Come and see!” These four beasts or living creatures are charged with a solemn task. The prophet Ezekiel identifies them as the four Cherubs that are stationed in close proximity to the throne of God, and serve as protectors of His holiness (Ezek. 1:2-11 cf. 10:14,15; Rev. 4:6-8). It is these protectors of God’s holiness that announce the four Horsemen of the Apocalypse.

The dreadful events of Revelation Chapter 6 align themselves perfectly with the *Olivet Discourse* delivered by our Lord to His disciples in Matthew 24. The Lord predicted the following:

- 
1. "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4,5).
  2. "And ye shall hear of wars and rumors of wars...For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6,7).
  3. The Lord adds, "And there shall be famines" (Matt. 24:7).
  4. "Pestilences" or blood diseases will run rampant in that day (Matt. 24:9).
  5. "Then shall they deliver you up to be afflicted, and shall kill you" (Matt. 24:9).
  6. We also learn there will be "earthquakes in divers places" (Matt. 24:7).
  1. The rider of the white horse is the Anti-Christ who deceives the world (Rev. 6:2 cf. 13:12-14).
  2. The rider of the red horse is given power "to take peace from the earth" (Rev. 6:4).
  3. The rider of the black horse introduces world-wide famine (Rev. 6:5,6).
  4. The rider of the pale (the color of sickness) horse will "kill...with death" (Rev. 6:8).
  5. Under the fifth seal John saw under the altar "the souls of them that were slain" (Rev. 6:9).
  6. John beheld when the sixth seal was opened that "there was a great earthquake" (Rev. 6:12).
- 

According to the chronology of the Prophetic Scriptures, the foregoing events will come to pass during the *first part* of the Tribulation. Thus, when the Lord concluded this portion of the discourse, He said: "All these are the beginning of sorrows" (Matt. 24:8). Incredible! In other words, this is just the beginning, the worst is yet to come. I don't know about you, but we should get down on our knees and thank God that we will never drink of the wine of the fierceness of His wrath!

### **THE FOUR HORSEMEN OF THE APOCALYPSE**

**"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2).**

The first horseman of the Apocalypse is riding a *white* horse. Of course this speaks of dignity or rank. It is the Napoleons and

George Washingtons of this world who rode on the white horse, as they led their armies into battle. In the Book of Revelation it is essential to identify the rider of this particular horse, since there are two such riders of white horses found in the record (Rev. 6:2 cf. 19:11-13).

While some have concluded that the first horseman of the Apocalypse is Christ, this is far from the case. There is little question that the rider of this horse is none other than the Anti-Christ himself. You will note that he has a crown given to him. This is not the kingly crown (the royal diadem) that the King of Kings is said to wear. Instead, it is the *stephanos*, the victor's crown that was worn as a symbol of honor in biblical times. Once again, this crown will be given to the man of sin. Thus, Satan grants him the authority to go forth and conquer (Rev. 13:4). Needless to say, no one

gives Christ authority, He is the authority!

Although we, as members of the Body of Christ, will never know the true identity of the Anti-Christ, we do know a great deal about him. The following are some characteristics of the man of sin gleaned from the Word of God: He will be a Jew who will have no regard for the God of his fathers—Abraham, Isaac, and Jacob. He will be unmarried in that he has no desire for women. He will rise out of the Gentile nations. He will have a charismatic personality, and be extremely wealthy. He will be both a political and military power to be reckoned with. And he will declare himself to be God (Dan. 11:36-39; II Thes. 2:3,4; Rev. 13:1-4).

As the Anti-Christ rides onto the stage of the world at the beginning of the day of the Lord, he will go “forth conquering, and to conquer.” While we must not underestimate his military prowess, he will primarily conquer through the means of *deception* (II Thes. 2:8-10 cf. Rev. 13:11-14).

**“And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword” (Rev. 6:3,4).**

The first horseman will be the very embodiment of evil, but the three horsemen that follow thereafter are demonic beings. With the restraining force of the Body of Christ removed from the earth at the Rapture, God will allow evil to be unleashed upon the world as a form of judgment. This is not the first time God has used

this instrument to accomplish His will. When the plagues fell upon the Egyptians who refused to release Israel from bondage, God permitted evil angels to enter Egypt with catastrophic results. The Psalmist recounts,

**“How He had wrought His signs in Egypt, and His wonders in the field of Zoan...He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels among them” (Psa. 78:43,49).**

This particular judgment was limited to the land of Egypt; however, that which is to come will be far more sweeping, as these infernal creatures prey upon mankind. Since the beginning men have been consumed with the spirit world, but what they are about to witness will cause the mightiest of them to tremble in fear.

The second horseman of the Apocalypse appears on the horizon of Jacob's Trouble riding a *red* horse, the color of blood. In that day, the blood of God's enemies will run like a river through the streets of the world. This fallen demonic being is given power to “take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” The opposite of peace is war.

Ever since the dawn of civilization there have been wars and rumors of wars, but most of these conflicts were isolated to one or two parts of the world. With a flash of the sword peace will become a casualty of this horseman. A sword is an instrument of death; a *great* sword is an instrument of genocide. With the present day weapons of mass destruction one shudders to think what lies ahead. The next great world conflict is going to be global in nature.

**“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine” (Rev. 6:5,6).**

The third horseman of the Apocalypse gallops across the nations of the world spreading famine. He is said to be riding a *black* horse, which is the color of grief and sorrow (Lam. 5:10). In his hand is a pair of balances to determine the price of equivalents. During the future Tribulation *inflation* will spiral out of control. Consequently, it will take a penny to buy a measure of wheat.

Here we must pause for a moment to define our terms so we can more fully understand what is being said. The “penny” is the Greek *denarion*. In biblical times the *denarion* was a day’s wages (Matt. 20:1-16). A “measure” on the other hand was about a quart of wheat or enough food for approximately one day. With this in mind, it will take a full day’s wages to provide two or three meals. Some will purchase three measures of barley to extend their daily provisions; although cheaper, it is far less nourishing.

Interestingly, the contrast under this judgment is between rich and poor. Apparently the middle class of the nations will be nearly nonexistent at that day. As the poor wonder where their next meal is coming from, the commodities of the rich, oil and wine, are left untouched by this worker of evil. These will be perks for those seduced by the riches of the

Anti-Christ. The seat of his kingdom will be Babylon, which is destined to become one of the future wonders of the world. It will be a den of iniquity that will perish in one day under the seventh Bowl (Rev. 18:1-19).

**“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell [Gr. *Hades*] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth” (Rev. 6:7,8).**

The scene described here is the most chilling of all up to this point. The fourth horseman of the Apocalypse is named—*Death*, and the evil companion following him is *Hades*. Normally in the Scriptures death is referred to as a circumstance and Hades a place located in the lower parts of the earth (Isa. 14:15). Here, however, Death is the Death angel, and Hades, the angel Hades. It is important to note the personal pronouns (his, him, and them) that are used in regard to these two emissaries of Satan. They are mentioned a second time in the Book of Revelation when they are cast into the Lake of Fire at the consummation of all things (Rev. 20:14). In every case, God will ultimately destroy His enemies.

The *pale* horse upon which Death rides is the ashen color of a corpse. Death will claim its victims through contagious diseases such as SARS, blood diseases such as AIDS, famines such as in Somalia, and terrorist attacks such as 9/11. The difference is these types of plagues will be *universal*.



Even the animal kingdom will be turned against mankind as wild beasts and venomous reptiles prey upon men. When Death lays its icy grip upon the world of unbelievers, Hades will sweep them into the infernal regions below (Luke 16:19-31). Under the reign of terror of this horseman, it appears one-fourth of the world's population will perish. If the days of the Tribulation were not shortened, as foretold, all flesh would be destroyed on the face of the earth (Matt. 24:22).

### THE AVENGER OF BLOOD

**“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season” (Rev. 6:9-11).**

This portion sets to rest once and for all the unsound teaching of “soul sleep” and annihilationism. These dear saints may have suffered martyrdom at the hands of evil men, but their souls are seen here in heaven under the altar of God. Hence, to be absent from the body is to be present with the Lord. While these kingdom saints appear in heaven, this is only a temporary abode, seeing that they have an earthly hope and calling. Consequently, they will be numbered with the great armies of heaven that return with Christ at His Second Coming (Rev. 19:11-14).

In the disembodied state the soul and spirit have some type

of corporal make up unknown to man. These believers are said to be clothed in white robes and demonstrate all the characteristics of personality, having an intellect, emotions, and will. Having paid the ultimate sacrifice, they inquire of the Lord, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” The Lamb will speak to their enemies in His wrath, but they are instructed to rest for a little season until the Father's purpose is fulfilled.

These saints aren't guilty of any crimes against humanity. Sadly, they will be put to death for their testimony (Luke 21:12-17). Thus, the martyr who gives his life for the cause of Christ has a very special place in the heart of God. That we might know that the Lord honors His Word, the Avenger of Blood will strike down their enemies and usher these faithful servants, who gave so much, into the blessings of His kingdom (Isa. 63:2-4 cf. Rev. 19:11-14; 20:4-6).

**“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood...And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev. 6:12,14).**

As God pours out His wrath, even creation will be touched. Under the sixth seal the “mountains” and “islands” are moved off their foundations. But things become far more intense when the seventh Bowl is poured out later in the Tribulation. At that time, the mountains and islands *vanish*. “And there were voices, and

thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great...And every island fled away, and the mountains were *not found*" (Rev. 16:18,20).

Men will cry out for the mountains and rocks to fall on them to hide them from the wrath of the Lamb. They will fully understand

the source of these judgments, yet they will refuse to repent and turn to God who could deliver them from their misery. According to the Lord's own words, *every* event under the Seal judgments takes place during the *first* 3½ years of the Tribulation period. Again, this is only the *beginning* of sorrows (Matt. 24:4-14 cf. 24:15-22).

*To Be Continued!*



## Question Box

*"Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling" (1 Tim. 1:5,6).*

*"What exactly does Paul mean when he states that the 'end of the commandment is love'? Do you think he's referring to the Law of Moses made reference to in verses 8 & 9?"*

No! The context indicates that the apostle is referring to the *charge* he made to Timothy found in verse 3. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Interestingly, the terms "charge" (vs. 3) and "commandment" (vs. 5) are interrelated in the original language. The sense of the terms is to transmit a message. Thus, Paul instructs Timothy to charge his hearers that they teach no doctrine contrary to the revelation of grace that he had received from the Lord of glory.

Apparently, many had turned away from Paul's gospel desiring rather "to be teachers of the law; understanding neither what they say, nor whereof they affirm" (vs. 7). Paul reminds Timothy, and us for that matter, that the end of the charge to teach no other doctrine is *love*. This is the very heart of the gospel of the grace of God. Calvary is a demonstration of the love of God in providing redemption for a fallen race (Eph. 2:4; Titus 2:14). When we respond to this wonderful truth by faith, the love of God is shed abroad in our hearts (Rom. 5:5). Thus we are to walk in love, which is the practical outworking of what God has accomplished for us according to the riches of His grace (Eph. 5:2).

—Pastor Sadler

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It is interesting how the Apostle Paul always preached the grace of God against the backdrop of the wrath to come. He faithfully warned men that if they rejected the good news of Christ and Him crucified, they would suffer the eternal consequences of their decision. As we continue Pastor Stam's series on *Grace*, he touches on this very truth. —Ed.

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## Undiluted Wrath and Undiluted Grace (*Grace*—Part IV)

By Cornelius R. Stam

**I**n the new evangelicalism that has become so popular in Christendom, two vital elements are lacking: 1) a consistent emphasis on God's wrath against sin, and 2) the conviction of sin that follows such an emphasis. This is important, since it is doubtful that anyone was ever saved who was not first convicted of his sin and his need of a Savior.

### JUDGMENT TO COME

**“And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled...” (Acts 24:25).**

Judgment to come is declared in Scripture to be one of the “first principles” of its doctrine (Heb. 6:1,2). In our day, however, this fact is held in general disregard and often made light of. Worldly performers sing and joke about “the Judgment Day.” Many humorous motion pictures and plays have been written about it. Few men tremble as Felix did, at the thought of judgment to come,

probably because few men preach it as Paul did.

Too many Christians even, failing to understand Paul's great message of grace, think of God only as a Being of infinite love, who gave His Son to die for man, forgetting that it was His infinite *justice* that demanded so terrible a price for sin, and that the lake of fire is but the expression of God's hatred of sin, and His righteous indignation at man's rejection of His love and grace. Christians are also prone to put the mildest possible construction upon those passages which deal with the coming judgment of the believer's conduct and service, as though this were nothing more than a joyous handing out of rewards at the close of life's race.

But this is all wishful thinking. The Governor Felix was at least more realistic in his thinking—as Paul was in his preaching. Acts 24:24 tells how Felix called Paul before him and “heard him concerning the faith in Christ.” Had

Paul been one of our modern neo-evangelicals he would have told Felix how wonderful Jesus is, how willing to solve our problems, how ready to forgive our sins, if only we are willing to “make our commitment” to Him! But Paul told the governor nothing of the kind. Rather, as we have seen above, “he reasoned of righteousness, temperance [self-control], and judgment to come,” and “Felix trembled.” Felix’s sudden adjournment of the hearing does not alter the fact that Paul’s approach was the right, the Scriptural approach in this instance.



This writer had a similar experience some years ago in the city of Milwaukee. As I sat in a barber’s chair, the barber used such foul language and used the Lord’s name so profanely, that I finally stopped him in the midst of his work and asked: “Aren’t you *afraid* to be talking like this? Don’t you know that God’s Word says: ‘The Lord will not hold him guiltless that taketh His name in vain?’” At this he cursed and said: “I’m my own God.”

I replied: “Some God! If you don’t die suddenly or soon through some accident or disease, one thing is certain: You *will* get old, and shrivel up, and die. Then they will dig a hole in the ground and bury your body in it. God’s Word says that ‘it is *appointed* unto men once to die,’ and you *know* that this much of the Bible is true. But do you know what the rest of that verse says?” “What?” he snapped. “Well, it’s found in Hebrews 9:27,

and this is how it reads: ‘It is appointed unto men once to die, *but after this the judgment.*’ You may *hope* that this is not true, but you can’t be sure, can you? All you can do, if you let yourself think about it, is wonder and worry. And you *should* worry, for the Bible is full of this. It says again and again that ‘every one of us shall give account of himself to God.’”

Strangely and suddenly this man’s bravado was all gone. His chin began to quiver. His voice faltered. And then, of course, I had the great pleasure of breathing into his ears the wonderful gospel of the wonderful grace of God.

### GOD’S WRATH REVEALED

Before men can truly appreciate the *grace* of God they must recognize the *wrath* of God.

**“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [Lit., restrain, or suppress] the truth in unrighteousness” (Rom. 1:18).**

Just a casual look at the facts will confirm to us this declaration from God’s Word. His wrath against ungodliness (spiritual wrong) and unrighteousness (moral wrong) is revealed in many ways. Not only does God’s Word say that His anger is kindled against sin, but He visits it, even here and now, with trouble and misery, sorrow and death. Moreover the conscience, when awakened, can so trouble the sinner as to make him completely miserable though no one but he and God know about his sins. So unbearably wretched have some

men become about their hidden sins that they have been driven to confess them even though faced with long imprisonment or death.

But God's wrath against sin is most clearly and solemnly revealed at Calvary's Cross and in the "lake of fire."

At Calvary a just and holy God unsheathed His sword and smote even His own beloved Son, as He took our sins upon Himself. The Cross was at the same time, however, the crowning demonstration of God's mercy and love to sinners, and those who reject or ignore this love will suffer the sorrows of "the second death," the "lake of fire."

Regarding the essential nature of the lake of fire, Dr. Joseph A. Seiss has said: "What that 'lake of fire' is, I cannot tell, I do not know, and I pray I may never find out." One thing, however, is clear. It is an expression of divine anger over love spurned. Here those who have rejected God's gracious payment for sin will have to pay the price themselves—and take an eternity to do it.

### **GOD'S WRATH INFINITE**

We are aware of the fact that many people, even many religious leaders, reject the Bible doctrine of everlasting punishment, but their arguments are not valid.

First they fail to recognize the infinite character of *sin*. If I smite a *stranger* unprovoked I have committed a grave sin. If I smite a *friend*, my sin is much more grievous. If I smite my *brother*, still more so; if my *mother*, it is multiplied again; if the *ruler* of my nation, it is multiplied still

further and I stand guilty of unspeakable wrongdoing. Yet the stranger, my friend, my brother, my mother, and the ruler of my country are all themselves poor, finite, sinful, dying creatures. It immediately becomes evident, then, that sin against a holy and infinite *God* takes on infinite proportions, and warrants an infinite penalty.



But second, those who deny eternal punishment fail to recognize the infinite character of *God*. Strangely, unbelievers are glad to acknowledge that God is infinite in everything *except in His wrath against sin*. They *know* He must be infinite in wisdom and power. All one needs is a microscope and a telescope to see that. Generally they also readily agree that He is infinite in love and mercy. But if this is so, must we not conclude that *He* is infinite and that therefore He must be infinite in *every* respect and in *all* His attributes: in wisdom and power, in love and mercy and grace—and *in His wrath against sin*?

If God's grace is beyond our finite comprehension, does it not logically follow that this must be equally so with respect to His wrath? Is it not altogether fitting

that as we stand amazed at God's grace, so we should stand aghast at His wrath? Should we revel in His infinite mercy and love, but tone down His wrath to fit our finite notions? Should we rejoice that "God is love," but ignore the fact that "our God is a consuming fire"? (See I John 4:16; Heb. 12:29).

"...sin against a holy and infinite God takes on infinite proportions, and warrants an infinite penalty."

Does some reader object that in writing thus we are departing from our God-given calling to preach grace? We reply that it is impossible to truly proclaim the grace of God apart from the wrath of God. It is Paul, the apostle of grace who, commenting on a list of sins, warns:

***"Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).***

This he repeats in Colossians 3:6 and elsewhere, while in Romans 2:5 he declares that those who are hard and impenitent as to sin "treasure up to themselves wrath against the day of wrath."

## **GOD'S WRATH UNDILUTED**

But God's wrath against sin is not only revealed every day, and at the Cross and in the lake of fire; it will also be revealed *historically* in His dealings with men here on earth. This coming time of God's

wrath will mark the end of *the day of man*, described in Daniel 2:31-43, and the beginning of "the day of the Lord," so often referred to in prophecy, and will follow soon after the close of the present "dispensation of the grace of God."

First God will allow man, with his "clever solutions," to bring his own troubles to a head, as it were. Man will have his Antichrist (see John 5:43; II Thes. 2:3-12) and seemingly all will go well, until it becomes evident what he has done to them. Then God will begin to intervene directly. Both the prophet Daniel and our Lord described this period of time as one of unprecedented trouble.

**"And there shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1).**

**"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).**

These are only two of many Scripture passages on this subject which indicate that the coming "great tribulation" will mark the total collapse of civilization. As we consider the present worldwide spirit of lawlessness and rebellion, and the unbelievably fast pace at which great nations are falling before the forces of evil—as we consider all this, does it not appear that the world is even now racing recklessly toward this very time when God, in His wrath, will finally intervene?

It is the Book of the Revelation, principally, that *describes*, often by signs and symbols, this dreadful day of God's wrath. If anything is

clear, as we study this book, it is the fact that God does not take sin lightly, especially *presumptuous* sin. He does not give sin a slap on the wrist, so to speak. Rather, those who have lived on in sin, resisting God's love and grace, will then have to suffer His *undiluted* wrath *here on earth*, long before they are called to appear at the "Great White Throne."

"Because they received not the *love of the truth*, that they might be saved," says II Thessalonians 2:10, they will be given over to Antichrist, who will deceive them with "power and signs and lying wonders," and they will "believe a lie,"

**"That they all might be damned [Lit., judged] who believed not the truth but had pleasure in unrighteousness" (II Thes. 2:12).**

Let us see what we find as to this when we turn to the Book of the Revelation.

In Revelation 6:15-17, which describes the conditions existing more than one thousand years *before* the judgment of the "Great White Throne" (See Rev. 20:6-12), we read these terrible words:

**"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;**

**"And said to the mountains and rocks, Fall on us, and *hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:***

***"For the great day of His wrath is come, and who shall be able to stand?"***

This phrase, "the wrath of the Lamb," is most significant. Our Lord died as a lamb for our sins, but He arose again and, "rejected of men," ascended to the Father's right hand, where the Father welcomed Him with these words:

**"Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psa. 110:1 cf. Acts 2:32-38).**

For nearly 2,000 years now the Son has remained a voluntary Exile, sending His ambassadors forth in grace to offer reconciliation to His enemies.<sup>1</sup> But this will not go on forever. One day, who knows how soon, our Lord will recall His ambassadors and the day of grace will be brought to a close. Then, not many years after, He will be "revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ" (II Thes. 1:7,8).

It is solemnly significant in Revelation 6:15-17 that even as men see this event *approaching* they will cry to the rocks and mountains to "fall on them" and hide them from "the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Fearful as all this is to contemplate, it is but a foretaste of the sufferings that the worshippers of Antichrist will have to endure. In Revelation 14:10 we read of every such worshipper:

**"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."**

In that day it will be clear to all that it is *not* enough merely

to be religious, or to “have faith in something or someone,” as we are so often told. Indeed, in Revelation Chapters 16-18 we find God dealing with Babylon, the headquarters of the great ecumenical Church that will emerge after the true Church has been taken to glory. This Church will be composed largely of professed, but apostate “Christians,” who never knew Christ and will then be red-ripe for the worship of Antichrist. Our Lord calls this Church, not “the Bride,” but “the harlot” and “the mother of harlots,” and in Revelation 16:19 we read:

**“And great Babylon came in remembrance before God, to give unto her *the cup of the wine of the fierceness of His wrath.*”**

It makes one shudder to read the full account of the fall of Babylon, and to see how God will force the leaders and constituents of this false Church of the future to drink the cup of His wrath.

Let us not suppose, then, that it is enough to belong to some church. The true Church, which will be caught away before this awful time of wrath, is made up solely of those who have been reconciled to God through faith in Christ as their personal Savior from sin.

Finally, in Revelation 19:11-15, we have the actual return of Christ to earth. The symbolism is most expressive.

This time He does not come “meek and lowly,” and “sitting on an ass’s colt.” Rather He appears on “a white horse,” to “judge and make war”<sup>2</sup> (Ver. 11), and the armies of heaven follow Him (Ver.

14). This time He does not go submissively to Calvary. Rather He *returns from* Calvary with “a vesture dipped [drenched] in blood” (Ver. 13). This time He does not go about in compassion, preaching good news and healing the sick and afflicted. Rather His eyes are “as a flame of fire,” and on His head are “many crowns” (Ver. 12).

**“And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of almighty God” (Ver. 15).**

Thus, as the *Mosaic* dispensation demonstrated *historically* the total depravity of man and his utter inability to obey God’s law, and as the *Pauline* dispensation demonstrated *historically* the infinite grace of God to sinners, so the day of God’s wrath, coming before the kingdom reign of Christ, will demonstrate *historically* that God *does not tolerate sin*. His wrath against sin is not diluted by leniency, tolerance or indulgence. Men are either “justified freely by His grace, through the redemption that is in Christ Jesus” (Rom. 3:24) or they must suffer the just consequences of their sins.

## **WHAT THE GOSPEL IS**

The foregoing should help us to understand more fully what the gospel of the grace of God is. It is not a promise that God will be lenient with our sins, or that He will forgive if we are deeply sorry for our sins, or if we repent, or pray, or pay, or say, or do anything whatsoever to make amends for



our wrongdoing. It is rather the good news that the infinite penalty for our sins has been *paid* by Christ at Calvary. In Romans 1:16 the Apostle Paul declares:

**“I am not ashamed of the gospel of Christ, for it is *the power of God unto salvation to every one that believeth....*”**

We believers have experienced the blessed truth of this statement, but *why* is the gospel “the power of God unto salvation”? *Wherein* lies its mighty power to save? The answer to this question is found in the next verse:

**“*For therein is the righteousness of God revealed... (Ver. 17).*”**

You say: “I thought that the *love* of God was revealed in the gospel,” and you are right. For this the apostle expresses his gratitude again and again. But what made him so amazed about the gospel is the fact that it tells how Christ *died to pay the just penalty* for our sins, and therein is the *righteousness* of God revealed. He could now, “at this time,” declare “His righteousness,” as well as His love, in dealing with sin, “that He might be just, and the Justifier of him that believeth in Jesus” (Rom. 3:26). And to these words he appropriately adds: “Where is boasting then? It is excluded” (Ver. 27).

This is why the apostle was so careful “lest the Cross of Christ should be made of none effect” by “wisdom of words” or by the addition of a religious work once required for salvation (See I Cor. 1:17).

**“*For the preaching of the Cross is to them that perish foolishness,***

***but unto us which are saved it is the power of God” (Ver. 18).***

It is because the Cross demonstrates the righteousness of God in dealing with sin, that the apostle declares:

**“*God forbid that I should glory [boast], save in the Cross of our Lord Jesus Christ” (Gal. 6:14).***

Paul had nothing to boast of<sup>3</sup>—except what our blessed Lord had accomplished at the Cross in dealing justly and completely with the sin question. This is why he calls his message “the preaching of the Cross” (I Cor. 1:18,23).



As we follow Paul in this, thank God, we too can tell the vilest sinner with profound pride: “The sin question has been justly and fully dealt with by the death of Christ at Calvary. All that remains for you to do is to acknowledge Him as your Lord and Savior, accepting eternal life as ‘the free gift of God.’”

## **GOD’S GRACE INFINITE**

We have already seen that God is infinite in *all* His attributes, simply because *He* is infinite. Thus His grace too is infinite in character, scope and extent. This is why Paul’s epistles have so much to say about God’s lavish dealings with believers, whether from among the chosen race or from among the

Gentiles whom He had previously “given up” (Rom. 1:24,26,28).

**“For there is no difference between the Jew and the Greek: for the same Lord over all is *rich unto all that call upon Him.*”**

**“For whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:12,13).**

Thus we read in Ephesians 1:7 that even *now*, in this present life, we may rejoice that,

**“We have redemption through His blood, the forgiveness of sins according to *the riches of His grace.*”**

And in Ephesians 2:7 the apostle looks forward into the distant future and declares that it is God’s purpose:

**“That in the ages to come He might show *the exceeding riches of His grace* in His kindness toward us through Christ Jesus.”**

“...it is impossible to truly proclaim the grace of God apart from the wrath of God.”

It must always be remembered that this present “dispensation of the grace of God” is not mentioned in the prophetic Scriptures. In Ephesians 3 the apostle distinctly states that it was a “mystery” (Vers. 2,3), which “in other ages was not made known” (Ver. 5) and that it was first revealed to him, the chief of sinners saved by grace.

This is why he exults in Verse 8 of the same chapter:

**“Unto me, who am less than the least of all saints, is this grace**

**given, that I should preach among the Gentiles *the unsearchable riches of Christ.*”**

This too, is why he refers in Colossians 1:26,27 to “the mystery which hath been hid from ages and from generations, but now is made manifest to His saints” and declares that,

**“God would make known [to His saints, Ver. 26] *what is the riches of the glory of this mystery among the Gentiles;* which is Christ in you [Gentiles] the hope of glory.”**

How unspeakably sad that so few of God’s people have any real conception of this “mystery” and its “riches of glory,” when God emphatically declares that He would have us understand it!

## **GOD’S GRACE UNDILUTED**

But as God’s grace in dealing with sin is infinite in scope and extent, it is also *undiluted* and must, in the nature of the case, remain so. It cannot be mixed or watered down with religion or works. Acknowledging our utter depravity and unworthiness, we must accept salvation as the gift of God’s grace *alone*, and not try to pay Him for it. The apostle is very emphatic about this in Romans 4:5, where he does not merely say that justification is *not* to him that worketh, but that it is “to him that worketh not.”

**“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.”**

This means that to be saved we must *stop trying*. We must come to the end of ourselves and trust in Him alone to take care

of the whole matter for us. This is brought out again and again in the epistles of Paul.

As God still lingers in mercy, we pray that He will convict His saints of the importance of proclaiming the pure, powerful “gospel of the grace of God,” as it is found in His Word, rightly divided. Also, we urge those who have not yet accepted salvation by grace, through faith in Christ, to do so without delay. We close this article with a few passages from the Word itself, praying that the Spirit will apply them to each heart. Note as you read, that God’s grace is never mixed with human merit or religion or works. It is always presented to us *pure* and *undiluted*.

**“If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work” (Rom. 11:6).**

**“I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead [has died] in vain” (Gal. 2:21).**

**“Who hath saved us, and called us with an holy calling, *not according to our works, but according to His own purpose and [His own] grace, which was given us in Christ Jesus before the world began*” (II Tim. 1:9).**

Finally, in Ephesians 2 the apostle, by the Spirit, sums it all up beautifully. Making it clear that we were the “full grown sons” [Gr., *huios*] of disobedience,<sup>4</sup> and therefore “the children [Gr., *teknon*, born ones] of wrath, even as others” (Vers. 2,3) he goes on to say:

**“*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:***

**“*That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.***

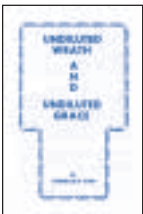
**“*For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God:***

**“*Not of works, lest any man should boast*” (Eph. 2:4-9). **

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## Endnotes

1. The Apostle Paul, “in all his epistles,” writes of “these things” (II Pet. 3:15,16).
2. *Judgment and war* are the exact opposite of “*grace and peace*,” the benediction with which the Apostle Paul opens all the epistles signed by his name.
3. Indeed, he repeatedly mentions those sins of which he is ashamed, freely acknowledging his own unworthiness.
4. I.e., we did not act innocently. We sinned knowingly, wilfully.



This article is also available in booklet form. For those who are interested in obtaining a copy, simply request, *Undiluted Wrath and Undiluted Grace*. Price: \$1.00 each or 10 copies for \$7.00. Orders up to \$20.00, please add \$2.00 for postage and handling. Orders over \$20.00, please add 10 percent for postage and handling. Foreign orders must be remitted in U.S. currency!

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Our dear brother, Bill Petri, is the pastor of the *Beacon of Grace Church* located in Jordan Station, Ontario, Canada. Bill has a rich family history in the Word, rightly divided. We think you're going to enjoy his insightful teaching on the role of women in the Lord's work. —Ed.

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## Ministering Galilean Women

By Pastor Bill Petri

**“And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with Him, [2] And certain women, which had been healed of evil spirits and infirmities, *Mary called Magdalene, out of whom went seven devils, [3] And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto Him of their substance”* (Luke 8:1-3).**

With these verses we have the first reference to women who accompanied Jesus Christ and partook in His earthly ministry. Unlike the “twelve” there is no narrative of the women’s call to become disciples, nor of their being sent on any mission. There is no record of how they first came to know the Lord Jesus. All that is preserved is that some of them had been healed of devils and infirmities.

Mary Magdalene appears in every one of the Gospels as one of the Galilean women who watched Jesus’ crucifixion, saw where He was buried, and returned to the tomb on the first day of the week.<sup>1</sup> With the exception of John 19:25, she is always the first mentioned, indicating her leadership among the women. Mary Magdalene has been confused in Western tradition with several other anonymous women: the woman who wept over Jesus’ feet, demonstrating her great love (Luke 7:36-50); the woman who anointed Jesus for burial (Mark 14:3-9; Matt. 26:6-13); and the woman caught in adultery (John 7:53-8:11).<sup>2</sup> The idea that she was a prostitute<sup>3</sup> has no basis in the Bible.

What Luke 8:2 asserts is that seven devils had gone out of her. Seven is a symbolic number for fullness or completeness. What Luke states is that she had been completely given over to the devils which possessed her. Luke, in underscoring the gravity of Mary’s condition, is more intent on highlighting the greatness of Jesus’ power of healing than he is on telling us something about Mary. His focus is on how completely (indicated by the number seven) she had experienced the liberating power of God. This results in her impressive presence and leadership among the faithful followers of Jesus’ earthly ministry.

Next on the list is Joanna, the wife of Chuza, Herod’s steward. Like most biblical women she is identified by her relationship to a man. As the wife of Herod’s steward, Joanna enjoyed a certain degree of wealth, status, and influence. She is named again in Luke 24:10 as

one of the women with Mary Magdalene at the empty tomb. Susanna is mentioned only here, so we have no other information about her. Along with Mary, Joanna, and Susanna are a whole lot of nameless women (verse 2 and 3 of our text show the women in view here).

What is clear from our main text is that these women used their money to help fund Jesus' ministry. The use of the word "their" in Luke 8:3 is the Greek word "autais" which is a feminine plural word. It can only mean that the resources belonged to the women. Hence, Luke is presenting Mary Magdalene, Joanna, Susanna, and the unnamed women, as wealthy patrons to Jesus' ministry. There are a host of well-to-do believers in Luke and Acts: Levi (Luke 5:27-32); Zachaeus, the chief tax collector (Luke 19:1-10); Barnabas, a property owner (Acts 4:36-37); an Ethiopian eunuch who was a court official in charge of the entire treasury of the queen of the Ethiopians (Acts 8:27); Mary whose house was a gathering place of the disciples in Jerusalem (Acts 12:12); Lydia, a dealer in purple cloth, a luxury good (Acts 16:14); prominent women in Thessalonica (Acts 17:4); Priscilla and Aquila, who hosted Paul in Corinth (Acts 18:1-11), and who had the means to travel with him to Ephesus and establish a new church there (Acts 18:18-28).

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“Giving under grace is between God and the individual giver; we are to donate according to the value we put on the message we are supporting.”

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The fact that Luke records all of this information is very important for a few reasons. First, monetary support is needed for any ministry that ever existed. Jesus and the twelve needed monetary support to carry on an active ministry that was dependent on the generosity of others. Without money the ability to travel would be gone. It is interesting to note that all the individuals Luke mentions have wealth. The majority of those who are active donors to Jesus' ministry happen to be women.

Second, Luke mentions many women in relationship to Paul's ministry. Again, Paul was dependent upon the support of patrons for his ministry to become what it did (Phil. 4:15 is a good example).

Third, it is this consistent support which allows churches to be established. This fact is true everywhere in Scripture and is therefore interdispensational.

We who understand the Word of God "rightly divided" could learn an awful lot from these Galilean women. Oftentimes we are content to

sit around and expect others to take care of our financial responsibilities. Those who sit by and do nothing are the same who wonder why Grace churches do not have large numbers of people, nice buildings, Sunday School materials, television shows, etc. The reason is that all ministries are dependent upon capital, and the generosity of those who understand what Jesus Christ our Lord has accomplished for us.

Although living under a different dispensational setting, Mary, Joanna, and Susanna understood what was accomplished for them. Even today these women teach us the responsibility of ministering to others through their wealth. What lessons these women teach to all of us! Can you imagine what we could accomplish if we had the same heart as these three dear women of God did.

Failure to respond as these women, and all the other individuals Luke mentions in Luke and Acts, will only ensure that we will fail. Churches will close, the youth will leave, materials in print will go out of print and ministries will be scaled back or cease to exist.

Under the law, in which these three women functioned, God required a tithe from Israel to provide for the priesthood among the tribe of Levi. A tithe was a tax of 10% (Num. 18:21). Another 10% went to the treasury of Israel and was typically used for the keeping of the Feast days (Neh. 10:37-38). Every third year God ordered another tithe of 10% to be paid to the orphans and widows (Deut. 14:28-29). If an individual sold his or her possessions, rather than tithing them, he was instructed to give an additional 5% since he would be paying in cash (Lev. 27:31).

It was over and above this three-tiered tithing system that Mary, Joanna, and Susanna gave. This indeed speaks of patrons who loved the message they were supporting.

The question we should ask then is: What does God expect us to give today? In 1 Corinthians 16:1-4, Paul instructed the Corinthian believers to “lay by him in store, **as God hath prospered him.**” That leaves the decision up to each individual to settle the amount for himself or herself according to their own feeling of wealth. 2 Corinthians 8:1-15 tells us that the saints gave liberally even when in deep poverty, but it does not give us a fixed percentage to give. Giving under grace is between God and the individual giver; we are to donate according to the value we put on the message we are supporting.

**“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service*” (Rom. 12:1).**

Presenting your body is giving your whole self. It is turning over your entire being, everything you are (and have) to God. The synonyms for “reasonable” are logical, sensible, rational, intelligent, prudent, and sound. Why is it such?


**“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? [20] For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19-20).**

**“Ye are bought with a price; be not ye the servants of men” (1 Cor. 7:23).**

As Romans 12:1 tells us what God expects, verse 2 explains how to accomplish it.

**“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).**

In this verse we have a “be not” and a “be.” We are told to not let the world mold or shape us. Be different! We are no longer slaves to sin, but we are alive unto God through the indwelling of the Holy Ghost. We should allow Him the control of every area of our lives, including our wealth.

Three women under the Law understood the value of what Jesus accomplished in their lives under the Dispensation of Law. Let us begin to understand what God has accomplished through the shed blood of Christ in the Grace Dispensation. My Dad used to tell me, “You can always tell where a man’s heart is by where he spends his resources.” I fear far too many of us have our hearts in this world. Let us learn what three Galilean women knew. Our hearts and our resources belong to Jesus Christ! 

---

## Endnotes

1. Matthew 27:56,61; 28:1-10; Mark 15:40,47; 16:1-11; Luke 24:1-12; John 19:25; 20:1-18.
2. See, for an example of this misinformation, V. McNabb *St. Mary Magdalen* [London: Burns Oates & Washburn, 1942]; Carolyn M. and Joseph A. Grassi *Mary Magdalene and the Women in Jesus’ Life* [Kansas City, MO: Sheed and Ward Publishing, 1986].
3. The belief that Mary Magdalene was a prostitute stems from confusing her with the woman in Luke 7:36-50, who has commonly been thought to have been a prostitute. However, it is not entirely clear that that woman was a prostitute either.

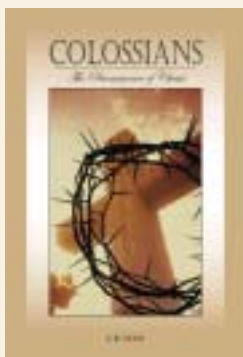
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For those who are interested in additional information regarding the ministries of *Beacon of Grace*, Pastor Petri can be reached at: 4226 13th Street, Jordan Station, Ontario L0R 1S0, Canada, or visit their website: [www.beaconofgrace.com](http://www.beaconofgrace.com).

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*“Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also” (2 Cor. 8:7).*

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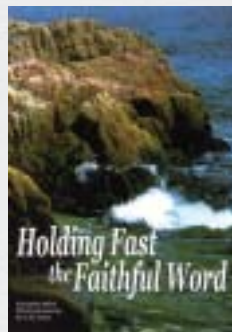
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"I am very thankful for your *Two Minutes With the Bible* studies. They have taught me a lot. I am a fairly new Christian trying to learn all I can."

**From Ohio:**

"The *Berean Searchlight* has really caught my attention. What a blessing to find so many confusing and seemingly contradictory Scriptures easily explained using the dispensational way of studying God's Word! Can you tell me if there is a 'Grace' church in my area?"

**From the United Kingdom:**

"Thank you for replying to (another one of my) e-mails. Dispensationalism is still a relatively new concept to me and the *Berean Bible Society* and Pastor Stam's books have been invaluable in dispelling a lot of the errors I encountered under Covenant Theology. I thank God for your ministry in proclaiming the gospel of grace and my prayers are with you. Do you know of any fellowships in the UK? Both my brother and I are desperately seeking such a fellowship." (We have a number of Grace Folks in the UK. Good News! Help's on the way! See page 29. Ed.)

**From Michigan:**

"I am new to this and all I can say is WOW were my eyes opened. I want to read more so I may open more eyes to His glory."

**From South Africa:**

"I'm very interested in the dispensations and it makes sense to me, but reading only the *Searchlight* is like eating a lot of ice cream with a very small spoon. Before you know it, you're on the last page and have to wait a month for the next one."

**From Pennsylvania:**

"I would like to receive the *Berean Searchlight*. I was given a copy from a friend in Christ, and very much enjoyed it. I found it to be very informative and easy to understand. Thank you."

### **From the Internet:**

“Thank you for bearing with me and being there to answer these questions for me. BBS always seems to be there for people to answer tough questions. Your ministry brings comfort and clarity to the hearers, and edifies, rather than tearing down. I wish all the captives would indeed be set free! We probably don’t even realize just how many ‘silent sufferers’ there are sitting in pews each Sunday, harboring questions they are afraid to ask or dealing with issues that are so painful they feel no one would understand. The number is probably astounding!” (This is one of the ministries of Pastor Kurth here at BBS, for which we are most grateful. In addition to having a pastor’s heart, he is very able in word and doctrine. Ed.)

### **From Georgia:**

“I want to thank you for sending me the *Searchlight*. It means so much to me, especially Mr. Stam and Mr. Sadler’s writings. Thank you and may God bless your organization in your endeavor.”

### **From Florida:**

“Know and understand that your ministry of the rightly divided Word is reaching faithful men behind prison walls. On behalf of all the brethren in prison who are receiving the *Searchlight* and more, a heartfelt, loving thanks. Most of us can’t help financially, but let all your financial supporters know that their support is not going to waste.”

### **From New Jersey:**

“I have been so blessed by your teaching on the writings of Peter. It has truly blessed my soul; the breakdown of these books is great!”

### **From Florida:**

“Thank you for your wonderful book, *Exploring the Unsearchable Riches of Christ*. It has been an eye-opening blessing to me and to others as well. I already have several people lined up on a waiting list to read it, and the list gets larger by the day!”

### **From Colorado:**

“Please take my name off your mailing list. The *Searchlight* is human wisdom; I call it smorgasbord religion, I’ll take this and this, and skip that. The mystery is to humble ourselves to live 100% dead so Christ lives in our purified-of-self, cleansed body—as God lived in Him (John 14:10; Phil. 2:7-8).” (We, too, believe that Christ should be the center of our life, but we know Him not after the flesh; therefore, we must rightly divide the Word of truth—II Cor. 5:16 cf. II Tim. 2:15. Ed.)

### **From the Internet:**

“Address Change Request: Name: Mrs. Arthur Buente. Previous Address: ....., Bonfield, IL. New Address: Heaven! Just wanting to let you know that my mother-in-law died earlier in the year. The above address is no longer valid....I am still looking at your website to see if I would be interested in your view of the Bible. Thank you.”

### **From Florida:**

“I want to give you a sincere and enthusiastic ‘thank you’ for the detailed and conscientious reply to all my questions. I needed the direction and you provided it. Your answers were like a light clicking on, like, ‘Okay, that’s so obvious and so simple.’” (As it’s been said, “We’ll keep the light on for you!” Ed.)

“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

## Florida Bible Conference

***“Where is God When I’m Hurting?”***

*Fellowship Bible Church*  
Orlando, Florida

**Dates:** February 27-29, 2004

### **Guest Speaker:**

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

“Does God ever seem far away or too busy to have time for you? Or when you needed Him most, you couldn’t find Him? Is He too busy with the problems of others, or just doesn’t care? He does care, and didn’t go anywhere. He is closer than we think and He loves us more than we realize. Failure to understand what God is doing today is what causes confusion. Plan to attend as we search the Scriptures for answers to these questions and other related issues.”

To receive a brochure with the times of services and special events, please contact Pastor Dave Siegmann at the *Fellowship Bible Church*, 310 N. Hiwassee Road, Orlando, Florida 32835 or phone: Church (407) 294-0020; Pastor (352) 243-1005. The assembly also has a website: [www.FellowshipBible.com](http://www.FellowshipBible.com) or e-mail: [davesiegmann@hotmail.com](mailto:davesiegmann@hotmail.com).



*Long's Peak Inn, Alt. 9200 ft.*

## Rocky Mountain Grace Camp

**Dates:** June 28th - July 3rd, 2004

**Location:** *Long's Peak Inn,*  
Estes Park, Colorado

**Family Hour Speaker:** Pastor Mike Keshan,  
*Kettle Moraine Bible Church, West Bend, Wisconsin*

For brochures, directions, and additional information, please contact: Pastor & Mrs. James Harley at: (920) 829-6021, or e-mail: [rockymountaingracecamp@juno.com](mailto:rockymountaingracecamp@juno.com).

# CHRISTIAN HERITAGE TOUR

Tour England and Scotland  
with the Berean Bible Society

**September 9-20, 2004**



*The purpose of this tour is to encourage those who have come to rejoice in the preaching of Jesus Christ according to the revelation of the Mystery and to explore our rich Christian heritage!*

## **Guest Speaker:**

Paul M. Sadler, President of  
the *Berean Bible Society*, U.S.A.

We will be visiting the home of John Knox and John Wesley, Bede's Museum, Gainsborough Old Hall, the meeting place of the Pilgrims, Parish Church of Lutterworth where John Wycliffe, "the Morning Star of the Reformation," spent the last years of his life, Oxford, Westminster Abbey, the Tower of London, and much, much more!

For a brochure or additional information, please contact the *Berean Bible Society* at: P.O. Box 756, Mequon Road, Germantown, WI 53022, or phone: (262) 255-4750.

Dr. Henry Hudson has graciously agreed to be our tour guide. Brother Hudson has had a wide and varied career: born in England, served in the British Royal Military Police, missionary, pastor, and college professor. He is an experienced traveler, and has led many tours to Great Britain and Europe. If you have any questions about the tour, Dr. Hudson can be reached at: 850 Brook Village Drive, Holland, Michigan 49423, or phone: (616) 403-1438, or e-mail: [drhth@juno.com](mailto:drhth@juno.com).



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## NEWS AND ANNOUNCEMENTS

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**E-MAIL:** The *Berean Bible Institute* is now able to send and receive e-mail at: [bbi@bereanbibleinstitute.org](mailto:bbi@bereanbibleinstitute.org). This is the new address to contact if you have a question related to BBI. Don't forget, *Spring Semester begins January 26, 2004!* For more information about BBI, please contact Dr. W. Edward Bedore at their **new address:** *Berean Bible Institute*, 116 S. Kettle Moraine Dr., P.O. Box 587, Slinger, WI 53086-0587, or phone: (262) 644-5504, fax: (262) 644-5507.

**NEW ASSEMBLY:** The *Grace Bible Church*, under the direction of Pastor Gerald Wheaton, is now holding regular weekly meetings. The assembly is located at: 109½ E. Montgomery Street, Willis, Texas. For times of services and directions, please contact: Pastor & Mrs. Gerald Wheaton at: (936) 856-7065, or by mail at: P.O. Box 716, New Waverly, TX 77358. God's very best to these dear saints as they labor in word and doctrine to make all men see what is the fellowship of the Mystery.

**BBS WEBSITE:** We have added an extensive list of *Works by Other Authors* to our website. These are reference works and helpful aids to further your understanding of the Scriptures. Simply click on the "Literature Corner" and follow the instructions. By the way, we have also added a number of new titles to *Works by Other Grace Authors*. Don't forget to pay us a visit! Our address again is: [www.bereanbiblesociety.org](http://www.bereanbiblesociety.org).

**INTERNET MINISTRY:** Pastor Curt Crist is teaching the Word, rightly divided weekly via *Paltalk* on the Internet. Curt is currently going through the books of Romans and Colossians, and his Sunday Morning Worship Service can be heard LIVE from Hendersonville, North Carolina. This is a great outreach ministry for those who are stranded Grace Believers. The *Grace Believers' Fellowship* can be reached at: [www.paltalk.com](http://www.paltalk.com). For those interested in additional information or who may need assistance, please contact Mrs. Christine Angel at: [His4shure@yahoo.com](mailto:His4shure@yahoo.com) or phone: (931) 484-5447. Let's pray God will use this ministry to the praise of His glory in Christ Jesus.

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\*The picture of the lighthouse that appears on the front cover was taken by Alan Neubauer of Evanston, Illinois. The *Grosse Point Lighthouse* is located in Evanston, Illinois. Prior to its construction, there were 28 recorded shipwrecks around Grosse Point. This total includes the wreck of *Lady Elgin*, a tragedy in which nearly 300 people perished. The 113-foot *Grosse Point Lighthouse* was completed in 1873 and for 67 years, it helped safely guide lakeborne vessels through one of America's most commercially important and highly travelled corridors.

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**“God will have all men to be saved and  
to come unto the knowledge of the truth.”**

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