

The

# Berean Searchlight

Studying God's Word, Rightly Divided

June 2005



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

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## From the Editor to You:

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Dearly Beloved,

The *Berean Bible Society* website has become one of our chief outreach ministries. Since its inception in October 1998 well over 100,000 guests have visited BBS via the Internet. One dear brother from Spencerport, New York recently left the following comment on our *Guest Registry*, which is representative of many notes we receive: "Wow! What a blessing to have so many excellent articles and reading materials. Thank you so much. I would love to have some information regarding receiving the *Berean Searchlight* magazine here at my home."

The BBS website is a virtual storehouse of information for those who desire to further their understanding of the preaching of Jesus Christ according to the revelation of the Mystery. Every *Berean Searchlight* back to 1999 is available on-line, but the good news doesn't end here; you can also access all of the articles independently that have appeared in the *Searchlight* since then for your personal study. They have all been archived and alphabetized under various subjects. In addition to these 175 articles we have added over 200 of Pastor J. C. O'Hair's writings, which include a search engine for your convenience. Our on-line Bookstore is a convenient way to order books and tapes 24/7. We also carry works by other Grace authors to help give you a well-rounded knowledge of the Word of God.

Of course with this type of extensive outreach Satan is always busy attempting to sabotage our efforts to make known Paul's gospel. We frequently receive *unsolicited* advertisements of a worldly nature that somehow end up on our Guest Registry. When they come to our attention we immediately take the necessary steps to have them surgically removed. Another area of concern has to do with a number of requests and questions that somehow ended up in our *Spam Folder*, which automatically deletes itself. We caught this by accident, but it makes us wonder how many others may not have received a response due to this electronic glitch. Strange things happen in cyberspace, sometimes by design!

If we fail to respond to you within a reasonable amount of time, please do not hesitate to contact us immediately by resubmitting your request or calling us. If you haven't visited the BBS website lately, be sure to do so today at [www.bereanbiblesociety.org](http://www.bereanbiblesociety.org). We are constantly improving the site and will soon be redesigning our Homepage. Watch for the change!

In His service,  
Paul M. Sadler, President

# Will Call

By Paul M. Sadler

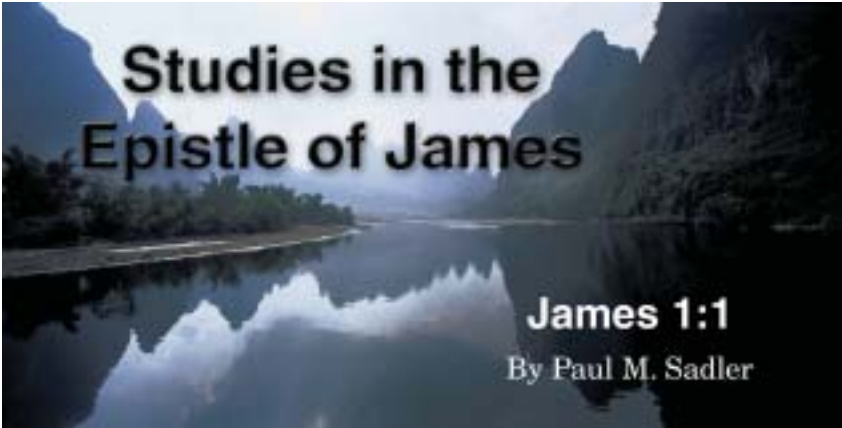


Some years ago my grandfather gave me a memorable *gift*. It was a ticket to see a Pittsburgh Pirates baseball game at Forbes Field. Being an avid baseball fan at the time, this was the gift of a lifetime. My grandfather had paid for the ticket in advance, but left instructions that I was to go to the “Will Call” window at the ballpark to pick it up. Before I could enter the stadium I had to have proof that payment was made, which “Will Call” provided in the form of a ticket. If I failed to arrive on time and pick up my ticket I would miss the opportunity to attend the game.

“Thanks be unto God for His unspeakable gift” of His Son. God sent His only begotten Son to die for our sins. My friend, He personally had you in mind. You see, to enter into the presence of a holy and righteous God, you must be *perfect*. Of course, someone is sure to say, “But, nobody’s perfect!” Herein lies the problem, you must be perfect; otherwise you will suffer the eternal consequences of your sins in the lake of fire. The Bible says, “For all have sinned and come short of the glory of God,” which is a sad commentary on each of our lives (Rom. 3:23). Thankfully, Christ’s finished work on the Cross is God’s answer to the sin question. He paid the full debt of your sins at Calvary that you might have eternal life.

But what must you do to be saved from your sins and the wrath to come? Your ticket to eternal life, which has already been paid in advance, is waiting for you at God’s “Will Call.” According to the Scriptures: “Whoever *will call* upon the name of the Lord will be saved.” Salvation is in a person, whose name is the Lord Jesus Christ! Don’t put off the most important decision of your life, trust Christ today as your personal Savior, that He died for your sins, was buried and rose again (I Cor. 15:3,4). Those who place their faith in Him are perfect. His righteousness is your righteousness. In Christ, you are forgiven of all your sins—past, present, and future!

I am happy to say I arrived at the “Will Call” window on time that day and enjoyed the ballgame. Years later someone shared with me about another gift, one that would be life-changing. It was the gift of God’s dear Son. When I called upon the Lord He saved me by His grace. It was a decision I have never regretted. But what about you, my friend? God’s “Will Call” is open today, but if you die in your sins, you will have missed your opportunity to be saved from the judgment to come. “Believe on the Lord Jesus Christ and thou shalt be saved!” (Acts 16:31).



# Studies in the Epistle of James

James 1:1

By Paul M. Sadler

**“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”**

—James 1:1

The epistle of James is a practical guide on Christian ethics. Although James is addressing his countrymen, there are many timeless principles found in this forgotten pearl of the New Testament. Every book of the Bible is a tributary of *truth* that flows into the canon of Holy Scripture, but we must always inquire, truth for whom? We need not look far to understand that James is writing to the twelve tribes of Israel, which immediately signals us that this epistle must be interpreted in light of Paul’s gospel.

James is grouped with what is commonly called the *General Epistles* by commentators. We believe, however, that this is somewhat misleading because it implies that these epistles were written to both Jews and Gentiles. But the letterhead clearly states “to the twelve tribes” scattered throughout the nations.

Therefore, a more appropriate title for these books that appear at the end of our Bible is *The Hebrew Epistles*. These writings, which are numbered with the Prophetic Scriptures, have a twofold purpose. They were practical exhortations for the kingdom saints during the first century, but more importantly, they are instructions and warnings for the future kingdom saints who will be called upon to endure the coming Tribulation.

The links between the epistle of James and the earthly ministry of Christ are undeniable. There are at least fifteen references in the epistle of James to the Sermon on the Mount, commonly referred to as the charter of the kingdom. We will touch on this in more detail later in the series, but here’s one example:

**Messiah:** “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head,

because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34-37).

**James:** "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

The thought is this, if a man has to take an oath, then his trustworthiness is called into question. In our day, a bailiff has a witness repeat after him: "Do you solemnly swear to tell the whole truth and nothing but the truth, so help you God?" Essentially, the court is conveying its distrust that the witness may be inclined not to tell the truth. The oath, coupled with the fear of the consequences of perjury, is a strong incentive to be truthful, but certainly no guarantee. Seeing that a kingdom saint was held to a *higher* standard, there was no need to place himself under an oath. Ideally, a believer would never lie in the presence of a holy and righteous God; therefore, he only had to answer truthfully—yes or no!

## THE BIOGRAPHY OF JAMES

We believe the human author of this epistle was James, the Lord's brother (half brother). It is important to understand that after the birth of Christ, Mary and Joseph began a normal marriage relationship and had other children. While Catholicism denies

this, the biblical record is clear. The very fact the Scriptures state that Mary "brought forth her first-born son," (the first son to whom she had given birth) confirms she had other children (Luke 2:7).

**"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house" (Mark 6:3,4).**

When the Lord returned to Nazareth to minister the gospel of the kingdom, those who had gathered at the synagogue were amazed that He who spoke with such wisdom was one of their own. Rather than receive the good news He was offering, they were offended, along with His family.

Often the greatest hindrance in our personal ministry comes from our own family. When young David inquired about the uncircumcised Philistine that defied the armies of the living God, it was his older brother who opposed him. Years ago when I told my family I was going to enter the ministry my grandfather, whom I loved dearly, took me aside and sought to discourage me in the matter. He stated, "You have a new house and a good job, why would you want to throw all that away for a life of heartache." While there are afflictions associated with standing for the truth of the gospel, I have never regretted the decision to serve the Lord. Mere words fail to convey

the rewarding experience it has been to see the saints respond to the ministry of the Word. Furthermore, the Lord has always supplied the needs of our family, far and above our expectations, for which we are most grateful.

The most difficult ones to reach for Christ are often our own family members. In essence the Lord said regarding this, those who share the gospel should understand they will never have any respect in their town or among their friends and family. As the old saying goes, "Familiarity breeds contempt!"

It's tough enough being the second born, especially when everyone forgets your name, but when you have a brother who is *perfect* it must have tested the character of James. The experience may well have been used of the Lord to prepare him for a higher calling. In spite of the fact the Lord's brothers and sisters unknowingly lived in the presence of perfection for thirty years, they all rejected Him as the Messiah (John 7:5).

"Often the greatest hindrance in our personal ministry comes from our own family."

It was not until after Christ's resurrection that some of His siblings responded to Him in faith. After the Lord had appeared to the five hundred brethren in Galilee, Paul says, "He was seen of James" (I Cor. 15:7). This provides

us with some of the most compelling evidence of Christ's resurrection, simply because the unbelief of James vanished like a vapor when his brother appeared to him during His post-resurrection ministry. When the "little flock" gathered in the upper room to wait for the coming of the Holy Spirit, we are told "Mary the mother of Jesus, and...His brethren [brothers]" were present (Acts 1:14,15). In addition to James being in attendance that day, apparently, Jude, the younger brother of the Lord was there as well. He had also received Him as Savior and Lord after the resurrection. Some years later he writes in the book that bears his name:

**"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ" (Jude 1:1).**

With the diminishing of Israel after the stoning of Stephen, James came to hold a very *prominent* position in the kingdom church headquartered at Jerusalem. According to the biblical record, when Paul returned to Jerusalem three years after his conversion he met with Peter, undoubtedly to share with him how the Lord had commissioned him (Paul) to go to the Gentiles. Then he adds, "But other of the apostles saw I none, save James the Lord's brother" (Gal. 1:19).

While James, the Lord's brother was a *secondary* apostle of the kingdom he is not to be confused with James, the son of Zebedee, and James, the son of Alphaeus, both of whom were numbered

with the twelve apostles (Matt. 10:2,3). This conclusion is based upon the qualifications of the Holy Spirit recorded in early Acts. Each of the twelve apostles had to believe Christ was the Messiah. They were also required to sit under His ministry from the baptism of John until the Lord's ascension. None of these requirements could be said of James, the Lord's brother prior to the Savior's resurrection.

After James, the son of Zebedee, was killed by Herod, Peter was placed in prison and would have suffered the same fate except for the intervention of God, who sent His angels to deliver him. When Peter entered into the house where the brethren were praying for him, he instructed them to "go show these things unto James (the Lord's brother)" (Acts 12:1-17). This gives us some indication as to the prominence of James among the kingdom saints at Jerusalem. He was a minister of the circumcision who meticulously observed the perfect law of liberty, which is something we do well to keep in mind as we study this epistle.

Seeing that James makes no mention of the Gentiles or Paul's ministry among the Gentiles having come to the forefront, we can safely assume that he wrote his epistle very early. It was probably written around 42 A.D., the same year Peter was supernaturally released from prison in Acts 12. Shortly thereafter, however, certain men from Judaea came to Antioch and began to teach the Gentiles, who were new converts

to Christ, that unless they submitted to circumcision after the manner of Moses they could not be saved (Acts 15:1). Clearly, whenever the Lord is blessing you can be sure the enemy will attempt to cause confusion. But this is usually an indication that you're doing something right, otherwise he wouldn't be troubling you.

The Jerusalem Council convened to determine whether or not the Gentiles had to be circumcised to be saved according to the law. We are to understand, however, that the extent of discussion was far more reaching; it also encompassed the relationship of Gentiles to the Law of Moses in general (Acts 15:5). It was during these proceedings that James, who was one of the "pillars" of the kingdom church, acknowledged Paul's apostleship to the Gentiles (Gal. 2:9). Interestingly it was James, speaking on behalf of the leaders of the circumcision, who states:

**"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:19,20).**

James acknowledged that the Gentiles were *exempt* from keeping the Law of Moses. They were, however, to abstain from things that would be offensive to the Jewish way of life. It is noteworthy that James recognized there was one order for the Jews and another order for the Gentiles, who were



members of the Body of Christ (See also Acts 21:24,25). This, too, is essential to remember as we study the epistle of James. During the transitional period in Acts both programs of God were in operation simultaneously.

### THE READERS

**“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting” (James 1:1).**

The salutation of James is written in such a sweeping generality that it seems to assume the writer was so well known to his readers there would be little question who was writing to them. If we compare the address of James at the Jerusalem Council with his epistle there are numerous similarities in style and phraseology, which serves as further evidence of his authorship.

James introduces himself as “a servant of God and of the Lord Jesus Christ.” The term “servant” here is the Greek word *doulos*, which is defined as a slave or bondman—a slave who was lower than the low! Rather than flaunt his relationship as the brother of our Lord, James chose to merely identify himself as a servant. He was an austere man, yet very modest! After his conversion to Christ, James devoted the remainder of his life to the Master, imparting to his hearers the *spiritual interpretation* of the law found in the Sermon on the Mount.

James directs his address to “the twelve tribes which are scattered [Gr. *Diaspora*] abroad.” These are the brethren who were

*dispersed* among the nations as a result of the persecution that arose after the stoning of Stephen (Acts 8:1). Having remained in Jerusalem during this time, James understood the hardship and sufferings these saints were encountering for the cause of Christ. He was in a perfect position to encourage these brethren and address some of the serious problems that had arisen in the kingdom church in those days. He was the man of the hour who wasn’t afraid to speak his mind, as his epistle clearly reflects.

When James addresses his countrymen as the “twelve tribes” it is a subtle reference to the *unity* of the tribes within the chosen nation. Under King Rehoboam the kingdom of Israel was divided into two parts due to the hardness of his heart. The ten northern tribes eventually were given over to idol worship and carried away in judgment into the Assyrian Captivity. Some years later the two southern tribes of Judaea and Benjamin rebelled against God and were carried off into the Babylonian Captivity, like their kinsman before them. The ten northern tribes were called the “house of Israel” while the two southern tribes came to be known as the “house of Judah” (Jer. 31:31). Israel was scattered throughout the world as a result of these two captivities and never fully recovered from them.

Since a house divided cannot stand, God promised to restore the kingdom to Israel. This is beautifully portrayed for us in the imagery of the Levitical feast.

**“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord” (Lev. 23:16,17).**

Fifty days after the feast of firstfruits, which pictured our Lord’s resurrection, Israel celebrated the feast of Pentecost. Pentecost means 50th! On this day, the priest was to take two wave loaves of bread, along with the blood of the sin offering and peace offering, and wave them before the Lord. The *two wave loaves* represented the “two houses” of Israel being brought together before the Lord. Through the blood of His Cross God will make peace between the two and Himself, which will ultimately be realized in the coming kingdom.

With the coming of the Holy Spirit on the day of Pentecost recorded in Acts Chapter 2, a large contingent from each of the ten northern tribes and the two southern tribes had gathered in Jerusalem to observe the feast of Pentecost. Peter, who was under the control of the Holy Spirit, stood up among them and declared:

**“Ye men of Israel [ten northern tribes], hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know” (Acts 2:22).**

**“Ye men of Judaea [two southern tribes], and all ye that dwell at Jerusalem, be this known unto**

**you, and hearken to my words” (Acts 2:14).**

Peter effectively brings the two houses of Israel together before the Lord to call them to repentance. He then speaks to them as *one* nation: “Therefore let **all** the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). As the multitude came under deep conviction of their evil deed, thousands repented and responded to the Messiah in faith. This marked the beginning of the *unification* of the chosen nation, which today has been temporarily suspended due to the intervening administration of Grace.

“He [James] was the man of the hour who wasn’t afraid to speak his mind, as his epistle clearly reflects.”

So when James, writing well after the day of Pentecost, states “to the twelve tribes which are scattered abroad, greeting,” he is acknowledging the *unity* of the twelve tribes. They were once again marching under the same banner. It is important to bear in mind though that James is specifically addressing the *believing* remnant within the tribes often referred to as the kingdom saints.

James now turns to the practical side to instruct his readers on how to live in hostile territory to the glory of God.

*To Be Continued!*



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As we continue our series on *True Spirituality*, Pastor Stam effectively addresses the two natures in the believer. The conflict between these two natures explains the present warfare we experience within our members. The lesson that follows is a biblical guide on how to have victory over sin in your life.

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—Ed.

## The Two Natures in the Believer

### THE OLD MAN AND THE NEW

By Cornelius R. Stam

**T**he believer who would be truly spiritual must recognize the fact that within him there are now *two* natures; that *in addition* to the fallen nature of Adam there is also the perfect nature of Christ, begotten of God through the Holy Spirit.

So real is the presence of *both* these natures in every child of God, that in Paul's references to the believer's experience, his personal pronouns refer sometimes to the one and sometimes to the other.

A good example of this is found in Romans 7, where the apostle says on the one hand: "*I am carnal, sold under sin*" (Ver. 14) and on the other: "*I serve the law of God*" (Ver. 25). Again he says, on the one hand: "*In me...dwelleth no good thing*" (Ver. 18) and on the other: "*I delight in the law of God*" (Ver. 22) referring on the one hand to the old nature, and on the other to the new. Surely the "I" who delights in the law of God is not the same "I" who is "carnal, sold under sin" (Ver. 14). Yet in both cases the apostle uses the first person pronoun, associating both conditions with himself.

That the apostle here refers to *two* natures in *one* person is clear from the qualifying clauses he employs. On the one hand he says: "*In me [THAT IS IN MY FLESH] dwelleth no good thing*" (Ver. 18) while on the other, he says: "*I delight in the law of God AFTER THE INWARD MAN*" (Ver. 22). Thus the "me" in Verse 18 refers to the old nature, while the "I" in Verse 22 refers to the new. In the former dwells no good thing, while the latter delights in the law of God.

#### THE OLD NATURE IN THE BELIEVER

The believer who would be truly spiritual *must* recognize the presence of the old nature within. It would be dangerous *not* to recognize a foe so near.

The old nature in the believer is that which is "begotten of the flesh." It is called, "the flesh," "the old man," "the natural man," "the carnal mind."

Just as "they that are *in* the flesh cannot please God" (Rom. 8:8) so that which is *of* the flesh, in the believer, cannot please God. "The flesh," as we have already

seen, is totally depraved. God calls it “sinful flesh” (Rom. 8:3),<sup>1</sup> warns that it seeks “occasion” to do wrong (Gal. 5:13) and declares that “the works of the flesh” are *all* bad (Gal. 5:19-21).

Nor is the old nature in the believer one which improves by its contact with the new. It is with respect to “the flesh” *in the believer, even in himself*, that the apostle declares that in it “*dwell-eth no good thing*” (Rom. 7:18), that it is “*carnal, sold under sin*” (Rom. 7:14), that it is “*corrupt according to the deceitful lusts*” (Eph. 4:22), that it is at “*enmity against God*,” and is “*not subject to the law of God, NEITHER IN-DEED CAN BE*” (Rom. 8:7).

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“It has been well said  
that if there is anything  
good in any man it is  
because it was *put*  
there by God.”

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“The flesh,” even as it remains in the believer after salvation, is that which was generated by a fallen begetter. It is the old Adamic nature. It is sinful *in itself*. It cannot be improved. It cannot be changed. “*That which is born [begotten] of the flesh is flesh*,” said our Lord (John 3:6) and it is as impossible to improve the “old man” in the believer as it was to make him acceptable to God in the first place.

The “old man” was condemned and dealt with judicially at the Cross. Never once is the believer

instructed to try to do anything with him or to make anything of him, but always to *reckon him dead*, and so “put him off.” But more of this later.

### **THE OLD NATURE NOT ERADICATED IN THIS LIFE**

There are those who, with good motive, to be sure, strive to achieve the eradication of the old nature in this life. Such do not help, but hinder, the attainment of true spirituality.

First, the doctrine of eradication, far from taking a truly serious view of sin, takes a very shallow, superficial view of it. Those who teach it suppose that if we could get rid of the sins *we recognize* we should be perfect, not realizing that *at our very best* we all, having fallen into sin in Adam, *constantly “come [present tense]<sup>2</sup> short of the glory of God*” (Rom. 3:23) and will continue to come short of it until we are changed to be “like Him.” Thus “*We, through the Spirit, WAIT for the hope of [perfect, personal] righteousness by faith*” (Gal. 5:5).

Concerning those who feel that they *have* achieved the eradication of the old nature, the fact is that *others* can invariably testify that they have *not!* And generally those who claim to be without sin are guilty of one of the greatest of all sins—spiritual pride.

Certainly the doctrine of eradication is a flat contradiction of Scripture. The first epistle of John emphatically declares:

**“If we say that we have no sin,  
we deceive ourselves, and the  
truth is not in us” (I John 1:8).**

**“If we say that we have not sinned, we make Him a liar, and His Word is not in us” (I John 1:10).**

Paul also speaks of *“the law of sin which is in my members”* (Rom. 7:23) and urges constant reliance upon the Holy Spirit for overcoming power (Rom. 8:11-13; Gal. 5:16,25). Indeed, if the doctrine of eradication were Scripturally sound there would be no reason for Paul to instruct *all* believers to deal with the old nature, in such terms as: “reckon,” “yield not,” “put off,” “mortify,” etc.

But let us suppose for the moment that it *were* possible to achieve the eradication of the flesh; would that also dispose of our other two enemies, the world and the devil? Surely not, and having gotten rid only of the fallen nature of Adam, we would, like Adam before the fall, be as subject to temptation from without as he, and would as surely fall. But the Scriptures clearly teach that we all *fell once* in Adam:

**“by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).**

### **THE NEW NATURE IN THE BELIEVER**

It has been well said that if there is anything good in any man it is because it was *put* there by God. And something good—a new, sinless nature—has been imparted by God to every believer.

While there is still within us “that which is begotten of the flesh,” there is also “that which is begotten of the Spirit,” and just

as the one is totally depraved and “cannot please God,” so the other is absolutely perfect and *always* pleases Him.

Adam was originally created in the image and likeness of God, but he fell into sin and later *“begat a son in HIS OWN likeness, after HIS image”* (Gen. 5:3). It could not be otherwise. Fallen Adam could generate and beget only fallen, sinful offspring, whom even the law could not change. But *“what the law could not do, in that it was weak through the flesh, God, sending His own Son IN THE LIKENESS OF SINFUL FLESH, and for sin,”* accomplished, *“that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit”* (Rom. 8:3,4).

As Adam was made in the likeness of God, but fell, so Christ was made in the likeness of sinful flesh, to redeem us from the fall, that by grace, through the operation of the Spirit, a new creation might be brought into being, a *“new man...renewed in knowledge after the image of Him that created him”* (Col. 3:10) a *“new man, which, after God is created in righteousness and true holiness”* (Eph. 4:24).

John, who does not go as far as the symbol of the new creation in this connection, nevertheless refers to the impartation of the new nature to believers, when he says:

**“Whosoever is born [begotten] of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born [begotten] of God” (I John 3:9).**

***“We know that whosoever is born [begotten] of God sinneth not...” (I John 5:18).***

It is evident that the “whosoever,” here, does not refer to the individual as such, but to that part of the individual which Paul calls the “new man,” for we have already seen that John, in this same epistle, declares that if we say we have no sin we deceive ourselves and make God a liar. It is the *new nature* in the believer that cannot sin, for it is the new nature, not the old, that was begotten of God.

Thus *in addition* to our fallen Adamic nature we, through faith, have also become “partakers of the divine nature” (II Pet. 1:4). This is the “inner man” of which Paul speaks in Ephesians 3:16, and this “inward man” delights to do God’s will (Rom. 7:22).

Let us thank God that the old nature is under the condemnation of death. Judicially it has already been dealt with. It was put to death representatively in Christ. Practically it will come to its end when our “earthly house...is dissolved” (II Cor. 5:1) or when we are “changed” (I Cor. 15:52) and “caught up...to meet the Lord in the air” (I Thes. 4:17), but the new nature—that which is begotten of God—will never die. In the first place it does not come under the condemnation of sin. In the second, it is that which is begotten, *“not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever”* (I Pet. 1:23).

Paul, by the Spirit, gives particular emphasis to this fact as it

affects believers in this present dispensation, for we are not only “begotten” of the Spirit and given the resurrection life of Christ, but we belong to the “new creation” (II Cor. 5:17; Eph. 2:10) which God will glorify “in the ages to come,” in order to “*show the exceeding riches of His grace*” (Eph. 2:7).

We have now cleared the way for a consideration of the conflict between the old nature and the new, and of the means placed at our disposal to overcome the old.

### **THE CONFLICT BETWEEN THE OLD AND NEW NATURES**

The epistles of Paul have much to say about the conflict continually going on between the old and new natures in the believer. God has a gracious purpose in permitting this conflict and it has its real advantages to the believer; also, abundant provision has been made for spiritual victory in any given case, but before considering all this, let us deal first with the *fact* of the conflict itself.

Concerning this conflict, the Apostle Paul writes, by inspiration:

**“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17).**

Regarding this conflict in his own personal experience, he writes:

**“For the good that I would I do not: but the evil which I would not, that I do.”**

**“For I delight in the law of God after the inward man:**

**“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7:19,22,23).**

It has been taught by some that we need not experience this continual strife between the old nature and the new. They say: “Get out of the 7th of Romans into the 8th.”

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“It is a simple *fact* that the conflict described in Romans 7 is experienced in the life of every believer.”

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We would remind such that the Apostle Paul wrote Romans 7 and Romans 8 *at the same sitting*; that in the original the letter goes right on without interruption—without even a chapter division. Thus the same apostle who exclaims: “*There is therefore now no condemnation to them which are in Christ Jesus*” (Rom. 8:1) refers in the *same letter*, only a few sentences before, using the *present tense*, to “*the law of sin which IS in my members*,” and freely acknowledges the *present* operation of that law in his members, as we have seen above. How then shall we get out of the 7th of Romans into the 8th? Paul experienced *both* at the same time, and so do we, for while we are free from the *condemnation* of sin, sin itself nevertheless continues to work within us.

It is true indeed that no amount of striving can *improve the old Adamic nature*, but it is *not* true that there should be no strife between the old and new natures, otherwise the exhortations not to “*yield*” to the dictates of the old nature, but to “*put off*” the deeds of the old man and “*mortify*,” or *put to death*, our earthward inclinations, would all be meaningless.

It is a simple *fact* that the conflict described in Romans 7 is experienced in the life of every believer. Else let those who contend that we should get out of Romans 7 deny it. If they have come to the place where they *can* consistently do the things that they would;<sup>3</sup> where “the law of sin” no longer operates in their members; if in their experience they have been wholly delivered from its captivity; if they need not—up to this very day in their experience—acknowledge: “The good that I would I do not: but the evil which I would not, that I do”; if they need not cry with Paul: “O wretched man that I am!” if they need not “*wait*” with Paul “for the hope of [perfect, personal] righteousness by faith,” they should take their stand with those who teach sinless perfection and the eradication of the old nature. If, however, they are *not* prepared to make these claims, they should acknowledge the naked truth of Galatians 5:17 and Romans 7:22,23.

Should it be asked how we are to be blamed if we “*cannot*” do the things that we would, we reply that Galatians 5:17 was not written to teach us our *helplessness*,

but rather our *utter depravity*. The Spirit is always present and willing to bestow needed help, but we are so inherently *bad* by nature that we never consistently succeed in doing the things that we would. Indeed, the flesh wages constant, relentless war to prevent us from doing them.

It is true that the believer has been made “free from sin” by grace (Rom. 6:14,18); that is, he *need* not, yea, *should* not, yield to sin in any given case (Rom. 6:12,13). It is also true that the believer is “free from the law of sin and death” (Rom. 8:2) for Christ bore the death penalty for him. But no believer is free from the presence of what Paul calls “*the law of sin which is in my members;*” that is, from the old nature, with its inherent tendency to do wrong. Nor is he free from the conflict with the *new* nature, which this involves. If we would be truly spiritual and deal in a Scriptural way with the sin that indwells us, we must clearly recognize its presence; we must face the fact that while, praise God, we are no longer “*in sin,*” sin *is* still *in us*, and that though the “old man” is *counted* as having died with Christ, he is still alive and very active as far as our *experience* is concerned.

## THE BLESSINGS OF THE CONFLICT

But this conflict should not discourage us, for it is one of the sure signs of true salvation. It is unknown to the unbeliever, for only the *additional* presence of the new nature, along with the old,

causes this conflict, for “these are contrary the one to the other.”

If we did not experience this conflict at all it could only mean that we were not saved, for with *two* natures so utterly incompatible dwelling within, conflict would be inevitable. If we know *little* of this conflict it can only mean that the old nature, in any of its subtle, deceitful forms, has attained the upper hand, for when the new nature asserts itself, as it should, the old nature is sure to “war” against it all the more fiercely.

But not only is the conflict within us a sure sign of salvation; it also creates within us a deep and necessary sense of our inward corruption, and of the infinite grace of a holy God in saving us and ministering to us daily in helping us to overcome sin. And in turn this again gives us a more understanding approach as we proclaim to the lost the gospel of the grace of God.

*To Be Continued!* 

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## Endnotes

1. Even though, as we have shown, it may express itself in an attempt at self-betterment, seeking to control the baser passions, and revelling in religious rites and ceremonies, in ascetic practices or in other substitutes for true spirituality.
2. The idea in Romans 3:23 is not, as might appear from the Authorized rendering: “All have sinned and have come short of the glory of God,” but “All have sinned and *do* come short of the glory of God.”
3. Granting that Galatians 5:17 might be rendered: “to prevent you from doing what you would,” as in R.S.V., the *fact* still remains that “the *law* of sin” operates in our members and *does* hinder us from doing (consistently) what we would.



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The soon to be published, *Growing in God's Grace* by Pastor John Fredricksen is a new believers guide to spiritual maturity. The articles that follow are two excerpts from John's forthcoming book. John is the pastor of the *Grace Bible Church* in Rapid City, South Dakota, and serves on both the *Berean Bible Society* and *Berean Bible Fellowship* Board of Directors. —Ed.

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## Growing in God's Grace

By Pastor John Fredericksen

### MINISTRY-MINDED

In nearly every species, the most preeminent thought in the mind of each new mother is the care of her young. By nature, she will devote her life to feeding, providing, and protecting, even unto death, those to whom she gave life. Mothers instinctively realize their purpose for existing is to serve their offspring. In many cases, a mother thinks of little else. As believers in the Lord Jesus Christ, we inherently know that one of the primary reasons for our existence is to serve the Saviour who died for us. In fact, we should be as devoted, single-minded, and vigilant in serving the Lord, as a mother is to her task.



### Saints Were Created for Ministry

God has always used men and women to accomplish His purposes. He could use angels, but instead has chosen to use human servants. In fact, *God saved us for the purpose of serving Him*. Paul told the saints at Ephesus, "We are His workmanship, *created in Christ Jesus unto good works*, that God hath before ordained that we should walk in them" (2:10). Horses were created to be ridden, cars were created to be driven, and believers were created to serve their Saviour. If I'm saved, this IS my divine reason for being alive and being left on earth after salvation. Therefore, we are urged to "let this mind be in you, which was also in Christ Jesus: who...made Himself of no reputation, and took upon Him the form of a servant..." (Philippians 2:5-10). Every believer needs to cultivate the attitude and practice of being a servant of the Lord. We need to be ministry-minded.

### Saints Can All Have a Ministry

God never intended for only pastors or missionaries to be "in the ministry." *All believers can have a meaningful ministry*. As members of the Body of Christ, God has designed us so that we are "fitly joined together and compacted by *that which every joint supplieth, according to the effectual working of every part...*" (Ephesians 4:16). Just as we

need every joint of our body to work effectively, or we suffer, so each of us needs to be working for the Lord, or the cause of Christ suffers.

It doesn't matter if we feel inadequate to minister. *A sense of our own insufficiency is actually the first qualification for ministry.* We learn from I Peter 5:5 that "God resisteth the proud, but giveth grace to the humble." Recognizing our weakness puts us in the position of relying on God's strength, as He provides us with the power needed in ministry. Moreover, God prefers to use regular saints instead of superstars. Paul told the Corinthians, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty...are called, but God hath chosen the foolish things of the world to confound the wise...that no flesh should glory in His presence" (I Corinthians 1:26-31). Paul continued to press this principle home to these saints in three other passages. Those who properly minister for the Lord realize: "not that we are sufficient of ourselves...but *our sufficiency is of God*; who also hath made us able ministers...(because) *God is able to make all grace abound toward you*; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 3:5; 9:8; 12:9).

"God has always used imperfect people  
to accomplish His purposes."

*God has always used imperfect people to accomplish His purposes.* Abraham lacked courage, Moses thought himself unqualified because he was slow of speech, Gideon lacked faith, Peter was impetuous, Paul had a violent past, and Timothy was full of fear and struggled with physical infirmity. Yet, these and many more were greatly used of the Lord, sometimes in spite of themselves. *The greatest ability for ministry is availability* wrapped in a constant dependence on the Lord. If you will meet this qualification, God will continually put ministry opportunities in your path. Be ready, looking, and willing.

### Saints Should Long for Ministry

*Spiritually healthy saints* who are growing in Christ *realize ministry is God's priority for their life.* We should not merely minister if we have time left over, on occasion; ministry should be at the center of our lives. We should passionately desire ministry for the Lord. It should be regular, deliberate, and scheduled. Paul was making this point to Titus when he wrote, "Christ...gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works.* These things speak and rebuke with all authority" (Titus 2:14-15). If Titus was to be a faithful servant,

then he would need to “affirm constantly, that they which have believed in God might be *careful to maintain works*” (3:8).

Your local church and fellow believers in your church need your ministry. For example, we can serve the Lord in cleaning the church, sweeping the walk, providing transportation, accompanying the pastor on visitation, teaching a class, assisting with the children’s program, stocking the kitchen, greeting newcomers, participating in music, preparing the bulletin, recording messages, opening our homes, witnessing, doing follow-up, calling or sending out notes to absentees, working in the nursery, giving announcements, mowing the church yard, being the one who goes for anything needed, working the sound system, ushering, inviting people to church, and much more. Every one of us needs to be available, to let others know we want to minister, and actively look for ways to serve the Lord. God wants us to be “zealous” or “on fire” about serving Him.

### **Saints Should be Growing in Ministry**

It seems to be in our human nature to be lax about serving the Lord. Paul told Timothy to “*stir up the gift*” God had given him in ministry capability. In other words, he was telling Timothy to “get to work.”

The writer of Hebrews told the Jewish saints, “When for *the time when ye ought to be teachers*, ye have need that one teach you again which be the first principles of oracles of God; and are become such as have need of milk, and not strong meat” (5:12). Like us, these saints should have become grounded in God’s Word, then stretched themselves out of their comfort zone to become teachers themselves. Most believers can and should eventually become teachers, first becoming established in doctrine, then serving in dependence on God.

However, when saints don’t grow or serve, we regress in many ways.

### **Saints Waste Life Without Ministry**

In II Corinthians 6:1, Paul pleaded with the saints saying, “We then...beseech you also that ye *receive not the grace of God in vain.*” Only a few verses earlier Paul had explained that believers are “not henceforth (to) live unto themselves, but unto Him which died for them, and rose again” (5:15). Yet, when believers choose to live without ministry, therein NOT fulfilling God’s purpose for their lives, there is a real sense in which their lives are a waste of God’s grace. It is absolutely stunning how many times the Apostle Paul wrote to different saints out of concern that his ministry to them, and subsequently their lives, would be lived “*in vain,*” or *emptiness* (Galatians 4:11; Philippians 2:16; I Thessalonians 3:5; Romans 13:11-12). The practical point for us is to see that life filled with ministry has meaning,

purpose, joy, and fulfillment. We then must mold our lives into becoming ministry-minded.

### **Saints Will Be Rewarded Based on Ministry**

In I Corinthians 3:8-15, the Apostle Paul emphasizes over and over the importance of our working for the Lord. We are told “every man *shall receive his own reward according to his own labour...*(and) if any man’s work abide...he shall receive a reward.” In eternity, when we stand before the Lord Jesus at the Judgment Seat of Christ, every part of our lives that was lived only to ourselves shall be “burned.” What we often think is so important in this life will go up in smoke. Now is the time for every saint to grasp the importance of serving the Lord. Now is the time embrace the truth that *God saved us to serve*. If we do, God will richly reward us in eternity. Let’s get busy for the Lord, stay busy for the Lord, and *let’s begin with zeal this week*.

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### **DEVELOPING DEEP CONVICTION ABOUT TRUTH**

A New York family bought a ranch out west where they intended to raise cattle. Friends visited and asked if the ranch had a name. “Well,” said the would-be cattleman, “I wanted to name it the Bar-J. My wife favored Suzy-Q, one son liked the Flying W, and the other wanted the Lazy-Y. So we’re calling it the Bar-J-Suzy-Q-Flying-W-Lazy-Y.” “But where are all your cattle?” the friends asked. “None of them survived the branding.”<sup>1</sup>



We are living in times of too much compromise. This is especially true when it comes to the truths of the Bible. The Lord wants an army of Christian men and women who know what they believe from God’s Word, where to document it in Scripture, and an unwillingness to compromise these beliefs. What the world needs to see, and will generally respect, is people who have convictions and are willing to stand by them. May we become Christians with deep convictions about the truths of the Bible.

### **A Lack of Conviction Leads to Catastrophe**

It has often been said that: *those who won’t stand for something, will fall for anything*. The history of Israel in the Old Testament proves this principle true. As the Lord gave the Jewish nation His instructions, He intended for them to faithfully keep these truths. Tragically, “they would not hearken unto their judges, but they went *whoring after other gods*, and bowed themselves unto them; they *turned quickly out of the way* which their fathers walked in, obeying

the commandments of the Lord; but they did not so" (Judges 2:17). God's design was for Israel to be a positive spiritual influence upon the world by holding fast to the Lord and all He told them to do. Instead, they repeatedly *put up with error; then embraced it*. Eventually they allowed false teaching to lead them completely away from the Lord and into unimaginable degenerate behavior.

The testimony of Jeremiah is a vivid example of what can happen when believers do not have strong convictions about spiritual truths. The Lord told Jeremiah, "Seek...if ye can find a man, if there be any... that seeketh the truth" (5:1). It's incredible, but it was hard to find even one man with a backbone holding God's truth. Instead, "The prophets prophesy falsely...and my people love to have it so" (5:31). "The word of the Lord is unto them a reproach; they have no delight in it" (6:10). God told Jeremiah, "Thy children (Israel) have forsaken me, and sworn by them that are no gods (and) burn their sons, and their daughters in the fire" (5:7; 7:31). When conviction about God's truth was abandoned, *it led to the human sacrifice of their own children to false gods. Yes, they who won't stand for God's truth, will fall for anything*. This was the reason Jeremiah said, "O Lord, are not thine eyes upon the truth?" It needs to be so for us as well.

### God Wants Us to Hold Strong Convictions

It is NOT the natural or the easy thing for believers to stand firm with convictions based on God's Word. But, throughout the Scriptures, God encourages us to settle for nothing less than His truth. Solomon writes, "Buy the truth, and sell it not" (Proverbs 23:23). Paul urges, "Prove all things, hold fast to that which is good...*stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle*" (I Thessalonians 5:21; II Thessalonians 2:15). Peter warns, "Beloved...beware lest ye also, being lead away with the error of the wicked (one), fall from your own steadfastness" (II Peter 3:17).

Just as Israel did in the Old Testament in Jeremiah's day, today many of God's own are falling away from the truths of the Scripture. Some ask questions such as: "Does it really make that much difference?" "Is it really that important?" "Is it the end of the world if we practice spiritual activity that is contrary to the Scripture?" The answer is yes, it does make a difference and it is a big deal if we compromise the truth of God! The Lord deserves nothing less than our obedience to His instructions and He expects us to stand with strong convictions about what He says is true. This is exactly why we have repeated instructions to, "*Be steadfast, (and) unmoveable*" (I Corinthians 15:58). Paul constantly urged saints everywhere to "stand fast in the Lord, my dearly beloved...(that) I may hear of your affairs, that ye stand fast in one spirit" (Philippians 4:1; 1:27). It is God's will for everyone who has accepted the forgiveness in Christ Jesus to accept

the divine call to hold the truths of God's Word as such a deep conviction that we are unwilling to compromise the essentials of the faith for anyone, for any reason, or at any time.

### God Left Us Many Examples of Convictions

Since the terrorist attack of 9-11 in New York City and Washington, D.C., politicians and the media are constantly talking about "heroes." Without detracting in any way from the efforts or memory of those who died on that day, there are even more important heroes for us to remember.


When Hezekiah ascended to the throne of Judah at the age of twenty-five, "He did that which was right in the sight of the Lord" (II Kings 18:3-4). His father before him had done evil in the sight of the Lord, but Hezekiah "removed the high places (for false worship),

"It has often been said that: *those who won't stand for something, will fall for anything.*"

and brake the images, and cut down the groves." He reopened the house of the Lord and sternly charged the priests to sanctify themselves and diligently teach the way of the Lord. He was a hero. When Shadrach, Meshach, and Abednego were carried away as slaves into a foreign land and commanded to worship false gods, they refused. Even under the threat of certain death in a fiery furnace, they told their captors, "Be it known unto thee, oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:18). They said this in the context of telling the king they were willing, if necessary, to die for their convictions. Likewise, Daniel would not discontinue his routine of daily prayer to the Lord, even though it had been outlawed under the penalty of death. He "kneeled upon his knees...and prayed...as he did aforetime." Standing by his spiritual convictions became such a testimony that the king told Daniel, "Thy God whom thou servest continually, He will deliver thee" (6:16). If we too will demonstrate such strength of biblical conviction and can prove what we believe in God's Word, it can still have a powerful impact. These men were heroes for God. Of these Old Testament believers, it was said: "God is not ashamed to be called their God" (Hebrews 11:16).

The Apostle Paul was a man of conviction, especially when it came to standing for the truth in God's Word. When false teachers tried to impose the Mosaic law on his converts, he said, "To whom we gave place...no not for an hour; *that the truth of the gospel might continue with you*" (Galatians 2:5). *Biblical truth was paramount to Paul.* Even when Peter came to Antioch and refused to eat with Gentiles, Paul said, "I withstood him to the face, because he was to be blamed" (2:11). It did not matter who it was, or even what it cost the Apostle Paul, he

stood by his convictions and absolutely would not compromise the truth of God. This is why he had to “suffer persecution,” was “beaten with rods” three times, “five times received forty stripes save one,” was even stoned and left for dead (Galatians 5:11; II Corinthians 11:24). Paul was a real hero, as are all today who will purpose to become men and women of conviction.

The Apostle Paul warned that the time will come when even Christians will “not endure sound doctrine; but will...turn from the truth, and shall be turned unto fables” (II Timothy 4:2-4). But it does not have to be this way with any of us. Be one who stands, with uncompromising conviction, for the truths of grace and be one who stands with a church that likewise stands for the essentials of the faith. 

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### Endnote

1. Taken from: D.A.C. News.

## *Question Box*

In my commentary on *I & II Peter* I state that the waters of the flood in the days of Noah rose 22 feet over the mountains. A dear friend called us to inquire as to “*what mathematical equation we used to arrive at that figure?*”

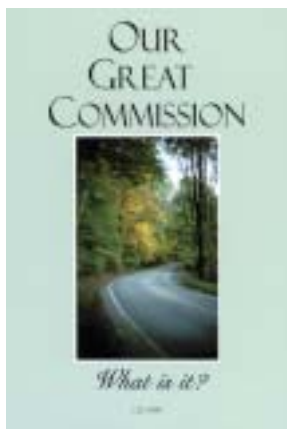
“If any man speak, let him speak as the oracles of God” (I Pet. 4:11). Pastor Stam used to say, in that deep booming voice of his, “Brother Paul, always make sure you can back up what you teach with the Scriptures.” Good advice!

The Genesis record reveals that the flood in the days of Noah was both catastrophic and universal (Gen. 6:13 cf. 8:9). With this in mind, Moses states: “Fifteen cubits upward did the waters prevail; and the mountains were covered” (Gen. 7:20). If you do the math (a cubit being about 18 inches) the waters of the flood towered 22 feet over the mountains destroying all flesh, with the exception of those in the Ark.

Now, we have a question for our readers. We know the flood was universal. We also know where the waters came from, but what did God do with all of the water after the flood? Remember, it stood above the highest mountain range of that day! For those who enjoy a challenge, the answer is found in the Book of Psalms. If you are unsuccessful in your search, be sure to see the August *Searchlight*.

—Pastor Sadler

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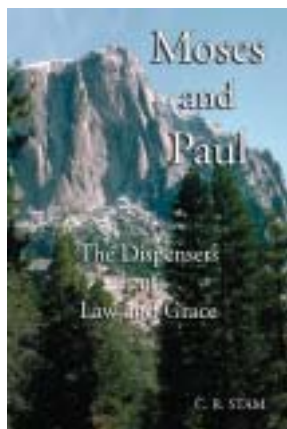
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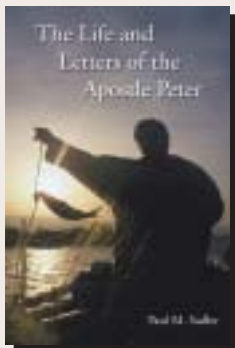
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**From Wisconsin:**

"We thank God for your faithfulness in getting the *Searchlight* out monthly. To know the Word, rightly divided, is a manifold blessing and our great responsibility to share. We are deeply impressed by the importance of teaching 'no other doctrine' as we sadly witness the many deceptions Satan has driven into the Church. We here in our family Bible study rejoice in Calvary and pulse spiritually with each 'beat' of the heart of the Mystery which certainly is—Satan in derision."

**From Illinois:**

"I had previously struggled for years with the apparent contradictions concerning baptism and salvation by grace in the Scriptures as well as in the teachings of most of the churches today. I am so grateful for having now learned of this teaching of the 'Mystery' which explains why I have not sensed the Spirit leading me to be baptized, even though I have heard churches teach it as either required for salvation or as an act of obedience to God. I was in a difficult position wanting only to be faithful to God's truth of salvation by grace alone, through faith alone, in Christ alone, but yet hearing I was either disobedient or worse yet unsaved if unbaptized by immersion in water after becoming a believer. I finally have an understanding and peace about baptism, which sadly seems to divide the Body of Christ." (This excerpt is a good example of Paul's words to the Ephesians regarding the eyes of our understanding being enlightened.—PS).

**From Tennessee:**

"Not having a 'Grace' church or fellowship in our area, we really appreciate all the literature and articles in the *Searchlight*."

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"Thanks for your time and such a complete explanation, with all the Scripture."

**From Missouri:**

"I find the articles in the *Berean Searchlight* a comfort and strength in my everyday life. Your message in 'The Editor to You' again reiterates how truly blessed by God's grace we Americans are for the many freedoms we continue to have in this country. And the comfort all Christians have in resting assure that our Lord and Savior is still in control. I especially appreciated Arthur Birkby's article in the February issue, 'Hymns: The Best for the Master' because I have felt strongly for a long time that some of the current music selected by churches and various vocal groups is irreverent and 'world centered' in spite of perhaps well-intentioned motives."

**From Wisconsin:**

"Your work is so edifying to us as we seek to grow in God's grace through the understanding of His Word. May the Lord continue to bless you as He uses faithful workers like you to lead others to the fullness of who He is, what He has done, and what He desires to do through all believers."

**From New York:**

"Thank you for filling my request. You sent me good seed to sow. I have already passed one on yesterday to a potentially new dispensational brother and his family." (We've found that high quality seeds produce healthy stock which eventually bears fruit to the honor and glory of God!—PS).

**From England:**

"*Berean Bible Society* has a brilliant array of articles according to rightly dividing the Word of truth. This is just a transatlantic hello... keep up the good work!"

**From Ohio:**

"What a blessing it is to help others to hear and understand the 'Gospel of Grace.'"

**From Georgia:**

"Thanking you for the *Searchlight* and the many other books written by C. R. Stam and Pastor Sadler. I have learned many things from these wonderful books and reading materials."

**From Florida:**

"I used to be Baptist, in fact, I preached in a Baptist church for some 8 to 10 years, until I realized that they were mixing law and grace together (myself included)."

**From the Internet:**

"After reading your letter I did a forehead slap; it made perfect sense what you said about the verse. I appreciate your patience with me as I learn." (We can relate to this, having had the same experience in our own studies.—PS).

**From Wisconsin:**

"Once again I must thank you for helping me work out these questions, some of which end up becoming a sort of stuck point, where I seem to be paralyzed in place until I come to an understanding of the deep spiritual issues that baffle me. Years ago, I would completely give up. Now I see these questions as treasure hunts. Once the hunt is over I have in my possession a great eternal truth to keep forever and make me stronger."

**From Indiana:**

"Thank you for all you are doing for the Body of Christ. Your books and teachings have been very helpful in my life."

"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

## Grace Believers' Bible Conference

**Dates:** July 29-31, 2005

**Location:** *Bitely Community Church*  
10781 N. Bingham Avenue  
Bitely, Michigan

### Guest Speakers:

Dr. Edward Bedore, Director of *Berean Bible Institute*  
Lee Homoki, Evangelist/*Bible Doctrines to Live By*  
Frosty Hansen, President of *Grace Gospel Fellowship*  
Casey Groeneveld, Bible Teacher, *Have Bible Will Travel*  
Paul M. Sadler, President of *Berean Bible Society*

Rooms are available at the beautiful *Legends Ranch*.

For those who are interested, please contact:

Pastor & Mrs. Ken Lyon at (231) 745-9595

***Please bring a Bible, a notepad, and a friend to hear the sound preaching of the Word, rightly divided!***

## BBS Southern Regional Meetings

**Dates:** August 26-28, 2005

**Location:** *AmeriSuites, Nashville/Northeast*  
330 East Main Street  
Hendersonville, Tennessee

**Theme:** *Practical Grace Living*

### Guest Speakers:

Pastor Ricky Kurth of *Berean Bible Society*  
Pastor Bill Frank, *Grace Community Fellowship*  
Pastor Joe Watkins of *Things to Come Mission*  
Casey Groeneveld, Bible Teacher, *Have Bible Will Travel*

For more information or to receive a brochure, please contact:

Pastor & Mrs. Bill Frank (615) 554-0425 or

Mrs. Patsy Davenport (615) 851-7490

## Mid-Atlantic Fall Grace Bible Conference

**Dates:** September 9-11, 2005

**Location:** *White Sulphur Springs*  
Manns Choice, Pennsylvania

**Theme:** *The Everlasting Gospel*

### **Guest Speakers:**

Pastor Paul M. Sadler, Pastor Brent Biller  
Pastor David Hobbs, Pastor John Hollis

To receive a brochure or for more information, please contact:  
George & Suzanne Potter (304) 263-2411



## Spotlight on Grace Churches

This month's church is:

### **Grace Community Fellowship**

**Location:** *Family Christian Academy, 487 Myatt Drive,*  
Nashville, Tennessee 37115

**Pastor:** Bill Frank

**Services:** 9:30 a.m. Sunday Morning Fellowship  
10:00 a.m. Worship Service  
7:00 p.m. Tuesday Night Bible Study

We are looking to bring together fellow Grace believers in the Nashville area. For years there has been a need for a Grace Church and we hope to bring those together who desire to rightly divide the Word of truth.

**Contact information:** Bill and Chrissy Frank, 1002 Virginia Avenue, Nashville, Tennessee 37216, Phone: (615) 228-6320 or (615) 275-9569, E-mail: [grace\\_community\\_fellowship@yahoo.com](mailto:grace_community_fellowship@yahoo.com).

[www.geocities.com/grace\\_community\\_fellowship/gcfpage.html](http://www.geocities.com/grace_community_fellowship/gcfpage.html)

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# NEWS AND ANNOUNCEMENTS

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**PLEASE REMEMBER** we do not publish the *Berean Searchlight* during the month of July. This gives our staff an opportunity to take some much-needed time off for vacations. As our Lord said to His disciples, "Come ye yourselves apart into a desert place, and rest a while."

**BEREAN BIBLE INSTITUTE:** There is still time to sign up for the Fall Semester at BBI, but you must do so soon. The new school year begins August 22, 2005. For more information about the Institute, please contact Dr. W. Edward Bedore at: *Berean Bible Institute*, 116 S. Kettle Moraine Dr., P.O. Box 587, Slinger, WI 53086, or phone: (262) 644-5504, e-mail: [bbi@bereanbibleinstitute.org](mailto:bbi@bereanbibleinstitute.org).

**RICH AND CARRIE BOBER** welcomed their firstborn child on April 9th. Carrie didn't think she could have children, and so when Rachel Leann was born, "her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her."

**PASTORS' CONFERENCE:** Pastor Jim Penney would like to thank all those who attended the conference at the *Falls Bible Church* this spring. A number of theological positions were discussed, but everyone agreed that there was a Christ-like spirit that prevailed throughout the proceedings.

 **TO OUR CANADIAN FRIENDS:** We want to welcome our new friends to the north who have recently expressed an interest in the ministries of the *Berean Bible Society*. If you plan to give a donation to BBS we would like to encourage you to channel it through BBS Canada. John Peters, the President of BBS Canada, will see that you receive a receipt for tax purposes. Our Canadian address is: *Berean Bible Society*, 54940 Light Lane, R.R. #1, Vienna, Ontario N0J 1Z0.

In addition, you can order BBS books and booklets through our Canadian office which eliminates the currency exchange and lengthy delays waiting for your order from the States. Many, many thanks to our northern co-workers who faithfully help us spread the good news of Paul's apostleship and message.

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\*The picture of the lighthouse that appears on the front cover was taken by soon-to-be-wed Andy Kern and Sarah Herther. Andy is a 2004 graduate of BBI. The *Mark Twain Memorial Lighthouse* is located in Hannibal, Missouri. To celebrate the 100th anniversary of Mark Twain's birth, a lighthouse was erected on Cardiff Hill near Twain's boyhood home in Hannibal. This light holds the distinction of being located further inland than any other lighthouse in the world.

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## PRICE LIST

### BIBLE STUDY BOOKS BY CORNELIUS R. STAM—FOUNDER

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### Ask about our special package offers!

Orders up to \$20.00, please add **\$3.00** for Postage and Handling

Orders over \$20.00, please add **15%** for Postage and Handling

*\*Foreign Orders Must be remitted in U. S. Currency*

It has been said that worry is “assuming more responsibility than God intended you to have.” God’s answer to “worry” is found in Philipians 4:6, 7.

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